

1907

# Correct Social Usage Volume 1: A Course of Instruction in Good Form Style and Deportment by Eighteen Distinguished Authors

Lillie d'Angelo Bergh

Ella Wheeler Wilcox

Harriet Hubbard Ayer

Mrs. Leon Harvier

C. W. de Lyon Nichols

*See next page for additional authors*

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d'Angelo Bergh, Lillie; Wheeler Wilcox, Ella; Hubbard Ayer, Harriet; Harvier, Mrs. Leon; de Lyon Nichols, C. W.; McLean, Mrs. Donald; Lyon, Mrs. Dore; Sangster, Margaret E.; and Harland, Marion, "Correct Social Usage Volume 1: A Course of Instruction in Good Form Style and Deportment by Eighteen Distinguished Authors" (1907). *Mother Home & Heaven*. 90.  
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**Authors**

Lillie d'Angelo Bergh, Ella Wheeler Wilcox, Harriet Hubbard Ayer, Mrs. Leon Harvier, C. W. de Lyon Nichols, Mrs. Donald McLean, Mrs. Dore Lyon, Margaret E. Sangster, and Marion Harland

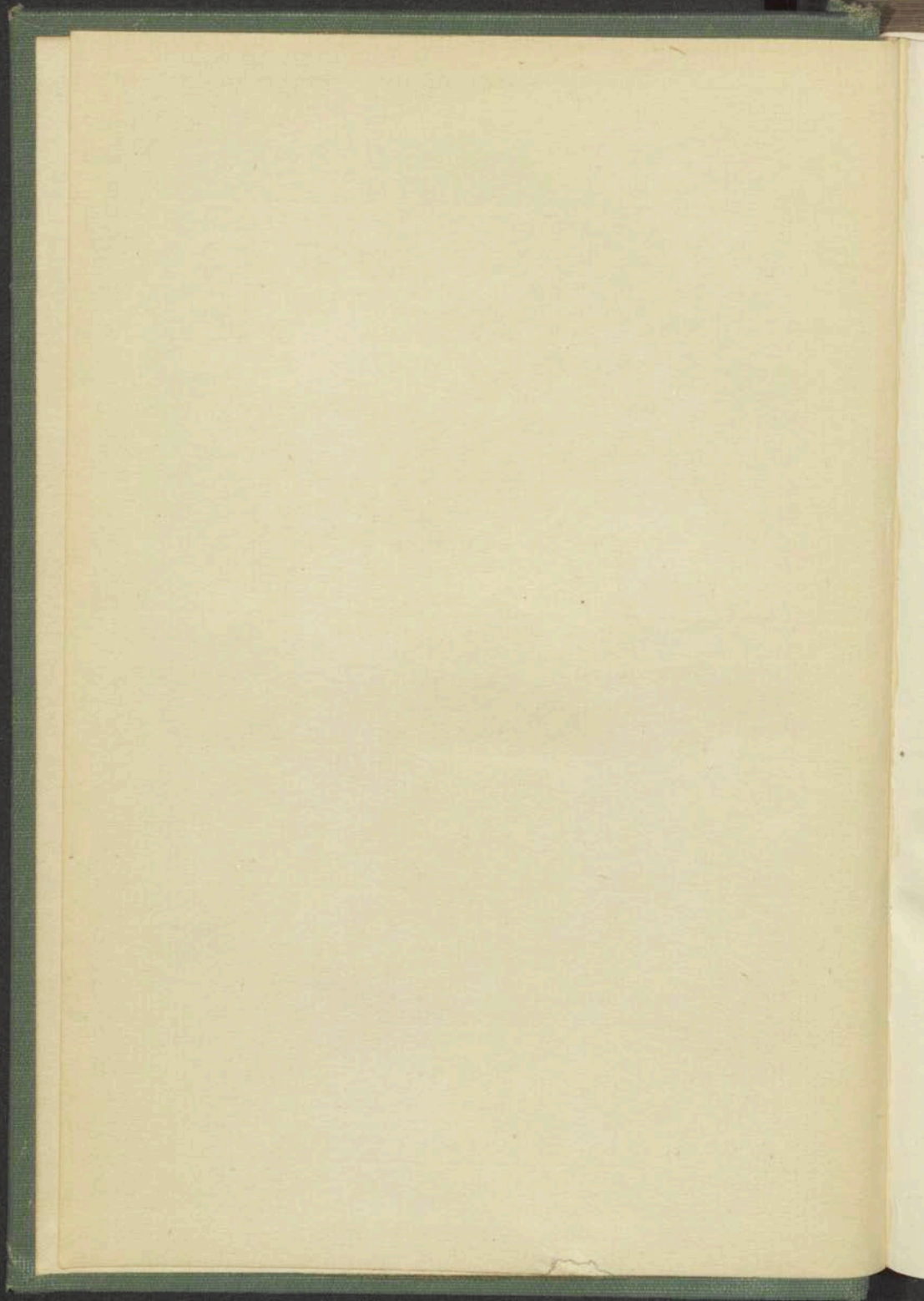
CORRECT  
SOCIAL  
USAGE



Pula Stewart Durgau.







What boots it thy virtue,  
What profits thy parts,  
While one thing thou lackest,  
The art of all arts?  
The only credentials,  
Passport to success;  
Open castle and parlor,  
Address, man, address.

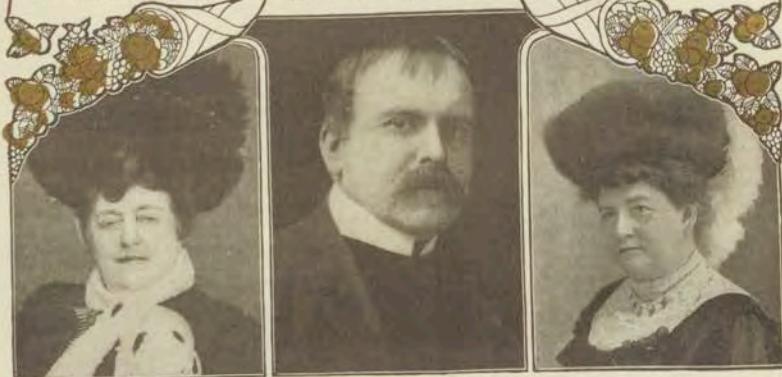
EMERSON.



Ella Wheeler Wilcox

Mlle. Lillie d'A. Bergh

Harriet Hubbard Ayer



♥ Mrs. Leon Harvier

♥ Rev. C. W. de L. Nichols

♥ Mrs. Donald McLean ♥



Mrs. Doré Lyon

Margaret E. Sangster

Marion Harland

AUTHORS AND COUNSELLORS





CORRECT  
SOCIAL  
USAGE

A COURSE OF INSTRUCTION  
IN  
GOOD FORM  
STYLE AND  
DEPARTMENT  
BY  
EIGHTEEN DISTINGUISHED  
AUTHORS



Eighth Revised Edition

*Illustrated*

The New York Society of Self-Culture  
New York

1907

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## AUTHORS AND COUNSELLORS

### Lillie d'Angelo Bergh.

World-famed as a musician and voice teacher. Author of several text-books on the voice. Vice-president of Woman's Philharmonic Society and also of the State Music Teachers' Association. Lectures frequently for the New York Board of Education. Conducts the Bergh Conservatory of Music. Is often chosen as a delegate to large musical conventions abroad. Educated in Germany. Spent three years in Italy as pupil and, later, assistant-instructor of the famous Lamperti. Has enjoyed pleasant association with such musical artists as Albani, Sembrich, Patti, Van Zandt, Campanini, Gavarre and Bispham.

### Mrs. Ella Wheeler Wilcox.

Poet, essayist and journalist. Author of "Men, Women and Emotions," "Poems of Power," "The Heart of the New Thought," "Maurine," and many other volumes of verse and vigorous prose. A writer who touches the very heart of her theme and thus appeals strongly to the hearts of her readers. One whose ideas concerning genuine courtesy free the whole subject of etiquette from any suspicion of narrowness or mere conventionality.

### Mrs. Harriet Hubbard Ayer.

A woman of wealth and social position who, because of reverses of fortune, adopted journalism as a profession and quickly won name and fame for herself. At the time of her death, two years ago, the best-paid woman journalist in the United States. Editor of the Sunday home page of a large metropolitan paper. Author of "Harriet Hubbard Ayer's Book."

### Mrs. Leon Harvier.

Author, dramatist, clubwoman, and a favorite in the best social circles of New York and Boston. A Daughter of the American Revolution. A member of the National Society of New England Women, the Emma Willard Association, the Eclectic Club and Sorosis. A graceful writer on correct social etiquette.

### Rev. C. W. de Lyon Nichols.

Noted essayist and novelist of fashionable society. Also a well-known philanthropist and writer on philanthropic subjects.

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*Authors and Counsellors*

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Born at Nicholls, Connecticut, and descended in a triple line from the royal clan of Bruce Nicholls. A relative of Sir Richard Nicholls, first English Governor of New York. A familiar figure in New York and Newport society, and also in court circles abroad. Author of "The Greek Madonna," "The Decadents," "The Ultra-fashionable Peerage of America," etc., etc. Known also as "the clergyman of the Four Hundred."

**Mrs. Donald McLean.**

President-General of the Daughters of the American Revolution. A born leader among women, and one well-fitted to lead them aright in all matters pertaining to self-culture. One whose zeal as a patriot does not cause her to neglect her duties to society and the home. A Southern lady, whose afternoon receptions are thronged by representative men and women.

**Mrs. Doré Lyon.**

The best known clubwoman in New York. Also a popular society woman, President of the Eclectic Club, prominent member of Sorosis, an influential worker in the New York State Federation of Women's Clubs. Author of the much-discussed novel, "Prudence Pratt," and at present collaborating with a distinguished dramatist in preparing a play for the stage. A prominent figure in circles where "music is the fashion."

**Mrs. Margaret E. Sangster.**

An author whose name is a household word. For ten years, from 1889 to 1899, the editor of "Harper's Bazar." Previously editor of "Hearth and Home," "Christian at Work," and "Christian Intelligencer." Beloved by all children as the "Post-mistress," of "Harper's Young People." Conducts a regular department in the "Ladies Home Journal" and is on the editorial staff of the "Christian Herald."

**"Marion Harland."**

Pen-name of Mrs. Edward Payson Terhune. Author of "Alone," "Nemesis," "Colonial Homesteads," "Common Sense in the Household," "The Dinner Year-Book," "Breakfast, Luncheon and Tea," "When Grandmama Was New," etc., etc., etc. Former editor of "Babyhood" and "The Home-Maker," and department-editor for "St. Nicholas" and "Wide-Awake." Member of Virginia Historical Society, Society of American Authors, and the Barnard Club of New York. Vice-president of the Association for the Preservation of Virginia Antiquities.

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STREET ETIQUETTE—PLATE II.



AN AWKWARD GALLANT



THE ORDER OF PRECEDENCE



THE GENTLEMANLY SALUTE

**Courtesy.** This is Love in society. Love in relation to etiquette. "Love does not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of Love in their hearts they will not behave themselves unseemly.

HENRY DRUMMOND.

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## P R E F A C E

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**T**HE world has fully recognized the fact that life's jostle and jar must of necessity be lessened if daily living is to be easy and pleasant. Upon this fact all social regulations have founded and fashioned themselves. The rudeness which jostles, the selfishness which jars, whether against people or principles or opinions, are the first things ruled out and labeled "bad manners" when society formulates a code.

There are other offenses which receive the same label, although the offenders are neither selfish nor rude. They simply are ignorant of small social requirements, and all unwittingly, their words and acts cause friction with the smooth running system of society. A consciousness of ignorance brings inevitable shyness; with shyness come awkwardness and blunders. To obviate just such ignorance and shyness, just such awkwardness and social blundering, is etiquette's kindly aim.

Society's etiquette expresses the soul's courtesy. It is the coin of the realm of good breeding, and the coin may be minted in each individual mind whenever the right molds are found.

This course of instruction in correct social usage endeavors to furnish the molds. Skilled workers have prepared these, after patterns long familiar to themselves; whoever wishes

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*Correct Social Usage*

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to shape into graceful living the thousand thoughts and words and actions connected with "the proper things to do" will find practical aid and unfailing guidance in the chapters comprising the course.

Instruction on points of etiquette is every bit as necessary as instruction in any branch of learning which tends to broaden the mind. Good manners must be studied and practised before they are really at one's command. It is the duty of parents to provide their children, in their earliest years, with opportunities for acquiring this instruction. Otherwise the grown-up children will find themselves handicapped throughout the life race, and they will meet many obstacles of doubt and perplexity which will hinder them from making fair headway.

What parents would willingly send their children out into the world thus handicapped and hindered? The careful father toils most cheerfully to amass the wealth which will fit them for chosen careers; the tender mother guards their physical natures from disease and strives to ward off every moral taint. What wealth can buy an easy charm of manner? What stored-up bank account can balance in value with ideas added daily to the forming mind concerning right and graceful living? In the cultivation of a vigorous physique there must be no neglect of the delicate little court-

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*Preface*

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esies which strengthen all social ties, and mothers should inculcate manners as faithfully as they inculcate morals, for good morals and good manners grow from the same root. The world is fond of repeating the saying, "Each child has a right to be well born." Each child has, moreover, a right to be well bred; each parent fails in duty when not respecting this right by constant precept and daily example—learning first what to teach, if such need be.

For every age and for every condition good manners provide helpful equipment. To young men they prove a sort of talisman—keeping away dislike, wrong estimate, and unfavorable impressions which so often surround the ill-mannered. Both in business and society, a manifest ignorance of the rules of good breeding puts many a young man at such woeful disadvantage that all his sterling qualities of mind and heart are lost sight of in his one great lack of "manners." The question is not whether the world is right or wrong in making this distinction; it is whether the young man will respect it or ignore it. His future career of success or mediocrity gives answer to the question most eloquently. For the young woman, also, the thought is full of meaning. Whether millionaire's daughter or busy working girl, a knowledge of correct social usage is essential. A charm of manner, a ready fluency in express-

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*Correct Social Usage*

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ing courteous phrases, a grace of gesture, an ease of movement and the dignity of thorough self-possession—these constitute a chain armor which will equip any woman for social conflicts or hard business battles.

Accepting the fundamental thought of a lessening of life's jolt and jar thereby, it will surely be seen that good manners are demanded from everybody for the mutual benefit of all. The moral structure underlies the social structure in each individual life; where the base is firm the building of fine manners may rise as rapidly and beautifully as the builder will put knowledge into practice. Life's everyday occasions offer plentiful opportunities for the practice; the knowledge, if it has not been gathered in from life environment, and constant home example, can be acquired—and acquired quite rapidly by those who are willing to learn.

All the methods of attaining genuinely pleasing good manners may really be summed up in these three:

1. A careful study of correct social forms.
2. A constant application of the knowledge resulting from such study.
3. An earnest endeavor to be heartily courteous in each ordinary relation of life.

Habits formed through these three methods will become ingrained with the very nature. They will not be superficial "company man-



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*Preface.*

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ners," put on and off with formal evening dress and dainty reception gowns. They will be, rather, the habitual clothing of the thought and the life, whose fine texture is lastingly enduring and whose freshness ever renews itself in that pure kindness which is the wellspring of all true courtesy.

The New York Society of Self Culture has planned its course of instruction to meet a present and a steadily increasing need. The work is not designed as a mere textbook on etiquette. It is that, but it is much more than that. It will prove always a valuable book of reference, but, above and beyond this purpose, it aims to thoroughly teach the underlying rules which govern good society. Understanding these rules, men and women will not feel themselves mere social puppets, pulled about by strings of varying social customs. Instead, they will act freely according to graceful regulations, whose right orderings they, in common with fair minded people everywhere, acknowledge.

Changes and modifications in social regulations should never be disregarded. These are occasioned not by the whimsical moods of the few, but by a growing sense of fitness in the many. Customs outlive their usefulness, fashions no longer fit the purposes for which they were designed, newer times need newer manners. With graceful living always in view as

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*Correct Social Usage*

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an end, the best means to ensure it are constantly being adopted. Therefore social usage changes often; therefore it is well and wise to keep informed of all such changes; therefore a Bureau of Inquiry and a complete system of Correspondence have been organized by the New York Society of Self Culture.

This correspondence concerning correct social usage will prove a most important feature to all who avail themselves of its aid. It will keep them in close touch with prevailing or with changing customs, it will give authentic information upon all society matters, it will answer fully any perplexing questions, it will authoritatively decide mooted points. No more valuable aid in the acquiring of familiarity with accepted social forms and customs was ever conceived or planned. Some knowledge of etiquette and its underlying rules is requisite at all times and in all places. Through this Bureau of Inquiry and system of Correspondence the New York Society of Self Culture offers a means of adjusting correct social usage to all degrees of condition and circumstance. It not only teaches the strict rules of etiquette, but also tells how the exceptions that prove them may occasionally, with propriety, be taken advantage of. Such knowledge is important, such knowledge is indispensable, yet just such knowledge no other work on etiquette has ever undertaken to impart.

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*Preface*

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Sixteen well-known authors have given careful thought to the preparation of this course. They are men and women who live in constant daily contact with society at its best. They know whereof they speak, and their words come with authority. Their expressed opinions may seem occasionally to vary, but the varying is only of the viewpoint.

The subject of etiquette is not narrow, but broad—as broad as the varying conditions of society itself. It must adapt itself to circumstances, it must adjust itself to environment; thus it is well to study the subject from all viewpoints.

Looked at in this way, etiquette proves a most attractive subject, and social regulations are found to be simply helps for happy living.

No well ordered mind can ignore these regulations and yet expect to be a harmonious member of society. In the home, at the neighbor's, in the office, at the shop, in public, in private, and at all times, ill breeding makes inharmony and good manners are essential even though "etiquette," as such, is little known. And etiquette is nothing more nor less than invariable good manners, expressing kindly courtesy through the graceful customs and more ceremonious forms of the world's "correct social usage."

This course of instruction sums up for its

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*Correct Social Usage*

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readers the substance of the truest good form. It teaches society's customs intelligently, it treats society topics thoroughly, it offers helps for social perplexities. In the scope of its subject matter it includes everything which could rightly be placed between the covers of a practical work on etiquette, while in the unique manner of presenting this matter it has accomplished something never attempted before.

With the consciousness of a need there comes always some right way to supply it. The world wants graceful living; true heart courtesy is the foundation for this, and heart courtesy is most fitly and most fully expressed through perfect knowledge of the true social etiquette.

THE NEW YORK  
SOCIETY OF SELF-CULTURE.

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## GOOD MANNERS

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**G**OOD manners mark the gentleman. Good manners indicate the lady. No man can have any claim to the title of gentleman, and no woman can justly be considered a lady whose manners are devoid of kindness and courtesy. The accident of birth may enable a man to write himself, "Lord this," or "Sir that," or even to claim position with royalty; but no patent of nobility, no long line of ancestry, however titled or distinguished, can make a gentleman out of a boorish, surly, unkindly, disagreeable man. Pope's famous couplet occurs at once to memory:

"What can ennoble knaves, or fools, or cowards?  
Alas! not all the blood of all the Howards!"

True nobility resides in character. It is revealed in good manners. "Nature's nobleman" cannot be a rude, cross, disagreeable companion. His "Good morning" may be quiet or lively, according to his temperament, but it will unavoidably be kindly and courteous. If such a man gives you his hand in greeting, he will not offer two fingers churlishly, nor will he superciliously lift his hand, expecting to construct a Gothic arch with another's lifted hand, adding a pretentious jerk at the apex; but he will clasp the hand of a friend with a hearty, cordial grasp, indicative of genuine goodwill.

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*Correct Social Usage*

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If "Nature's nobleman" is quiet in his ways, there will yet be the kindling of the eye, and the lips will smile, and the impression will at once be given that, without any mockery of friendship, a true soul is sincerely expressing a kindly thought.

Then the words of Joanna Baillie aptly express the situation:

"I take of worthy men whate'er they give;  
Their heart I gladly take; if not, their hand;  
If that, too, is withheld, a courteous word,  
Or the civility of a placid look."

Whether the earnest expression of friendship is scorned, accepted or reciprocated, all well-meaning persons are pleased with good manners.

"Fine feathers make fine birds," it is said by some; but, in truth, costly and fashionable apparel does not constitute the wearer a gentleman or a lady. A man in "hoddin gray" may prove a veritable Chesterfield in his manners, while a Beau Brummel would be only a boor if his manners were those of one.

It has often been regretted that our schools appear to discard, or do really neglect, the old-fashioned custom of teaching rules of etiquette or forms of behavior to the pupils. The methods of other days were valuable for those days. Later times demand improved methods, but

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*Good Manners*

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there need be, and there should be, no diminution of effort in the direction of securing good behavior, proper speech and manners *debonair*.

We smile at beholding the extra charge of "sixpence for teaching manners" in the oldtime Dames' schools, but that teaching was an advantage to many a pupil whose home training and home example were faulty in that direction. Yet, in our day, it would not be amiss, if there were time, for the public schools to be places where rules should be observed in the line of everyday etiquette, and where the pupils could at least easily acquire the pleasing habit of courteous greeting and kindly farewell.

I have in mind a young teacher who always required a "Good morning" from each pupil upon entering the schoolroom in the forenoon, and a "Good evening" when departing at night. This need not be a mere formality. A pleasant smile from the teacher, sure to be reflected by the pupil, and *vice versa*, would ensure the lack of formality; the courtesy, though small in itself, would be large enough to aid in forming or promoting good manners, as well as in knitting the hearts of teacher and pupil more closely together, thus bringing and keeping sunshine in the schoolroom, however cloudy it might be outside.

Among the Hebrews great respect is shown to the aged. More than Christians do they

obey the Biblical injunction, "Thou shalt rise up before the hoary head, and honor the face of the old man." The very commandment, "Honor thy father and mother," presupposes courteous behavior in the home. And the Apostle Paul had not forgotten his early training when he declared that "Evil communications corrupt good manners." Surely it may be justly inferred that good communications, *i. e.*, wise and valuable instruction in courtesy and the expression of goodwill in forms of etiquette, would make excellent in every way the manners of the individual thus taught. Hence the value of moral precepts. Hence the worth of social training. Hence the need of forms of common sense etiquette, of social courtesies.

When Burke declared that manners were of more importance than laws, he said in explanation, "Upon them, in a great measure, the laws depend. The law can touch us here and there, now and then; manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine, by a constant, steady, uniform, insensible operation like that of the air we breathe in. They give, then, whole form and color to our lives. According to their quality they aid morals, and they supply them or they totally destroy them."

This may be seen to be a correct statement when it is considered that a strict obedience to



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*Good Manners*

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the Golden Rule, "Do unto others as ye would that they should do unto you," will seem the most courteous and kindly and just treatment for one member of a home or of a society to another member. Bishop Middleton might well declare, "Virtue itself offends when coupled with forbidding manners," and Fenelon wisely asserts that, "It is not enough to have reason; it is spoilt, it is debased by sustaining a brusque, haughty manner."

One thing must not be forgotten, viz., that self-consciousness is a foe to good manners; for, as Whateley testifies: "To be always thinking about your manners is not the way to make them good; because the very perfection of manners is not to think about yourself."

Emerson affirmed that the gentleman is a man of truth, lord of his own actions, and expressing that lordship in his behavior not in any manner dependent and servile, either on persons or opinions or possessions.

Contact with rude people creates or fosters rudeness. Hence the importance of choosing polite associates. It is said that "the Spanish carried with them the seed of the thistle to the plains of South America. In this congenial soil it spread, and covered many square miles with its prickly vegetation. These thistle forests grow so tall and dense that a mounted horseman may be lost in them. They furnish a safe retreat to

the jaguar and robber." A single seed, perhaps, has multiplied, covering and rendering worse than useless sections of fertile lands as large as some of our smaller States. Not unlike this is the spread of corrupt manners.

Those who have the training of the young in their charge should take special note of this fact. In school and out of school, at home and away from home, good manners should be the rule and boorish ways the exception.

Good manners will secure good treatment from each to all along the highway of life. The direction of Napoleon, "Respect the burden," was in this line, and each kindly man or woman who steps aside for the burden-bearer not only exhibits goodwill but displays good manners. Respecting the burdens will lead to a helping hand to lift burdens, and the world will thus be the happier and the better for the inculcation and the practise of good manners in all lands.

Whoever, then, aids in any way the expression of goodwill in a pleasing, gracious way, is doing service to humanity, and is obeying the Divine injunction to do good to all men as opportunity is afforded. A polite bow, a courteous remark, a kindly smile, on all suitable occasions, are indicative of goodwill as well as good manners, and help to make the everyday life less wearisome and more cheerful.

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*Good Manners*

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It is well to learn the differing customs of different lands, so that when in Rome one can do as the Romans do—a good rule unless the example be an objectionable one—and to this end it is wise to understand the ordinary rules and methods of polite society. Yet it is sadly true that sometimes there has been good reason for Mrs. Julia Ward Howe to ask, as she did in one of her lectures: "Is polite society polite?" and therefore an earnest appeal to the hearts and consciences of men and women is not out of place, urging that the law of kindness may prevail, for true courtesy grows out of genuine kindness of spirit. Mere heartless following of social rules is not enough.

When the servant responded to Washington's polite remark that he regretted giving her the trouble of opening the door for him to depart, by saying, "I should much prefer to open it for you to come in," she evinced true courtesy, and her good manners were as evident as those of the revered father of his country. Let the heart express itself in courteous speech, and let polite speech be sincere; then surely nothing more could be required as evidence of good manners, while it is equally certain that nothing less can ever be cheerfully accepted by cultured and polite society.

*Rev. Fhebe A. Mansford.*

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## THE TRUE ETIQUETTE

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**E**TIQUETTE is another name for kind thought. The man who says "I know nothing about etiquette" does not realize that he is saying "I know nothing about courtesy to my fellow beings."

Etiquette is consideration for others in full dress. And the occasions which call for full dress must never be ignored or disrespectfully slighted by an appearance in a loose or careless garb—whether of dress, of speech, or of manner. Kind thought in the heart is certainly the root of all etiquette, but it flowers out into its perfect beauty through careful training along lines of a graceful observance of the right things to do and to say. True etiquette, therefore, is the outward expression of the heart's sweetest and most refined impulses.

There are people who object to any "code of conduct," believing that it makes our daily living stilted and unnatural. They might with equal reason—and like ignorance—argue thus against the legal code. Whether judicial or social, all law is founded on the love, truth, and justice which is due to ourselves and our neighbors. Without definite, fixed statutes, wholesome restraints, and penalties not to be disregarded, both the community and the individual would be utterly defenseless—or at the mercy of a right principle ignorant of the best way to

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*Correct Social Usage*

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express itself. The social code is as important in its way as the legal code. Ignorance of the law excuses no offender, and ignorance of etiquette is without excuse, always, if opportunities for learning it are neglected.

Take any young girl born with a tender loving nature and reared in a kind and loving home. No matter in what society she suddenly finds herself, the instincts of a gentlewoman will prompt her to do and say the right thing, in so far as kindly speech and courteous action are concerned. Yet, without previous training in social etiquette, there will be, even for her, many moments of embarrassment while deciding about speech and action in the thousand little circumstances for which good society has laid down its decrees. She will wish to know how many cards to leave when calling, the proper form for acceptance of invitations, the suitable dress for different occasions, and all the other wise regulations which obtain among cultured people. Her in-bred courtesy would carry her over many difficulties, but it would not spare her uneasiness and anxiety if she felt, as she would surely feel, that through ignorance she might offend against etiquette. To be instinctively kind and considerate; to avoid any act which could trouble another; to find pleasant opportunities for unobtrusive favors; all these are the intermingled ingredients of "etiquette,"

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*The True Etiquette*

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and they blend more beautifully into the attractive whole of correct conduct when shaped or expressed according to good society's best form.

Without true courtesy of heart all etiquette is cold and lifeless, and without an expression through some graceful form the heart's courtesy has no way of showing itself. The expression, of course, must adapt itself to the occasion. Ceremonious observances are not always necessary; it is a right knowledge of the places and times when they are necessary that distinguishes the well-bred from the ill-bred.

Away off in the West Indies, in a mountain drive on the Island of Jamaica, I stopped one day at a tiny cabin occupied by colored people, and asked a favor. Never in the drawing-rooms of the great and cultured have I ever been treated with more scrupulous courtesy.

It fulfilled every requirement of the occasion, and those who extended it could no doubt have readily built on such perfect foundation a graceful structure of "society manners" with only a little study. Such study is necessary—in the West Indies or the world anywhere—before the perfect training is acquired which makes self-possession and easy dignity the accompaniments of every social situation. It is well to know the usages and customs of polite society before entering it—just as it is wise to familiarize one's self with the habits and laws of a country

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*Correct Social Usage*

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before visiting it. In Rome we should do as the Romans do, and no sensible man or woman despises even the formalities of etiquette. It is only the trivial mind that belittles social regulations, for it is only the trivial mind that could possibly fear slavery from them. Etiquette, like every other law, has its "special dispensations," but only the people who habitually observe its requirements know how to occasionally ignore them.

From all this we cannot fail to see that the real good form is a happy union of heart-courtesy and graceful outward manner. Neither should be left out. We may not criticize the guests and the service at our neighbor's dinner—to do so shows lack of kindness. We may not neglect to pay our dinner call within the time prescribed—to do so shows lack of courtesy. And both we and our neighbor are most perfect in "etiquette" when we express the law of love in our hearts through the laws of good breeding in our conduct.

The home is the most important place to display one's knowledge of etiquette, yet often it is there most ignored. The majority of people save their worst manners for the home circle.

It is all very well to enjoy our loose shoes and old clothes at home, but why need we raise our voices or lower our standards of behavior there? Why may not a man find it as easy to

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*The True Etiquette*

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open a door and allow his wife to precede him as a stranger? Why may not the wife find it in her heart to show him the tender graces and charming courtesies which she so naturally bestows upon the occasional guest?

Why should the father forget to lift his hat when meeting his daughter or wife, and remember it when meeting the daughter or wife of his neighbor? And why should the daughter hide her ill temper in her friend's house and display it at home?

Etiquette should begin to be taught in the cradle by precept and example.

It should be carried into the school life, the social, and the business life.

The boy who understands the value of courteous manners has the first element of success.

The business man who includes real etiquette—the heart impulse in all outward expressions—among his accomplishments will be a greater power among men than his rough-mannered competitor. But etiquette to be of real value to the world must be ingrained. As a veneer it soon wears off in spots and displays the cheap ugly surface below.

*Ella Wheeler Wilcox*



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## GOOD MANNERS IN SOCIETY AND THE HOME

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### AMERICAN MANNERS

AS Americans, our manners are our weak point. The sooner we rid ourselves of all foolish self-consciousness on the subject and bow down to this somewhat humiliating fact, the sooner we shall mend our ways and stand on a more equal social footing with older forms of civilization than our own, and, above all, with the best-bred people of the community in which we live and of our own country at large. The old saying that it takes two generations to make a gentleman is being refuted every day, for Americans are remarked not only for their facility in amassing fortunes but in furnishing themselves with presentable manners on short notice, under the right environment, and with close application to this branch of self-culture.

A young person born of well-bred parentage starts out in the world, the great school of manners, from a decided vantage ground; imitation enters as such a prominent factor into child life. It is a commonplace to premise that a child whose parents possess well-modulated, correct speaking voices and use polite English, is more apt to excel in both these ornamental details. With us busy Americans adaptability is a great *desideratum* in manners, both for business and social ends; certain of us lack *savoir faire*—say

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*Good Manners in Society and the Home*

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the wrong thing at the wrong time and place—freeze people out by unconscious mannerisms when it is for one's interest, let alone the demands of courtesy, to win and conciliate them.

With the purpose in view of cultivating adaptability and *savoir faire* for healthy, robust children, the value of receiving a portion of their education at a public school cannot be overrated. A child, on the other hand, who has been rigidly brought up and drilled to meet only one restricted class or grade of people starts out on his career more or less handicapped. Whatever surface vulgarity in manners may chance to accrue from contact with some of the rougher children of a public school can be smoothed down by reactionary and well-directed home training.

A DEFECT IN AMERICAN MANNERS

A defect in American manners is the exhibition of an unbridled curiosity, a tendency which should be repressed and weeded out as part of one's home training. The growing intelligence of a child is alert with curiosity, but as soon as its maturity will permit, it should be taught that a portion of every one's personality is sacred and not to be violated by quizzing and prying; in short, that there are forbidden topics in all well-regulated social intimacies.

A FEW HELPFUL HINTS

It must not be omitted from our inventory

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*Correct Social Usage*

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of helps to good manners that the curriculum of the regular day school should be supplemented by the graceful exercises of the school for dancing and deportment, at the suitable age for the formative young lad and miss. Numbers of very wealthy full-grown young men and women do not know how to walk, to say nothing of entering, or what is more difficult, getting out of a drawing-room. To speak of a somewhat different matter, during this trying-on period of youthful existence it cannot be insisted too often in the day school, at home, and almost from the pulpit, that a pleasant, well-regulated speaking voice is as valuable an adjunct in business and professional circles as in a drawing-room.

The daughters of ultra-fashionable families in the metropolis are usually educated by governesses and tutors at home, but the governess system, especially when employed by over-indulgent or heedless parents, is liable to be attended by grave abuses, and for the average young woman a training in a boarding school, convent, or some other strict routine of community life is apt to be productive of higher results, including more flexible and gracious manners. A judiciously selected boarding school often does a vast deal toward the formation of good manners in young persons whose home training may have been essentially de-

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*Good Manners in Society and the Home*

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fective. Whenever practicable, young persons living in the more outlying cities and towns of the country should be sent to boarding schools for a period of "finishing." The marked improvement in a pupil's manners, as well as knowledge of the world, is one of the results of such a course of tuition.

For the flower and fruition of good manners health is a powerful adjunct, and the budding society girl must not lag behind her brothers in taking wholesome bodily exercise, whether it be horseback riding, tennis, squash, bowling, or swimming.

The young men of the household must, of course, be well educated, but a man may be a gentleman without passing through a college course. Travel is one of the best educators. What is known as "the grand tour"—through London, Paris and Rome—should be taken by every young person whose leisure and purse permit.

Cultivate the society of the living and active exponents of decorum and propriety along with your study of manuals of courtesy and social self-culture. The ordinary student of customs and social usages can form little conception of how influential a factor, in the growth and formation of manners, church and parochial associations are in the smaller towns and cities. In the metropolis and others of the large cities the tendency, of course, is for the private social

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*Correct Social Usage*

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life of the parish to be independent of church association, families, for instance, being for years communicants of the same parish without having even a nodding acquaintance with each other.

LACK OF REPOSE OF MANNER

Lack of repose of manner—that is a key to so much that is amiss in decorum among us. We must beg off a little; the harsh, changeable climates of some portions of our country may take part of the blame. They tend to make havoc with our speaking voices through the medium of our nervous systems, but resolute self-culture can fight that down. If we can only school ourselves in repressing a nervous excitable quality, whenever it is vibrant in our speaking voices, it will tend to cool down and diminish high pressure throughout the whole nervous system. Then the storm and stress, rush and hurry mode of living of Americans is not any more conducive to repose of manner than to good digestion. One needs to be put on his guard about these facts and fight them down in the home, in society—everywhere. But there are glaring defects in many American speaking voices not arising from nervous causes, nasal and guttural vocal contortions which can be eradicated only by persistent study or by employing a professional teacher. The better way, if one is at all musical, is to put

one's self under a singing teacher—not a charlatan who imparts merely "finishing," but a voice builder, for the correct method for the speaking and singing voice is one and the same.

Provided a person is blessed with a passable speaking voice, there remains a drawback to good manners if one's conversational expressions are not pat, clear cut and free from awkwardness. This has nothing to do with the use of grammatical English; we are all supposed to be masters of that. For that matter, some of the most rigidly grammatical people I have ever met had the worst society manners—self-consciousness incarnate. What I mean is that one should have a command of graceful, well-turned expressions—not little set speeches, but a little society vocabulary and conversation. The best way to effect this result is to mingle with the right sort of people.

The province of art is to conceal art, and so with the fine art of manners. The beau ideal of manners consists of the same fundamental elements as the classic Greek norm of beauty—simplicity and repose, the effect of which is naturalness; at the same time there are rules and reasons underlying all this apparent simplicity.

*C. W. de Lyon Nichols.*

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## MANNERS IN PUBLIC

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**M**ANNERS in public are the plainly seen stamp which marks men and women as coming from homes where social proprieties either are or are not observed. The proper stamp should be properly affixed to the little as well as the larger matters.

### HOW AND WHEN TO BOW

The question of bowing when meeting acquaintances has for its answers several very important rules. The woman, not the man, must invariably bow first. It is the woman's privilege to refuse to recognize a man if for any good reason she considers this necessary. Without a really good reason, however, no well-bred woman ever ignores in public a person with whom she has even a passing acquaintance.

Not infrequently, young ladies are partners in a dance or at a dinner table with gentlemen whom they seldom meet thereafter. When such chance meetings do occur, the lady should not fail to recognize the gentleman by bowing courteously. It is always ill-bred to be deliberately unkind and, if a woman finally decides to refuse recognition to an acquaintance, there are well-bred ways of doing so. It is not necessary to "cut" a man with a cold stare.

### WHEN OUT WALKING

When walking in daytime on the street, a

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*Manners in Public*

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lady does not take a gentleman's arm unless she is quite elderly or infirm. At night it is of course proper to do so. She should not thrust her arm through his, in the ungraceful manner often seen, but should lightly place her hand—the left one usually—just within the curve of his elbow. A gentleman, escorting two ladies at night, offers his arm to the elder of the two. The other lady walks beside her friend; it is not correct for the gentleman to sandwich himself between them. That side of the pavement where he can best guard his companion from obstacles or dangers is the side for the man to take; therefore either the right or the left arm may be offered with equal propriety. A well-bred man offers his arm to the lady; he should never attempt to take hers.

#### LIFTING THE HAT

The graceful lifting of the hat on all proper occasions is one of the marks of a gentleman. Some of the most important of these occasions are as follows: whenever a woman bows to him; when he recognizes a clergyman on the street, or an elderly gentleman or one who has attained distinction; when he meets a man of his acquaintance who is accompanying a lady; when some stranger shows a courtesy to the lady with whom he himself is walking; when he gives answer to a request for information con-



STREET ETIQUETTE—PLATE I.



INCORRECT POSITION OF ESCORT



ESCORT'S CORRECT POSITION

A man may with more impunity be guilty  
of an actual breach, either of real good  
breeding or good morals, than appear ignorant of the  
most minute points of fashionable etiquette.

SCOTT.

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*Correct Social Usage*

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cerning a right direction, a street or number, or any similar inquiries from a lady; when he offers her his seat in a car or omnibus; when he moves aside to make way for her in a narrow or crowded place; and when he shows her any passing courtesy. Many gentlemen never speak with ladies whom they meet on the street without keeping their heads uncovered until the brief conversation is ended. The more usual fashion is to lift the hat, then slowly replace it while walking beside the lady and lift it again when withdrawing.

IN PUBLIC CONVEYANCES

Equal rights obtain on street cars, and a woman must never by word or look give evidence that she expects a man to relinquish his seat in her favor. It rests with the man to decide for himself when and how far to exhibit gentlemanly courtesy. When the seat is offered, any lady will give graceful acknowledgment of the kindness.

On entering a car or any public conveyance together, the gentleman should follow the lady; when leaving he should always precede. If only one seat is vacant he stands as near as possible to the lady after he has conducted her to this seat. When another man yields his place to the lady her escort should acknowledge the courtesy with lifted hat. A lady's escort

pays all fares and fees, but this is not considered correct when the meeting in the conveyance is only a chance one.

WHEN DRIVING

Very little assistance is required from a gentleman to ladies who are entering or leaving any ordinary carriage. Drags, four-in-hand coaches, high traps and the like demand for the lady considerably more support and courteous help. In a Victoria, hansom, or brougham, the gentleman should stand near the front wheel or dashboard, as the case may be, and offer his right hand to the lady who is stepping in or out. If he drives with her he gives the necessary orders to the coachman before he himself enters the vehicle; if the lady is to be unaccompanied he receives her orders for the driver, closes the door, delivers the orders, lifts his hat and walks away.

If he drives with her he must sit on the front seat, unless requested to do otherwise. If the carriage is stopped in order that the lady may speak to another lady the gentleman must descend and stand while the ladies talk, or if the carriage stops to pick up a feminine passenger, he must alight and assist her to her place. This is not done, however, when a coach or drag stops to take on feminine passengers. The gentleman whip keeps his seat unless sev-

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*Correct Social Usage*

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eral ladies are to be taken up and only that masculine passenger beside whom the lady or ladies are to sit dismounts to lend his assistance. If saluted by friends when driving the man or woman who handles the reins touches the whip stock to the front of the hat brim. When two ladies are driving together the guest takes precedence, unless she is very much the younger of the two.

#### HANDING A WOMAN TO AND FROM A CARRIAGE

There are very few men who know how to hand a lady from a trap with the support that is necessary. A woman should put her hand into the hand of the man, her right foot on the first step, if there is more than one (if only one step her left foot), and so spring lightly to the ground, while the man stands near the front wheel so as to protect her gown.

#### BEHAVIOR OUT-OF-DOORS

A woman should not stop to chat with a friend in the middle of the sidewalk, or indulge in loud laughter. Pedestrians should keep considerately to the right in a crowded street and avoid breaking a way ruthlessly between friends who are walking together. "I beg pardon" is a proper apology to offer when one pedestrian inadvertently strikes against another, blocks the way, damages a lady's train or allows a swinging door to close too suddenly. The man or woman who

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*Manners in Public*

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in a busy street runs after a friend, or tries to attract the attention of an acquaintance by calling aloud, waving, gesticulating or making faces, who greets relatives with hearty kisses and announces his or her intentions and opinions in a loud tone, betrays a lamentable ignorance of all the rules for good behavior in public.

\* Only when walking or driving alone, or with masculine friends, is a man privileged to indulge in smoking. Canes and umbrellas must never be carried tucked under the arm in such a manner as to annoy those walking behind, nor carelessly twirled, flourished or dragged.

#### IN HOTEL AND RESTAURANT

Women arriving at a hotel without masculine escort should enter at the ladies' door. The first duty is to interview the clerk at his desk, ask for accommodations and sign the register. A mother and daughter should sign thus: "Mrs. Henry L. Jones, Miss Jones, Helena, Mont." It is not dignified for a woman to sign herself as Miss Florrie Jones, or without the title of Mrs. or Miss. A young lady who is not the eldest daughter of her family should sign herself as Miss Florence Jones. Little girls are indicated on the register in the same manner; a small boy is registered as Master Edward Jones. A gentleman does not register as Geo. L. Jones and wife, but Mr. and Mrs. Geo. L.

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*Correct Social Usage*

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Jones. A woman stopping alone in a hotel receives all masculine guests in the public parlors, on going out leaves the key of her room at the clerk's desk, dines, breakfasts and lunches in the public dining room, with or without her hat as she pleases, displays good taste and discretion by wearing few jewels and simple costumes and in ordering no wines, or at most but a glass of claret, or perhaps sauterne. It is undignified for a woman alone to linger about the corridors or the public entrance hall for any purpose save brief and necessary interviews with the clerk. Before quitting a hotel the woman who travels alone should give warning of her departure several hours in advance and order the bill for accommodations sent to her room at least an hour before she leaves. The payment should be made in cash and not by check and all these business matters can be conducted by means of personal interviews with the clerk, or through the medium of the hall boy. Tips are usually given by a single woman to the hall boy, the chamber maid, the porter and the man who has served her in the dining-room. Twenty-five cents apiece is all-sufficient when the stay at the hotel has endured from thirty-six to forty-eight hours and when the traveler's means are moderate.

In a restaurant the demeanor at table should be like that recommended for the private

board, pages 57 and 58. At large and fashionable restaurants two or more women may lunch or breakfast without masculine escort, but they are not permitted to dine there unaccompanied by men friends or relatives. At hotel restaurants this rule cannot be observed, but the woman who dines alone should do so early in the evening and wear her hat and simple street costume. When a woman entertains her feminine friends at a restaurant luncheon she leads the way to the table, having engaged it in advance, with her eldest or most distinguished guest. When a mixed company of men and women dine, lunch or sup at a restaurant, and the table has been engaged in advance, the guests assemble in one of the public parlors and the host and chaperon lead the way to the table, the remainder of the party bringing up the rear in the order that pleases them best. When the table has not been ordered in advance, the host of the occasion leads the way to the dining-room door and asks the head waiter for a table seating four, six, or eight, as the need may be. The waiter then leads the way, followed by the host and then his guests in any order they prefer, usually the men walking behind the women.

#### AT THEATRE AND OPERA

The right order of precedence at these public



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*Correct Social Usage*

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places is not always clearly understood. The usher should lead the way up the aisle to the seats, the lady should follow the usher, the gentleman who is her escort should walk just behind the lady.

CHANCE MEETINGS

A man meeting a woman friend on the street and wishing to speak, raises his hat and asks permission to walk along with her. Should she wish to go into a store he raises his hat and leaves her, unless she asks him to accompany her. A man must never join a woman who has a man with her whom he does not know.

IN CASE OF ACCIDENT

However rainy the day may be a woman must never accept the shelter of an umbrella from a man who is a stranger to her. But if a stranger rescues her from some accident, which would have been serious but for him, it is only natural for her to thank him and say courteously: "I am indebted to you for most valuable assistance." If the rescuer is a workingman she may gently insist on having his name and address so as to give a proof of her gratitude. If he is a man of some social position she may try to find out his address, and finding it, send a man of her family to call on him and again thank him. Of course this is only necessary

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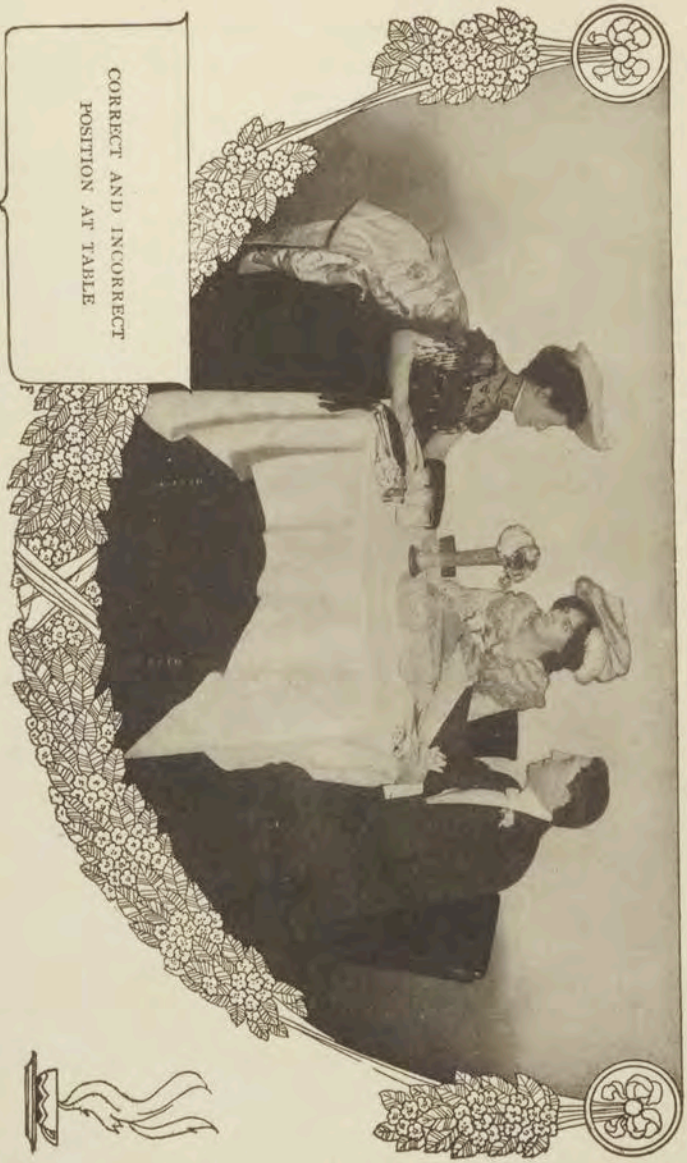
*Manners in Public*

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if the service has been considerable. If in brushing against a person the parcels, etc., are knocked out of his hand, help in picking them up should be offered together with a word of apology.

*Margaret Watts Livingston*

COMMON TABLE ERRORS — PLATE I.



CORRECT AND INCORRECT  
POSITION AT TABLE

in  
are  
em  
of

There's nothing in the world like etiquette,  
In kingly chambers or imperial halls,  
As also at the race and county balls.

BYRON.

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## C O N V E R S A T I O N

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**A** KIND Providence has given to each of us mortals a strong desire for the approbation of our fellows. We like to please, we should like to charm—if we are women—and men and women alike desire to influence.

The most magnetic power of attraction we possess lies in our mastery of the art of conversation, for it is an art. The dictionary definition of an art is “The skilful arrangement or adaptation of means for the attainment of some desired end. The practical application of knowledge or natural ability.”

Those who have become proficient in this art find that it opens hospitable doors, insures appreciation, wins others to do or think according to their wishes, and may be a power for good, of which eternity alone can measure the value.

Its worth is appreciated by all; its cultivation is within the reach of all. Any one may become a good conversationalist, though, like all accomplishments worth attainment, it is acquired only by perseverance.

### THE INSTRUMENT

Let us first consider our instrument, which, by the by, is conveniently at hand, rarely out of order, and always available. We may, if we choose, make it a musical instrument. Gr-nasal tones, our high-pitched voices, are a stand-

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*Conversation*

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ing reproach to us among Europeans. A riddle, much approved and appreciated among them asks, "What is the great American mouth-piece?" Answer, "A nose!"

A pleasing inflection of the voice is the hallmark of gentleness.

A man of wide experience once said: "Put me in a perfectly dark room full of all sorts and conditions of individuals, and by the difference of the intonation I could pick you out the gentlefolk."

The peculiarly reposeful, well-modulated, silvery tones come from long continued association with people who have, perhaps through generations, imposed a well-bred control upon their speech, as well as actions, whose refinement of nature has affected even the physical organs of language. But all this may be imitated—*vide* the many actors and actresses who have learned the trick of cultured speech and musical utterance.

Put power into the lower notes of the voice, and sweetness into the higher ones. There is magnetism in a melodious voice to which no one can be insensible. The dullest talker can hold his hearers if he utters his platitudes agreeably.

Women should produce their voices from midway between the throat and chest, not far up in the head. A shrill voice is as unpleasant as the squeak of a pencil on a slate.

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*Correct Social Usage*

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Every one, man and woman, has a repertoire of persuasive notes, of caressing tones. It was said of Gibbon, the historian, when in love with the mother of Mme. de Staël, that his only idea of reaching the heart was by piercing the ears!

Clear enunciation is another of the essentials of charming conversation. Carelessness in pronunciation appears like ignorance.

Avoid the peculiarities that mark you as from any special district. You can easily learn what they are—from persons from other places. The letter "r" is to some Americans as great a pit-fall as the "h" is to some of our English cousins.

Association with refined, cultivated people is the best school of language. We are such creatures of imitation that the ear is our best guide, and we catch correct pronunciation, even grammatical construction, as we pick up a tune. Those who speak correctly do so from imitation—very rarely from knowledge of the rules of grammar.

Avoid pet expressions and tricks of speech.

"You know," "I say," "Look here," are some of the favorites. A pretty girl began a sentence with "Look here," and was gallantly answered "I am looking, and a very charming picture I see." The complimentary correction made an impression.

Children often fall into the habit of prefacing

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*Conversation*

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their remarks with "Now——" and many well-meaning provincials have the unpleasant habit of addressing people as "Dear," with irritating frequency. This is an Americanism which is objectionable, as is all familiarity not authorized by intimacy and affection.

Slang may give point and piquancy to young men's conversation, if kept within bounds, but used by young women is unpleasant to most people, and chiefly to those who hold them in highest estimation. It does not fit in with one's ideals.

#### MANNER

Let us next consider manner in conversation, which is as important as the subject matter.

First, interest is essential. You must be in earnest. Interest in your subject inspires fitting expression of your thought. When heartiness is lacking, when a person talks without enthusiasm, the listener soon becomes "bored."

Persons, too, who are never serious are very tiresome. Flippancy grates upon one's nerves if long continued.

Nervousness in talking is often a matter of health, and shyness is exaggerated humility. Concentrate your attention upon what you are saying, not upon how you are saying it. Self-respect is neither humble nor arrogant.

Hesitation, mannerisms, coughing when at a loss for a word, are forms of nervousness that a



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*Correct Social Usage*

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little self-will exerted in the right direction may easily control.

If you stammer, fill your lungs full of air before uttering the words which you know are apt to trip you, and let your nimble wit supply a synonym or substitute, rather than insist upon saying the word that your tongue is refusing.

Lisping is harder to cure, but a course of elocution will be found helpful. Reading aloud and recitation are good aids to this end.

Don't make grimaces or assume an artificial sparkle. Let interest in your subject give animation to your face.

A sympathetic manner is very winning—feeling with others and in the direction of their thought. It implies a disposition to wish to agree, at least, rather than to differ from and oppose what another says.

No one likes a mere echo of his sentiments and opinions, however. Bishop Huntington says: "It is a mistake to imagine that we always please people by agreeing with them. One's own deliberate conviction, modestly and courteously spoken, is a generous contribution to the public intellectual wealth."

Not less unpleasant than the meekly acquiescent talkers are the aggressive ones who lay down the law and will permit no one to disagree with them without an argument. Disputatious persons ought to be muzzled.

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*Conversation*

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Sincerity and simplicity go a great way toward making an agreeable talker. No posing, no big words when small ones will do as well. Avoid affectation. Every one sees through it.

Never try to "show off" or make a display of what you know. People that know much are always modest.

Adaptability is another essential in charming conversation. Try to feel a real interest in what interests those with whom you talk, and show it in your manner.

#### WHAT TO TALK ABOUT

The light, social conversation that is in requisition whenever we come into contact with our fellows is like the small change that passes from hand to hand—convenient, almost indispensable in our ordinary, everyday relations—but if one's whole fortune consisted of but such coin of the realm we should soon be bankrupt. Even if well supplied with current coin, if we have no funded values from which to draw, it would soon become very small change indeed—base metal, lacking the true ring.

Make of your mind a treasury, from which to draw supplies. Whenever, in your reading, anything strikes you as fine, strong, helpful, amusing, or aptly said, commit it to one of the pigeon-holes of your memory, to be brought forth when the opportunity occurs. Rehearse it to yourself

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*Correct Social Usage*

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in your own words—you will thus the better remember it. With practise, the habit will become simple and easy, the mind growing very retentive.

Commit to memory any bit of information that it has pleased you to learn, and pass it on, any good story, repartee, or even nonsense, unlikely to have been generally heard. If it has made you laugh it will probably do as much for others, and the world is grateful for anything that cheers it.

Although deprecating anything artificial, it is a good plan to collect a little fund of stories—provided they are short and pithy—that may be brought out when certain subjects are under discussion. The weather may be alluded to. It is of perennial interest, because of importance to everybody alike. It affects health, alters plans, and is of such variety as to stimulate daily interest. Therefore it makes a common meeting ground. There are stories about weather and climate to be picked up that, when told, mark you as a person of more mind and quicker wit than one who merely agrees that “the weather has been horrid lately.”

Take a haphazard instance of an apropos story by way of illustration. At a recent luncheon a lady remarked that she hated cold weather and envied those who were going South, when my neighbor said, “I heard of some people the

other day who felt as you do. They went South for the winter—and found it!”

The subject next turned upon the new ambition of Americans to claim honorable ancestry and “provide themselves with coats-of-arms,” when my neighbor said to me: “I was telling a friend the other day about a certain family who had just had an armorial design painted on the panels of their carriage. (They had made their money by a shirt factory.) My friend exclaimed: ‘Dear me! what was it? A shirt pendant and a washerwoman rampant?’” The wit was not my neighbor’s, but her application of the story brightened the conversation.

Some persons make it a rule before going to a dinner or other social function to read a review of the new books, the newspaper editorials, etc. Such cramming does not conduce to simplicity and spontaneity, but it passes very well, if cleverly managed.

Nothing gives background to conversation and a feeling of firm foundation that inspires respect and confidence in one’s hearers like reading the books that *Time* has criticized—in the survival of the fittest.

Persons who have acquired wealth late in life often feel sadly handicapped—afraid of betraying ignorance when least conscious of doing so. I read an excellent bit of advice for such. “Devote one hour every morning to skimming the

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*Correct Social Usage*

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papers, an hour every afternoon to the magazines, an hour every alternate evening to some book of the day, and one hour the next evening to some handbook of history, ethics, or science. Whenever opportunity occurs, study the ever open book of nature and human nature around you. Cultivate the society of specialists. Don't talk much yourself, but encourage others to talk. Listen, learn, pick up scraps of information to be added to other scraps, and after a few years of this training you will be able to take the lead in most conversations and hold your own in most discussions."

Visit the museums, the picture exhibitions, if you are where they are to be seen. Keep posted about current events. Try to say something worth remembering—at least be sure that you say something when you talk. There are those who seem to be mere talking machines. When you sift what they have said you find that they have not conveyed one definite idea.

Conversation is a great power for good. It is a form of noble influence to make current anything that you have found helpful or inspiring. Never preach, however. The goody-good are unmitigated bores. There are not many such left, though; the pendulum is swinging the other way. Some one said recently, "We are getting very narrow in our broadness."

Gossip has gone entirely out of fashion in

“smart” society, and is universally voted bad form.

Nothing makes one so popular in social life as the reputation of always speaking well of people. It is quite possible to so cultivate the habit that one only sees the best side of every one. It is also the surest way of having that side always turned toward one.

Some persons have a mania for pretending to know everybody, and interlard their talk with allusions to people socially conspicuous. One such woman was asked if, when she was traveling in Eastern Europe, she had seen the Dardanelles; she replied: “Oh, yes; we dined with them several times!”

As for subjects of conversation, there is all the world of books, of people, art, and music to choose from; social functions, amateur photography, travel, “hobbies,” sport, and, last, not least, there is love—a subject that never bores, and upon which all have thought and have something to say.

#### ETIQUETTE IN CONVERSATION

To listen is almost as great an art as to talk. You may be considered clever if you talk well, but if you listen well you will be considered charming.

Remember that the true social success is to win real friends.

Do not be so eager to tell a better story that

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*Correct Social Usage*

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you forget to laugh with or applaud the last narrator.

For the appreciative listener the best stories are reserved, the friendly confidences, the finest thoughts.

Silence is sometimes more sympathetic and eloquent than words.

When talking to a person much older or much younger than yourself never appear to be conscious of the difference. There are more subjects in common than one might think. Minds and hearts are often little affected by the years.

You owe it to whomsoever you talk to concentrate your attention upon what you say to him, and he owes you the same courtesy.

Never let people see that you are trying to entertain them. You might as well tell them at once that they are bores, for "making conversation" is the dreariest of occupations.

Try to let them feel by your manner that they are making a pleasant impression upon you. It is the way to ensure it.

A roving eye, a distraught manner, is the reverse of complimentary—not only to your companion but to your own breeding. If you are a woman do not try to take in your friend's conversation and the details of her dress at the same time—the mental effort is too great.

*Mrs Burton Kingsland*

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## TABLE ETIQUETTE

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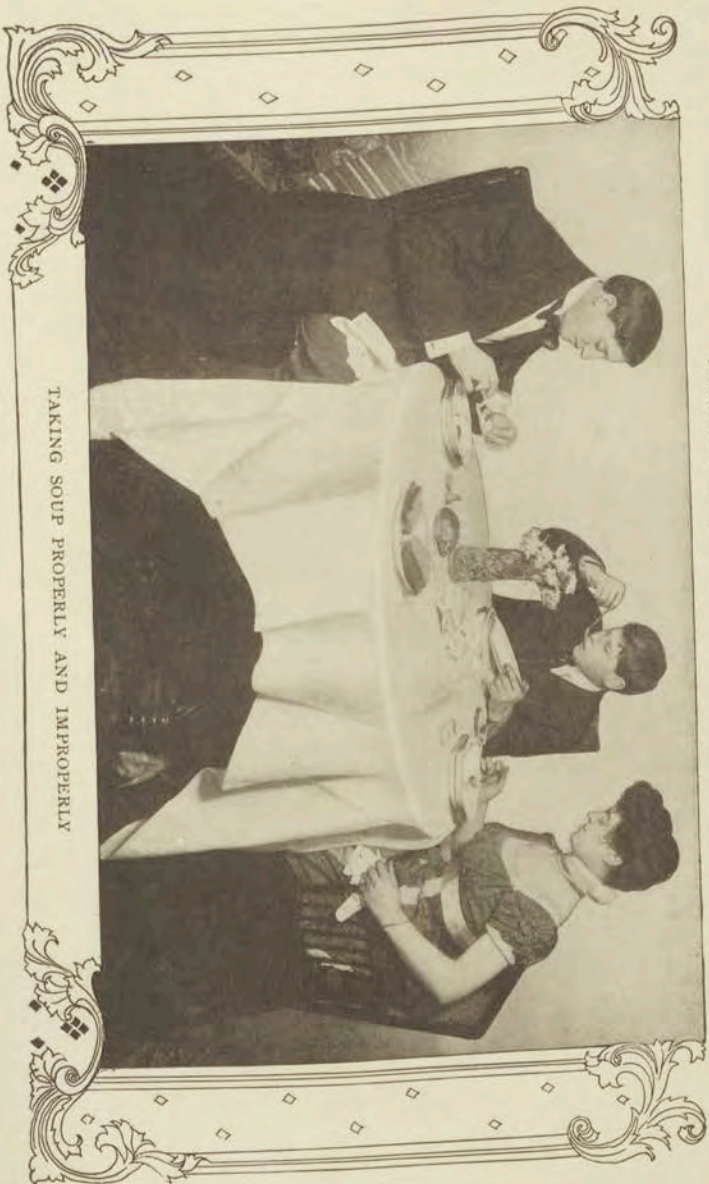
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### GOING IN TO TABLE

**A**T PRIVATE dinner parties the men and women go in to table arm in arm. A gentleman offers his left arm to lead a lady to the table. For small and informal private dinners, at dinners given in the public dining room of a hotel, and at restaurant dinners the masculine guests do not offer to lead in the ladies. At any but formal and private dinners the ladies go into the dining-room first, the men follow. At a restaurant dinner the chaperon leads the way to the table. When taking a gentleman's arm it is essential to lay one's right hand just inside the curve of his elbow. On arriving before her seat a woman slips her hand from her escort's arm and waits for him to draw out her chair. At dinner parties the feminine guests wait, to see that the lady to whom the host has given his arm has reached her seat, before assuming their own. The hostess of a dinner is the last lady to be seated. A host waits until all the ladies are seated before assuming his chair. The gentleman who accompanies a lady to the table draws out her chair and observes that the ladies are seated before he takes his place. At the family table the mother, or whoever may be the feminine head of the family, should be allowed, by her husband, sons, and daughters, to precede them to the



COMMON TABLE ERRORS — PLATE II.



TAKING SOUP PROPERLY AND IMPROPERLY

O wad some Pow'r the giftie gie us  
To see oursel's as others see us!  
It wad frae mony a blunder free us  
And foolish notion;  
What airs in dress and gait wad lea'e us  
And ev'n devotion!

BURNS.

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*Correct Social Usage*

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table and seat herself first. A husband should draw out his wife's chair for her and stand until she is seated; a son should do this for his mother; a brother ought to show his sister this graceful civility. At a ladies' luncheon the hostess leads the way or asks her guest of honor to do so. At a man's dinner or luncheon the host leads or asks his guest of honor to lead.

SITTING AT TABLE

The correct position at table brings the waist line within eight or nine inches of the board. It is undignified to cross one's knees, hook one's feet about one's chair legs, or stretch them out before one as far as possible. It is only graceful and healthful to sit erect when in the act of eating, the shoulders back, the backbone straightly braced, and the elbows no further than eight inches from the body. To lean back while chewing and to bend energetically over to receive each mouthful are equally reprehensible habits. Hands and elbows have no place on the table. When not helping one's self to food the hands should lie quietly in the lap. The individual who rests his head on his hand while eating, who grips the table with one hand, or rests it on his hip while the other is busy lifting viands to his mouth, presents a most uncouth spectacle. Tinkling and trifling with knives and forks, rolling crumbs, marking hiero-

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*Table Etiquette*

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glyphics on the table cloth, patting down the salt, or shaking the ice in a tumbler are all ugly habits that can be easily overcome.

SPEAKING AT TABLE

A low and calmly modulated tone of voice should be used at table. The table is no place for heated arguments between guests or members of a family. Let the china fall, let the champagne be poured smoking hot, and let the soup arrive at a temperature of forty-five degrees, but do not scold a servant, complain, nor frequently explain and apologize at meals. The hostess who is launching commands, frowning, winking, and beckoning at her stupid servant throughout dinner has blundered beyond forgiveness. It is her business to maintain a serene countenance, to issue only the most essential orders in a whisper, and after the meal, to repair and correct the mistakes. This applies to the family meal as well as to the dinner party. Where a servant is guilty of an accident, with wine or gravies, at the expense of a guest, the host and hostess should not make too much of the matter. To say: "I am very sincerely sorry; I hope the damage is not irreparable," or "I am more grieved than I can say; I feel deeply apologetic," is enough. To offer and direct at the same time all temporary assistance is sufficient. After dinner the guest's gown may be

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*Correct Social Usage*

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sponged off in a bedroom, or the sadly stained coat may be given the proper attention; to continue apologies, and to talk constantly of the mishap, and to berate the servant, is only to make matters worse and embarrass the guests. On the other hand, if a guest is guilty of an accident, the host and hostess should accept the apologies offered with a few gracious words and promptly turn the conversation. The regrets a guest should express, on overturning a glass or dish, are adequately expressed by such sentences as: "Pray forgive me, I am unpardonably stupid," or "This is too bad; I owe you a thousand apologies." A guest at a dinner party is not privileged to ask the hostess or servant for a second helping. When dining informally this request is not only permitted but occasionally it conveys a delicate compliment to the housekeeper. Neither a host nor hostess should press food on a guest or insist on the return of a dish. If a second helping is offered and refused insistence is ill timed. Only at an informal meal is it in good taste to comment upon the food and offer the housekeeper compliments upon its savory quality. When a guest is called from the table, he or she, before rising, should bow slightly to the hostess, saying: "Have I your permission?" or "Will you kindly excuse me for a moment?" At the family table a man should pay this compliment to his wife, or the

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*Table Etiquette*

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daughter or sister who graces the head of his table. No child should be allowed to leave the table without gracefully asking leave and answering "Thank you" when the privilege is accorded.

#### USE OF KNIFE AND FORK

Knives lie at the right of the plate or cover, forks to the left. For a dinner party each cover may be laid with as many as five knives of different sizes and shapes, and with an equal number of forks. To the uninitiated this is a puzzling array, but it can be easily explained that one of the knives, the smallest one of silver, is for the bread and butter; the second small silver-bladed knife is for cheese; the small gilt-bladed knife, with a fancy handle, is for fruit; the largest silver knife is for the game course, the large steel-bladed knife is for the roast. As a rule all these knives are rarely laid together, even at very elaborate dinners. At the ordinary ceremonious dinner party, two silver knives of medium size, one for the game and one for an entrée, along with a steel-bladed knife for the roast or chop, are all that appear simultaneously; the others are distributed with their respective courses, and no difficulty arises in determining their use. The knife is held always in the right hand; and having observed its manipulation in the hands of children and some untrained persons, it is necessary to say that it

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*Correct Social Usage*

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is used only for cutting and is held by the handle, not by the blade. When the knife is laid by and the fork taken into the right hand, let it be remembered that the knife is laid on the plate. To rest the tip of the blade on the edge of the plate and the end of the handle on the cloth, or to lay the knife across the farthest edge of the plate is incorrect. When the plate is passed for a second helping knife and fork should be laid side by side, their points in the centre of the plate, their handles together on the edge. It is forbidden by all the canons of good table manners to hold them in one hand while one's plate is carried to the carver, to lay them on the cloth or lay them together on one's bread and butter plate.

The usual list of forks that assist in completing a cover, or one place, at a formally set dinner table includes an oyster fork. This has a long slim handle, and three short trident-shaped prongs; a fish fork comes next, and has a short, rather broad handle, and three short, broad, flat trident-shaped prongs. A light medium sized silver fork comes next, for the first course of mushrooms or sweetbreads, and a larger silver fork, the one nearest the plate, is meant for the meat. After these have been used, fresh forks are given with each course. When the knife and fork are used together the fork is held in the left hand, and many persons consider it

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*Table Etiquette*

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the most graceful form to hold the fork always in this hand. This is, however, the French fashion. The English and Americans prefer to pass the fork, on laying aside the knife, to the right hand and back again to the left hand when the knife is once more used. It is a vulgar habit to use the fork shovelwise for lifting masses of food to the mouth, to load the fork with more than one kind of food at a time, to strike the teeth with the prongs, and with its back pressed against the plate, to smash food in between the prongs and lift it thus caked to the mouth. At the conclusion of a course, or at the end of the meal, the knife and fork should be laid together on the plate and placed in the manner described above when the plate is passed for a second helping.

#### USE OF SPOON

Only one spoon, and that a large soup spoon, forms a part of a dinner cover. If a small pointed spoon is found beside the forks it may be safely assumed that this is to be used for a course of grape fruit. At luncheons whereat grape fruit and hot bouillon in cups are served the pointed or the smaller spoon is used for the fruit, the larger for the hot liquid. The soup spoon once placed in the plate is never taken from it, save to lift the hot liquid to the mouth. It is the rule to dip from one's self when eating soup from a plate. It is also the rule to drink



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*Correct Social Usage*

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liquids from the side of the spoon. This last rule does not apply to thick gombos, but is to be followed when eating rather thick purées. With tea, coffee, chocolate, lemonade, etc., care must be taken not to stir in cream or sugar till the sides of the glass or porcelain vessel ring again with the clatter of the spoon. Again, it is quite forbidden to sip a cup of liquid wholly from the spoon. The coffee, tea, or lemonade spoon is intended merely to aid in stirring and in sipping to test the flavor and temperature; after one or two spoonfuls the spoon is to be laid aside and the liquid quaffed from the lip of the cup or tumbler. Let it be remembered that the spoon is to be laid aside, in the saucer or plate on which the cup or tumbler stands. To drink from a cup or goblet in which the spoon remains is to present a grotesque appearance. The spoon should not be left standing in an empty tea or coffee cup.

USE OF THE NAPKIN

A napkin must not be shaken out of all its lengthwise folds and spread out like a rug upon the knees. To lay open two of its long folds is enough. None but the rapid, reckless eater ever converted his or her napkin into a bib by tucking one of its corners into the upper button-hole of a waistcoat or dress waist. Stout persons may and do plead their inability to enjoy their food without injury to their clothes unless

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*Table Etiquette*

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such a liberty is taken; nevertheless, this is an undignified misuse of the napkin, and is wholly condemned in good society. With deliberate care food can readily be lifted to the mouth without danger to clothing. The napkin should be used before drinking, in order to wipe the lips free of any grease and after having drunk water, wine, or milk, in order to dry off any moisture. It is not necessary to tumble a napkin like a towel as one dries one's fingers that have been dipped in a finger bowl. The fingers should be gently dabbed until dry. When the napkin is dropped at the dinner table, at a whispered word the servant will secure it or get another. At the conclusion of a restaurant meal, or single meal enjoyed in the house of a friend, the napkin should not be laid on one's vacated chair but placed loosely beside one's plate and glass. As that napkin will not be used again until it has passed through the laundry there is no need to fold it. If a visit of several days' duration is enjoyed in a friend's house it is essential to observe what disposition the host and hostess make of their napkins and to follow their example.

EAT SLOWLY AND QUIETLY

Take small mouthfuls; masticate slowly with the lips closed. There is a strong and unappetizing suggestion of animalism in the society at breakfast or dinner of the man or woman who

COMMON TABLE ERRORS — PLATE III.



THE OVERLOADED FORK AND OUT-OF-PLACE SPOON

Fit for the mountains and the barb'rous caves  
Where manners ne'er were preached.

TWELFTH NIGHT.

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*Correct Social Usage*

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smacks, grinds his or her food noisily between the teeth, regards with eager glance the contents of the plate, drains off a glass of water, sips coffee and soup with a loud hissing sound, and clears his or her plate before any one else is through. Rattling the knife, fork, or spoon against the plate is a common mistake, as is also the attempt to speak while the mouth is full. Deliberate mastication of small mouthfuls injures digestion. It is not permitted to distribute salt by taking up a quantity on the end of the knife and tapping the blade with the fork, nor is it nice to strike the foot of the pepper pot vigorously in order to force out the contents. The shocking sight is too often seen of both men and women attempting, while still at table, to dislodge with their tongues portions of food that have remained in the interstices of their teeth and corners of their mouths. It would be as well to counsel the use of the toothpick as to fail in strongly deploring this displeasing habit, which is as easily encouraged and quite as reprehensible as that of sucking the teeth or using the orange wood pick.

USE OF THE FINGER BOWL

Only the finger tips and one hand at a time need be dipped in the water provided in the glass bowl. The finger bowl, as a rule, is placed before each individual with a plate and doily,

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*Table Etiquette*

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or small embroidered napkin, beneath it; and thereby a most embarrassing problem arises to trouble the man or woman who lacks initiation into the dainty comforts and conveniences of the well equipped modern table. When the servant places before one a porcelain plate, whereon is set a second and smaller plate of crystal, and in the crystal plate lies a doily, on which stands the finger bowl, one is expected to lift up the crystal plate and its contents together, and place them, as they are arranged, on the cloth to one's left. The porcelain plate is to receive the dessert, and the crystal plate and doily serve only as a sort of base and finish to the finger bowl. If there is no porcelain plate then the bowl and doily are to be lifted up, and the first placed on the second beside one, and the crystal plate receives the dessert. If the doily and bowl rest on a porcelain plate only, the bowl and doily are to be set to one side and the porcelain plate receives the helping of dessert. Should the servant put crystal plate, doily, and finger bowl to one's left their arrangement is not to be disturbed, for the dessert is then to be served on a second plate. The doily or small embroidered or fringed napkin that lies under a finger bowl is for ornament and not for use. The water is supplied for the purpose of washing away any fruit juice or sugar from cake or candy that may cling to the fingers. The large lap napkin serves

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*Correct Social Usage*

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to dry the water from the finger tips. A fragrant blossom or slice of lemon is sometimes put in the water of each finger bowl; these dainty accessories are added only to perfume the fingers. Sometimes a flower may be taken from the finger bowl and fastened in the coat lapel or the front of the dress waist. Occasionally a peppermint or wintergreen wafer is laid on the crystal plate under a finger bowl. This is to be eaten as a digestive at the end of a rich meal.

**BREAD AND BUTTER**

Bread and butter are nowadays, at well appointed private and hotel tables, eaten from a separate small plate placed at the left of the larger one. With the plate a small silver butter knife is used. At ceremonious and fashionable dinner parties butter is not served, and such bread as is offered and taken throughout the meal is laid beside the diner's plate on the cloth. At no time is it the rule to spread a slice of bread with butter and bite from this. The bread should be broken from the slice or square into small mouthfuls and buttered as eaten. Bread must not be cut, but broken into mouthfuls. Bread must not be crumbled into soup, sopped in the gravy standing on one's plate, nor used as a sponge to sweep a plate clean of last tasty crumbs, etc. Such breakfast breads as cornbread, muffins, soda biscuit, etc., when

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*Table Etiquette*

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served hot, should be broken open, partially cooled after buttering, and taken in mouthfuls torn apart with the fingers. Bread eaten with honey, syrup, or preserves should be also broken into suitable mouthfuls, and buttered and sweetened piece by piece. A bit of bread is sometimes broken from a roll or slice to assist in the left hand in pushing some obstinate morsel on to the fork. This is nevertheless a rather childish habit. The knife more gracefully serves this purpose in place of the bread.

#### THE CHEESE COURSE

The biscuits or crackers should be broken into suitable bits; the cheese should be cut with a knife, and the morsels lifted on the blade and placed on the bit of biscuit. Soft and hard cheeses are treated in the same manner. Biscuits, eaten with butter, honey, marmalade, etc., are eaten as directed in the paragraph on bread and butter.

#### SALT AND PEPPER

Salt should never be distributed upon food with the fingers, or from the end of the knife blade. If one large salt cellar is passed, a helping should be taken with the salt spoon and placed on the side of one's plate. It is an untidy trick, and irritating to good housekeepers, to have salt heaps raised on their white damask cloths. From the deposit of salt on the side of



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*Correct Social Usage*

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one's plate enough can be from time to time transferred, on the moist prongs of the fork, to the vegetable or meat requiring its savor. When small individual salts are provided at a table the salt therefrom should be applied to the contents of the plate by means of the tiny salt spoon. Lacking a salt spoon one can use one's own fork to transfer grains sufficient for seasoning. To thrust one's own fork or knife tip into a dish of salt intended for general use is to commit a shocking blunder. Shake pepper out as needed from its cruet, but do not, at a ceremonious dinner party, demand salt and pepper too frequently. It is, at a ceremonious dinner or luncheon, a mistake to ask for salt and pepper. If they are not placed within reach on the table the servants as a rule pass all the condiments at intervals, and to ask for them frequently is to imply that the food is not properly seasoned.

#### HOW TO EAT FRESH AND DRIED FRUITS

These are, with few exceptions, what we might call finger foods. Raisins should be plucked from the stem with the fingers and eaten one at a time. A stuffed prune or date, a piece of ginger, or a dried fig should not be taken at one mouthful, but in two at the least, and at three when the fruit is large. Prunes and dates that have not been stoned need

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*Table Etiquette*

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careful treatment; that is to say the flesh of the fruit should be taken at small bites from the stone. Raisin seeds must not be ejected from the mouth directly to the plate, but slipped into the half-closed hand. A banana should be wholly peeled and broken with the fingers, or cut with the fruit knife into mouthfuls as needed, and these mouthfuls are to be transferred to the lips by the fingers, not on the knife blade. To spear any piece of fruit on the knife's point and thus convey it to the mouth is a violation of the rules of good table manners. Peaches, pears, apricots, and apples are not to be peeled round and round, and then devoured by mouthfuls bitten from the core. This may serve in the orchard, but at table such fruits are to be quartered, the quarters peeled, and cut or broken into one or two pieces, and each piece conveyed to the mouth with the fingers. Grievous indeed is the sight of the man who on the arrival of the fruit course draws forth his pocket knife with which to peel and quarter the fruit set before him. Quite as shocking is the mistake made by the well-intentioned but untrained individual who offers to peel a peach for his or her host or next neighbor at table.

The stones of large fruits, viz.: peaches, pears, plums, etc., must never be taken into the mouth. Grape seeds are to be ejected after the manner directed above for the treatment of raisins. It

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*Correct Social Usage*

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is difficult, indeed almost impossible, to eat an orange deftly, gracefully and tidily. To suck it or tediously peel it round and round and pull it apart, slice by slice, are methods not to be recommended for adoption at table. An orange is on the whole most successfully treated when it is cut, unpeeled, into sixths or eighths, the points of the crescents thus formed turned back, the seeds pushed out with the fruit knife, and the juicy flesh torn off with the teeth. The usual way of eating this fruit is to cut it in halves and extract the juice with an orange-spoon.

Small fruits and large fruits served with sugar and cream are to be eaten with a fork or spoon. Strawberries, however, are nowadays often served with their stems; they are then eaten with the fingers. Watermelon should be eaten with a fork. Muskmelons are eaten with a spoon when a half melon is served as one portion; when a large muskmelon is divided in crescent shaped slices a fork is properly used.

#### SALADS

All salads are fork foods. Lettuce leaves should under no circumstances be chopped with a knife. When the leaves are large and unmanageable it is easy to cut them in half or in four pieces with the side of the fork; the leaves should then be doubled about the fork prongs

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*Table Etiquette*

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to form suitable mouthfuls. A little practice insures the deft control of a plate of the crispest lettuce.

#### RELISHES

Olives are taken up in the fingers and their flesh removed from the stones with the teeth. An olive stone should never be put in the mouth. The leafy top of a celery stalk must first be broken from the edible portion; the remainder is then dipped into salt, and small mouthfuls are bitten off as desired. Radishes are taken by their stalks in the fingers; the flesh is salted and bitten from the stem. Caviar sandwiches or anchovy toast, when served as a preliminary course, are to be cut and eaten with a fork. Pickles are fork foods; it is a mistake to take them in the fingers. Toasted nuts are eaten from the fingers. Celery tops, olive stones, and the skins of radishes should never be strewn or piled on the tablecloth beside one's plate, but placed on one's plate and to one side if the plate is crowded with food.

#### HOW TO EAT VEGETABLES

No vegetables, save asparagus, artichokes, and green corn on the cob, are served upon side plates. To attempt to eat peas or stewed tomatoes with a spoon is to be guilty of a serious error in the interpretation of good table manners. All vegetables are fork foods, though there are persons of undoubted good breeding

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*Correct Social Usage*

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who persist in fingering their asparagus and in devouring their corn on the cob. Such an exhibition of savage methods of "feeding" should be confined to the private home table, and even there it is a shocking sight. Asparagus served as a stalk should always be eaten with a fork, and the edible tips cut and lifted by the fork to the mouth. Artichokes, of the burr variety, are pulled apart, leaf by leaf, with the fingers; the leaf tips are dipped in the sauce, a spoonful of which is helped on one's plate and the fleshy part of the leaf root is torn off between the teeth. The artichoke's heart is taken up whole on a fork, or cut into parts if it is large.

HOW TO EAT MEATS AND FISH

Fish, including oysters, clams, crabs, lobsters, and terrapin, is as a rule eaten wholly with a fork. A small silver knife is sometimes used when the fish is very bony, and therefore a little difficult to manage with one hand. Beef, mutton, game, and fowls are, of course, cut into suitable mouthfuls with a steel-bladed knife. At no time or place is there any excuse to be found or offered for taking a chop, chicken, or bird bone in the fingers. Meat that cannot be cut from a bone should be resigned as unattainable.

WINES AND WATERS

It is not etiquette for a woman, save at her

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*Table Etiquette*

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own family meals, to fill her wine glass. At dinners that are ceremonious, and at restaurant meals, she can expect and wait for the servant or the gentleman who sits beside her to do her this service. At a formal dinner the servant that is well trained refills the wine glasses from time to time, and no guest of either sex should ask for a second or third glass of claret or champagne. The servant may be neglectful, or the host or hostess may have provided but a limited amount of wine; whatever the reason may be, the guest has no right to ask for that which is not offered, and this rule applies to the bottled waters now so greatly in use. The very good friend of the host or hostess, dining somewhat informally, and wishing to offer a compliment, may ask to have his glass replenished. To ask this more than once, however, is not in good taste, and a woman should never prefer this request. Persons who do not take wine should not have their glasses filled; a hand lifted in sign of refusal is enough to warn the servant. A masculine guest should not help himself to wine at a host's table without receiving a direct invitation from the host or hostess, unless he is on close and friendly terms of intimacy with them. It is the host's duty to observe the glasses of his guests and see that the wine is generously poured. It is enough to pass a wine twice. It is not tactful to force wine upon a

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*Correct Social Usage*

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guest who has refused. Wine should be taken slowly, without noisy sipping, comment, and exaggerated signs of relish and approval. The exception to this rule arises when dining or lunching informally, and when the wine is discussed and commented upon by the host or hostess.

SWEETS AND DESSERTS

Cake is broken and eaten in separated mouthfuls, like bread. Soft and sticky cake should be eaten with a fork. Ices and puddings are eaten with fork or spoon. At well appointed tables both a fork and spoon are supplied for each guest when the dessert is brought on; and in the case of stewed fruits that have large stones, the two utensils are used together in order to cut the flesh of the fruit from the stone. Bonbons are eaten with the fingers.

HOW TO LEAVE THE TABLE

At formal dinners the hostess, after the fruit has been served, glances significantly at the lady seated at the host's right hand and rises. This signal, whereat the ladies retire to the drawing-room, is only to be given when the hostess has assured herself that her guests have quite completed their meal. As the ladies rise the gentlemen leave their chairs and stand until the feminine guests have quitted the room. The gentleman who is nearest the door by which the

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*Table Etiquette*

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exit is made hastens to open it, unless the servant has anticipated his intention. At dinners given in private houses the ladies do not resume their gloves at table, but carry them to the drawing-room. After the cigars and coffee have been enjoyed, the host puts the motion for the gentlemen to join the ladies, and leads the way. At the family meals it is nothing more than common civility for each member of the household to patiently await the conclusion of the breakfast or dinner. The husband waits for his wife to give the signal for retiring from the table, and he rises as she leaves her chair and follows her out of the room. If it is necessary to leave the table before the conclusion of the meal, permission should be asked and thanks for the same rendered, directions for which are given in the paragraph on Speaking at Table, page 58. Children cannot be taught too early to follow their elders on quitting the table and dining room, and to rise without clatter of chairs. When dining or lunching with formality, or when dining at a restaurant, it is not necessary to replace one's chair in the position in which it was discovered.

*Margaret Watts Livingston*



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## DIRECTIONS FOR CARVING

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### CARVING AN ART

**M**EAT carving is, in its way, quite as much of an art as wood-carving. To become skilled in either art technical knowledge and faithful practice are required.

Most carvers make the mistake of setting to work too vigorously. Strength is less needed than skill. Many dainty little housewives carve gracefully and well, without rising from their seats. On the other hand, it is by no means unusual to see a big six-foot host sitting in utter despair before a roast or fowl which he is expected to dissect, and finally asking pardon for standing on his feet while, with frequent flourishes of the carving knife, he attacks it. One of the first rules for good carving is to learn how to do it without rising. If the seat of the carver is a little higher than the other chairs this rule may be observed without difficulty.

### MISTAKES TO AVOID

It is a common mistake to place the dish to be carved too far away from the carver. Disastrous results to tablecloth and temper almost invariably attend this mistake. With the dish in easy access, and with the carving-knife a very sharp and not a very heavy one, a good carver feels prepared to begin his work without fear of mortifying blunders. The knife should always be

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*Correct Social Usage*

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held firmly in the right hand. The fork of course gives help in keeping things steady.

TO CARVE A SIRLOIN OF BEEF

When carving ribs or a sirloin of beef, thin slices from the side next the carver should first be cut off. The tenderloin, or cross part near the lower end, may be sliced later. When serving the meat the outside piece is not given to any one unless especially requested.

LEG OF MUTTON OR PORK

The carver of a leg of mutton begins across the middle and cuts each slice quite down to the bone. A leg of pork or a ham should be carved in the same way as a leg of mutton. Ham must never be cut in thick slices, as the delicate flavor of the meat is thus destroyed.

THE FOREQUARTER OF LAMB

For a forequarter of lamb, the first process is to separate the shoulder from the breast and ribs by passing the carving-knife underneath. The ribs are then neatly divided. If the lamb is large, the carver may call for another dish on which to place the shoulder while separating the ribs.

A LOIN, BREAST OR FILLET OF VEAL

A loin of veal is cut first near the smallest end, separating the ribs, and placing a bit of the kidney on each plate when the meat is being

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*Directions for Carving*

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served. A loin of mutton and a loin of pork are carved in similar manner.

In a breast of veal the carving-knife should be entered at the point of division between the ribs and the brisket and these two parts should be carefully separated. Each person's preference must be consulted when serving a breast of veal, and a rib or a piece of the brisket passed with each plate according to request.

A fillet of veal is usually dressed or "stuffed." The carver begins at the top, and the first, or outside, slice is by many epicures considered the best. A portion of the dressing is served with each slice.

A SADDLE OR HAUNCH OF VENISON

A saddle of venison is served like a saddle of mutton. The carver cuts from the tail end to the other end, on each side of the backbone. The slices are properly very thin. A little of the fat is served with each slice. The plates should be hot, as venison and mutton chill rapidly. Currant jelly is invariably served with venison and roast mutton. The same jelly is appropriate with duck.

A haunch of venison requires, first of all, a deep incision, clear down to the bone, along the whole length of the side. This is for the purpose of letting out the gravy. The broad end of the haunch is then turned toward the carver and cut

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*Correct Social Usage*

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into as deep as is possible. The slices should be thin; a little of the fat is served with each slice, as in the case of the saddle of venison.

POAST PIG, SERVED WHOLE

When a young pig is stuffed and served whole, the head is first separated from the shoulders, then the ribs are divided and the limbs cut off. Many hostesses prefer to have the pig cut up before it is sent in to the table. In this case the head is left in the kitchen. The stuffing, which is very toothsome, must not be forgotten when serving.

A ROUND OF CORNED BEEF

A round of corned beef is cut first from the top, but the outside pieces are laid aside and not served, being usually dry and hard. The outside pieces of a round of beef *a la mode*, on the contrary, are delicious and always in demand.

CARVING A BEEFSTEAK

Beefsteak is carved in long narrow slices about an inch in width. None of the bone should be served with the slices. Tongue is cut crossways in round, thin slices. The lengthwise cutting practiced by some carvers injures the flavor. The best part of the tongue is the middle. The root and the extreme tip are properly left on the dish.

CONCERNING FISH

The middle part of a fish, also, is by most persons considered the best. Fish should be sliced

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*Directions for Carving*

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and served with the aid of a silver trowel made for the purpose. The carver should avoid breaking the flakes or causing the slices to present a ragged and mangled appearance when on the plates.

#### HOW TO CARVE A CHICKEN

The carving of a fowl presents more problems than the carving of roasts or ribs. The fork is the prime factor in the problem. It should be stuck firmly in one pinion and drawn, with the pinion, toward the corresponding leg. The knife is then passed underneath and the wing is taken off at the joint. The knife is next slipped between the leg and the body, in order to cut through the large joint found there. When the leg is pressed backward with the fork the joint will soon give way. The other wing and leg are taken off in the same way. After the limbs are off, the carver cuts into the top of the breast, under the merry-thought, and lifting the merry-thought with the fork he quickly succeeds in loosening it. Then slices are carved from both sides of the breast. The collar-bones on each side of the merry-thought are next taken off, and the side bones are separated from the back.

#### THE CHRISTMAS TURKEY

A turkey is carved in the same manner as a chicken, about the only difference being that the

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*Correct Social Usage*

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turkey's large wings and legs are separated at the lower joint as well as at the upper. Owing to the size of a turkey, it is customary to take off only one leg and one wing and to cut slices from only one side, leaving the other side of the fowl intact for the next day's dinner. Of course, this custom applies only to the family circle or to a dinner where one side of the turkey furnishes a sufficient number of portions.

A WORD ABOUT GOOSE

A goose is more difficult to carve than either a turkey or a chicken. This fact is due to the greater toughness of the goose. The general principles of goose-carving, however, are the same as for other fowls. The leg is separated from the body by placing the fork in the small end of the leg and pressing it very close to the body; then passing the carving-knife under the leg and turning it back as you cut through the joint. The wing is taken off in the same way. The breast, back, etc., are carved very nearly as turkey is carved. The legs and the breast of a goose are the choicest parts when serving.

ALL SORTS OF GAME

Grouse, partridge and pheasants are carved like chickens. Smaller game, such as quails, pigeons, woodcocks, etc., are not carved, but simply split down the back, a half being served to

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*Directions for Carving*

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each person. Ducks, both wild and tame, are carved like fowls in general.

WHAT CONSTITUTES A CARVER

Expert carvers are made, not born. A knowledge of the joints must first be acquired and then the process of separating them easily must be learned by close observation and practice. Every young housewife should make a study of carving, and the head of the family, most certainly, should strive for proficiency in the art.

*Emma S. Leake*

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## C O R R E S P O N D E N C E

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### LETTER AND NOTE PAPER

**S**IMPLE, unruled stationery, folding once to fit envelopes that are almost square, is always indicative of good taste and refined associations. Only children and school girls appropriately adopt the use of highly colored and perfumed paper that folds to fit envelopes of eccentric shapes. White, cream white, gray, or gray blue stationery is used by women who observe and adopt good form even in the small details of life. Men, as a rule, prefer and use plain white paper of smooth surface.

The sizes of correspondence paper for women range from the ample, large letter sheet to the almost diminutive note sheet. For men the best stationery is never cut very small.

The quality of stationery is always to be decided by individual means and preferences. It is most essential for men to remember that social correspondence is never conducted upon business or office paper. Club paper, and hotel and steamship stationery can always be pressed into polite service when private stationery is not easily available.

### STAMPING FOR LETTER AND NOTE PAPER

Few even of our proudest and most aristocratic families now use crests, mottoes, heraldic devices of any sort, or entwined initials and



CORRESPONDENCE



"YES" OR "NO"

For a letter, timely writ, is a rivet to the chain of affection:  
And a letter, untimely delayed, is as rust to the solder.  
The pen, flowing in love, or dipped black in hate,  
Or tipped with delicate courtesies, or harshly edged with  
censure,  
Hath quickened more good than the sun, more evil than  
the sword,  
More joy than woman's smile, more woe than frowning  
fortune,  
And shouldst thou ask my judgment of that which hath  
most profit in the world,  
For answer take thou this, the prudent penning of a letter.

MARTIN FARQUHAR TUPPER.

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monograms on individual or family note paper. The most fashionable stationery bears only an address stamped in plain black or dark blue block letters at the top of every note sheet. This neatly inscribed and important information appears at the top of each sheet in the right hand corner, or at the centre of the top. Sometimes Gothic, or what is more familiarly known as old English lettering, is used for this purpose, but the plain Roman type is considered the better choice of the two. When initials as well as the address appear on note paper, the letters of the former should be small and stamped within a circle no larger than the circumference of a five cent or one cent piece. The initials that appear nowadays on the best class of note paper are always very clearly outlined, in black, blue, or gilt, in delicately ornamented French letters, on the gray or white paper; or on a dark blue disk no larger than a one cent piece. The bright little letters are stamped, and the decoration is placed in the upper centre of each sheet.

Persons who use heraldic devices on their note paper should take counsel of some intelligent and tasteful stationer before giving the order for the paper's stamping. If such devices are to be used at all, knowledge and discretion should direct their choice. It is, for example, a serious mistake for a woman to order her family

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*Correct Social Usage*

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crest stamped on her letter paper, and yet more absurd is the appearance, on the stationery of an unmarried woman, of a knight's shield bearing a fine coat of arms. A queen is the only woman who has the right to use a crest, and an unmarried woman who wishes to display the arms of her family should have them blazoned on her paper on a lozenge shaped or oval shield. A man has the right to display his arms on a shield with his crest above it, or he can display the crest only. The American man does not give much thought to the matter of crested note paper, nor does he seem to approve of or care for the decoration of a monogram. A plain stamped address is adequate for all note and letter paper used by the sterner sex, and when a crest is employed it is more distinguished in effect when merely embossed in the same tone as the paper. A stag trippant, a lion rampant, a martelet, or boar's head and motto beneath, all in low relief and placed in the upper centre or upper left-hand corner of the sheet, is the very best style to follow in the decoration of stationery.

#### MOURNING PAPER

In this day of simpler and better taste in stationery we do not pursue numberless undignified vagaries in the choice and use of mourning paper. What the depth of the black border should be is always decided and regulated by

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the border used on the visiting cards of the bereaved individual. Reference to the chapter on Visiting Cards, page 216, may be made in order to decide this point. Mourning paper is used just as long as blackedged cards are carried and mourning dress is worn.

#### SEALING, STAMPING, AND ADDRESSING LETTERS

For the very obvious and agreeable reason that envelopes are now neatly and conveniently made for the covering of letters, and that our postal system is quick and sure, sealing wax is no longer an essential in correspondence. It is only used as a charming decoration, and, therefore, should never be added unless it is neatly and decoratively employed. On mourning paper black wax only is allowed; red, white, or any dark color appears advantageously on white, gray, blue, or lilac paper. A little practise will teach any one how to artfully drop the hot wax and press home the seal. A woman should not stamp her wax with a crested seal. Imitations of the personally impressed wafer are not recommended for the use of adults.

By the exceeding neatness of its appointments, and by the careful distinctness of the address it bears, an envelope signifies at a glance whether the author of the letter within is a well-bred and well-educated person. A stamp pasted on askew, or upside down, or in the

wrong corner, a blot, a smudge where the fingers pressed the gummed flap, and a direction in undecipherable hieroglyphics are the strong but silent indications of an untidy or uneducated individual. It is an important detail to place the stamp exactly and squarely in its own proper corner, to glue the flap with absolute security and to bear in mind certain simple rules when inscribing the address.

The first rule is to write the direction quite clearly and as straight as possible across the envelope. To a man a note or letter may be properly addressed with the prefix Mr. or the suffix Esq. At present the more fashionable form runs as follows: "Thomas D. Brown, Esq." It is as essentially correct, however, to write: "Mr. Thomas D. Brown."

The diminutives of Christian and middle names should never be used on envelopes, more especially when addressing men. Joe, Tom, Bob, or Jack have at once a familiar and childish appearance on the envelope of a note or letter.

The proper wording of an envelope addressed to a physician or to a clergyman would be: "Dr. Thomas D. Brown," or "Rev. Thomas D. Brown." When writing to the President the address upon the envelope should run "The President of the United States."

A woman's name upon an envelope can be

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prefixed by no other title than that of Mrs. or Miss. To drop either of these titles when in doubt as to whether the lady addressed occupies the married or single state is no way out of the dilemma. A woman's name must never be written on an envelope without a courteous prefix, and that should be "Mrs." when the writer is in doubt.

When writing to a servant the name of the recipient is often given in the address without the prefix Mr., Miss, or Mrs. "John Jones" or "Mary Brown" would be enough, unless the servant is a married woman and a trusted family employé; then the proper prefix should be used.

#### BEGINNINGS AND CONCLUSIONS OF LETTERS

"My Dear Mrs. B.," or "Dear Mr. B.," are equally good forms for use in social correspondence. There are those who maintain that a degree of greater formality is implied by the addition of the possessive pronoun, but this is a mooted point and a detail that is decided by the opinions of each individual. Here we can only authoritatively state the fact that it is an evident vulgarism to begin a letter: "Dear Miss." The woman's surname must follow, or, if the letter is one of extreme formality and relating to business matters, the recipient should always be addressed as "Dear Madam." This form is

used whether the woman concerned is married or single.

When two women are members of the same rank in society, and yet are total strangers, and the need arises for correspondence, they should not adopt in their communications the strict business form nor yet the severer mode of the third person: the kindly and yet deferential "My Dear Mrs. B." is the correct form in these circumstances. This is not the rule when a woman has no knowledge of one of her own sex whom she addresses on a matter of business only. Then the business form is employed; the name of the person addressed is written out in full, and below this "Dear Madam." Should a man address a lady and a total stranger by letter he should always use the above form. He would not, however, use this form if the lady, though to him a stranger, was the relative of his fiancé or her friend, or the friend of his friend, and if the matter of the communication was not one of business wholly. A woman writes this to a man who is to her a stranger: "Mr. Thomas D. Brown, Dear Sir." She could adopt the less formal mode when the masculine stranger is a relative of a friend, or the friend of her own relative, and the object of their communication of a social nature.

BUSINESS LETTERS

Only when writing to business firms, employ-



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ment agencies, to servants, or to some tradesmen with whom the writer has had infrequent dealings, or with whom she has dealt only by correspondence, is the medium of the third person used. When writing in this form it is customary to begin the communication thus: "Will Messrs. Jones, Brown and Co. kindly inform Miss A. if the articles to be forwarded her, etc.," or "Mrs. John B. wishes to have Peter bring the carriage to the station on Monday afternoon, etc." In writing to servants who have been in the householder's employ for a few months at least it is at once more kindly and dignified to address them thus: "Dear Mary," or "Dear Ryan," or to begin by writing the servant's name without any prefix and continuing the letter in the first person.

#### FORMAL AND FRIENDLY ENDINGS

The formal endings for letters is, "Very truly yours," or "Yours truly." This form is employed by men and women. In general social correspondence "Very sincerely yours" or "Yours very cordially" are the conventional and graceful phrases employed between friends. "Lovingly, Fondly, Affectionately yours," are the warm and intimate terms used between close friends, and in family correspondence only. Men frequently and appropriately conclude their notes and letters to feminine and mascu-

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line friends thus: "I am very sincerely and faithfully yours." In formal social and business correspondence older men not infrequently use the term "I am, dear madam, your obedient servant," or "I beg to remain yours to command."

"Respectfully yours" is a conclusion seldom used by a lady unless she is writing to a person of admittedly superior station with whom she claims no acquaintance. For example, a lady would sign thus a letter addressed to the President, the Vice-President, a Chief Justice of the Supreme Court, or a Senator. Men adopt this form in their business correspondence.

Neither men nor women should sign business or social correspondence with the diminutive of the Christian names. "Mary A. Jones" and "Thomas A. Brown" are the dignified forms for signatures. When writing to those who are not the members of one's immediate family, nor one's most intimate friends, it is neither wise nor dignified to sign the Christian name only. When a woman wishes to indicate in correspondence with a stranger that she is married or single she follows the simple expedient of signing herself thus: "Sarah A. Brown (Mrs. Henry R. Brown)," or "(Miss) Sarah A. Brown."

LETTERS OF INTRODUCTION

We have already indicated, in the chapter on Introductions, page 176, the circumstances un-

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der which a letter of this object and value should be given; here we reiterate the necessity for expressing the terms of the introduction briefly, and we give a model or two by which others may be composed. The letter should be in reality but a note, friendly, explanatory, and quite to the point. The more briefly the facts in the case are stated the better. The letter is given the bearer unsealed, and in a single envelope that bears the full name and address of the person to whom the bearer is introduced. In ordinary circumstances the terms of the introduction may be expressed thus:

NEW YORK, June 15th.

*My dear Mrs. Gordon:*

The bearer of this letter is my friend, Miss Olivia Mason, who proposes to spend two months in your pretty seaside town. I would think it very good of you to show her any civilities in your power. She knows of my own delightful experiences at your hospitable hands, and I shall deeply appreciate the attentions you show her.

With kindest regards, in which my whole family most heartily join, I am cordially yours,

ELEANOR A. MORGAN.

NEW YORK, May 1st.

*My dear Miss Sprague:*

This will introduce to you, and to your brother, Mr. Norman A. Blank, who is traveling through your country in search of health and recreation. If you can do anything to further these worthy objects of his travels

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I would consider it a personal favor, and feel sure that you will find him a most appreciative recipient of any attentions.

Faithfully yours,  
MAXWELL F. HEUSTIS.

A card of introduction is a more simple and yet a no less powerful agent in soliciting civilities than the explicit letter. To prepare a card of introduction the introducer's own visiting card is used. Above the engraved name of the owner is written, "Introducing Miss Mabel A. Brown," or "Presenting Mr. Harold R. Thomas." This card is put in a small envelope, which is left unsealed, and which bears besides the address of the recipient the sentence: "Introducing Miss B." This last is written at the extreme bottom of the envelope below the address or on one end.

LETTERS OF CONDOLENCE

A letter of condolence should be despatched very promptly, that is to say, it should reach its destination shortly after the funeral has taken place. A letter of condolence is not required from persons who know the deceased and the bereaved family very slightly, though there is no reason why even the merest acquaintances, when moved by genuine feeling, should not write to express the sympathy that is always welcome. A letter of condolence should be brief, unless the writer thereof is a warm friend

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of the person to whom the missive is addressed. When nothing in the nature of intimacy has existed between the author and the deceased, or between the author and the mourner, it is best always to express sympathy and such comfort as a few well chosen words can convey. In such a conventional communication affairs of outside interest should not be referred to; neither is this the opportunity for conveying news, asking questions, or discussing any matters irrelevant to the sad object of the letter.

A warning must here be offered against the pretentious letter of condolence, filled with quotations, effusively sentimental or formally elaborate in composition. Such a missive should convey, in the simplest language, the message of compassionate fellow feeling and nothing more. The writer should beware of harrowing the already excited emotions of the reader by too familiar allusions to the deceased, and those who find such an epistle a difficult species of composition may adopt, with necessary variations, the phraseology of the following models; provided their own wits or experience or capacities for expression suggest nothing more original than the safe stereotyped forms:

NEW YORK, January 10th.

*My dear Mrs. Wainwright:*

Words, I know, have little power to give genuine consolation, and yet I feel that I must tell you how deeply I

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grieve for you in your great loss. I have suffered the same keen pain, and in realizing all that you are called upon to endure I can only hope that time will restore again the strength and courage that alone enables us to bear such burdens.

With the sincerest sympathy,  
FLORENCE G. BAINBRIDGE.

NEW YORK, May 15th.

*My dear Laidlaw:*

The unexpected news of your sudden bereavement has proved a painful shock to us all. The loss of so noble, strong and helpful a member of society as your wife will prove quite irreparable in our community. I hasten to offer you my heartfelt sympathy and that of our united family.

Faithfully yours,  
JOHN A. BALFOUR.

NEW YORK, August 25th.

*Dear Miss Clarke:*

It is with the sincerest sorrow that we have received the news of the great grief that has fallen upon you and your household. I cannot refrain from offering you my profoundest sympathy, and asking that, if there is anything I can do, you will remember that I am quite at your service.

Believe me faithfully yours,  
ALEXANDER D. BORROWE.

ACKNOWLEDGING LETTERS OF CONDOLENCE

Though this is a painful obligation it is none the less pressing when the recipient of the letters has in a measure recovered from the shock

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of grief. Many cards and calls of sympathy are answered as has been directed in the chapter on Visiting Cards, page 206. Letters, however, require letters in return. When the recipient of the letters is so undone by sorrow that courage for this task refuses to come, the business of answering the letters can be delegated to some kindly relative or helpful friend, who writes in his or her own name for the person in affliction. Otherwise the task is taken over by the family or individual who has endured the loss, and brief kindly replies are despatched in return for the written messages of sympathy. Mourning paper is always used, and while long and explicit letters are sent in answer to condolences received from dear, intimate, but absent friends, to acquaintances and society friends messages of graceful but formal acknowledgment are posted. The wording of the formal acknowledgments may run as follows:

PROVIDENCE, January 25th.

*My dear Mrs. Bainbridge:*

Your message of sympathy goes far toward restoring the strength and courage of which you speak. I have greatly appreciated the generous outpouring of kindness and feeling on the part of all my friends, and when time has brought me greater composure and philosophy I shall hope to see and thank you in person.

Cordially yours,

JANET WAINWRIGHT.

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*Correct Social Usage*

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NEW YORK, May 25th.

*My dear Balfour:*

Pray accept my thanks for your kind note, for your flowers, and other deeds of generous thoughtfulness. The support of friendly sympathy at such a crisis in one's life is stronger than we are able at first to appreciate; I can now realize that lacking that aid I should have felt lost indeed. I am going away for a week or two to try and regain my mental and moral balance after this stunning blow. Later I shall see you and offer more adequate acknowledgment for your sympathy.

With kindest regards to your wife and family, believe me, faithfully yours,

EDWARD LAIDLAW.

NEW YORK, September 1st.

*My dear Mr. Borrowe:*

We are sincerely appreciative of your kind note, and thank you very heartily for your generous offer of assistance in our hour of grief and trouble. When I have somewhat settled the many sad duties incident upon this change in our lives, and the plans for the future have been matured, I shall hope to see you, should you find a time or opportunity to call in the afternoon or evening, when I am quite sure to be at home.

Always sincerely yours,

ELIZABETH D. CLARKE.

INVITATIONS TO BALLS

For such information concerning the distribution of invitations to balls and dances as cannot be found in this paragraph reference should be made to the chapter on Balls, page 429. An engraved invitation to a ball is



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*Correspondence*

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usually issued in the form of a large white card inscribed in script, old English, or block letters, with the following legend:

Mrs. Charles Clarke Downing  
Miss Downing  
At Home  
Friday, February the Tenth  
at ten o'clock

Dancing 39 Beechwood Avenue

OR

Mr. and Mrs. Charles Clarke Downing  
request the pleasure of your company  
on Friday, February the Tenth  
at half-past ten o'clock

Dancing 39 Beechwood Avenue  
Cotillion after Supper

Sometimes when a cotillion is to occupy the entire evening and when the desire is felt to follow the very latest fashion, the invitation is cast in another form, to enable the hostess to write in, in her own hand, the name of each guest for whom the card is intended. A blank space is then left after the second engraved line in the invitation, and this the hostess fills with her pen.

Mr. and Mrs. Charles Clarke Downing  
request the pleasure of  
..... company  
on Friday, February the Tenth  
at eleven o'clock

Cotillion 39 Beechwood Avenue

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*Correct Social Usage*

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When a hostess purposes to give a dinner dance, that is to say when she invites ten, twelve, or fourteen persons to dine, and after the meal twenty-five or more guests arrive, and general dancing or a cotillion occupies the remainder of the evening, she issues, to the guests who are to dine, the ordinary dinner cards or written dinner invitations. At the bottom of the engraved dinner cards she should write the word "Dancing," or "Dancing at eleven," or "Cotillion at eleven." To those not asked to dine, but to the dancing after, she issues the ordinary ball cards. For country balls that are not very formal, and for small city dances the modern hostess issues her invitations on her visiting cards. To each person whose presence is desired she sends a card in a small envelope. Below her name she writes in ink:

Dancing at nine-fifteen  
August twenty-fifth.  
R.s.v.p.

When she receives the guests with her daughters, she uses their large joint or double card, and when the guests are received by herself and her husband she uses the card bearing their names together. If invitations are issued in this fashion to a dance given in honor of a son, the son's card is enclosed with that of his mother or his parents. If the dance is given in honor

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*Correspondence*

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of a feminine friend the inscription on the visiting card runs thus:

To meet Miss Blank  
Dancing at ten o'clock  
August twenty-fifth.  
R.s.v.p.

When invitations are issued to a formal *début* ball, one of two forms may be adopted: large cards may be engraved with the second formula given, and with each of these cards the *débutante's* calling card can be enclosed. By another and fashionable device special invitations may be engraved in this form:

Mr. and Mrs. Charles Clarke Downing  
request the pleasure  
of introducing their daughter  
Marie Eloise  
to

. . . . .  
on Friday, February the tenth  
at half-past ten o'clock

Cotillion

39 Beechwood Avenue

For costume balls the best invitations take the form of the inscribed visiting cards or the special engraved cards. On the hostess' visiting cards should be written, below her engraved name, the words:

Dancing at ten o'clock  
Costumes of the 15th, 16th, and 17th centuries.

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*Correct Social Usage*

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The special engraved cards should be cast in this form:

Mr. and Mrs. Clarke Downing  
request the pleasure of your company  
on Friday evening, February the tenth  
at ten o'clock

Dancing  
Fancy Dress                      39 Beechwood Avenue

There are many ways of composing invitations to assembly and subscription balls. The variations in the makeup of the invitations depend largely upon the committees of the organization, the scene of the balls, etc. If a series of assembly dances are given in rotation in the houses of the ladies who are at once patronesses and subscribers, the invitations are sometimes issued in the name of the hostess of each occasion, and if the dances are somewhat informal affairs, the hostess sends out her visiting card only, on which she writes:

Second Assembly  
Friday, February the tenth  
at 9:30.

With more expensive formality the patronesses can issue special engraved cards, the legend on which runs as follows:

The Members of the Fortnightly Dancing Class  
request the pleasure of your company  
on Friday evening, February the tenth  
at nine o'clock

R.s.v.p.                      39 Beechwood Avenue

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*Correspondence*

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Now, when a subscription membership is large, when the balls are given in hotel drawing rooms, and when each member is entitled to invite one, two, or more friends to each dance, a more elaborate scheme of invitations is drawn out, and vouchers are printed. On large white cards the form given above should be engraved, with the name of the hotel or hall hired for the occasion replacing the address of the private house. Added to these the vouchers are printed on cards of different colors for the men and women. The wording of the vouchers should run thus:

The Fortnightly Dancing Class  
Lady's Voucher  
Admit.....  
On Friday evening, February the tenth  
Compliments of.....

The gentleman's voucher is quite the same as the above with the substitution of the word "Gentleman's" for "Lady's." Sometimes vouchers are not used, and the simple substitute is a couple of dotted lines at the base of each one of the large cards of invitation, thus:

Admit.....  
Compliments of.....

Each subscriber, when sending out the one or more invitations that falls to his or her share,

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*Correct Social Usage*

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fills in the vouchers on the two lines at the base of the single large engraved card.

For a public ball the invitations assume a more stately tone than for private functions. Very large cards or large folded sheets are used for invitations to public balls. If the ball is given by a club, or an ancient and honorable organization, the club device or coat of arms is stamped in the upper centre of the card above crossed flags or other decoration. The back of the card of invitation often bears the lists of the committees and patronesses, and the wording of the invitation runs thus:

The honor of your company  
is requested at the  
Thanksgiving Ball  
at Sweetmeadow Club House  
On Thursday evening, November twenty-fifth  
at half past nine o'clock  
1900—1903

Written invitations have fallen out of favor of late years, or since the visiting card invitation has come so generally into use. Written invitations when now used usually take the form of short friendly notes bidding one's associates to an informal dance. When, however, a formal large ball is under consideration, and the assistance of an expert stationer and engraver cannot be secured, it is eminently proper for a hostess to write her gracious summons on white

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*Correspondence*

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or gray note paper, using in the varying circumstances the forms as given in the foregoing pages. The same forms may be adopted in home manufactured invitations when a subscription or public ball is to be given.

ACKNOWLEDGING BALL CARDS

Unless an invitation to a dance arrives in the form of a note the proper response to an engraved card and to an invitation on a visiting card takes this form:

4 Maxwell Park, January 25th.  
Mr. and Mrs. John Barry Dodson  
accept with pleasure  
Mr. and Mrs. Charles Clarke Downing's  
kind invitation for Friday evening  
February the tenth

OR

Miss Mary Dodson  
regrets that a previous engagement  
prevents her acceptance of  
Mr. and Mrs. Charles Clarke Downing's  
kind invitation for Friday evening  
February the tenth  
4 Maxwell Park, January 25th.

The friendly note of invitation would be answered by a note, and for further information on this point reference should be made to the chapter on Balls, page 429.

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*Correct Social Usage*

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DINNER INVITATIONS

Engraved invitations are arranged upon white cards of ample sizes, but not nearly so large as those used for balls. Block, script, or Gothic type are approved for the lettering of such cards and, according to very fashionable usage, spaces are left in the engraved lines for the hostess to write in, with pen and ink, the name of the person for whom each card is intended, the date and the hour. A very smart invitation would be gotten up in this form:

Mr. and Mrs. Charles Clarke Downing  
request the pleasure of  
.....  
company at dinner  
on.....evening  
at.....o'clock  
39 Beechwood Avenue

A less fashionable summons reads thus:

Mr. and Mrs. Charles Clarke Downing  
request th pleasure of  
your company at dinner  
on Friday evening February the tenth  
at half-past seven o'clock  
39 Beechwood Avenue

When a dinner is given in honor of persons of distinction or of a newly married couple, and engraved invitations are issued, the first or second form may be used, and at the bottom of



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*Correspondence*

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the card the hostess should write "To meet Mr. and Mrs. Eric A. Lord." Again, if special cards are prepared for the occasion the first two lines of engraving run thus:

To meet  
Governor and Mrs. Eric A. Lord

Following this announcement comes the conventional form exactly as given in either of the two foregoing instances. Though engraved invitations are both elegant in appearance and useful to the hostess, who is generously hospitable, they are not in the least essential, nor even commonly used, save in society where the greatest wealth and fashion rules. The average hostess writes her dinner invitations on note paper, and she uses either of the forms already given. It is considered a trifle more elegant to specify, in the body of the invitation, the name of the individual to whom the bidding is sent, and the whole offer of hospitality should cover but one face of a sheet of note paper. For anything less than the very ceremonious dinner the invitations appropriately take the form of short friendly notes, of which the following are conventional examples:

39 Beechwood Avenue  
January 29th.

*My dear Mrs. Dodson:*

If you and Mr. Dodson are free for the evening of

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*Correct Social Usage*

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February the tenth, will you give us the pleasure of your company at dinner, at seven-thirty o'clock? We are inviting a half dozen of our friends in on that date to meet and dine with an agreeable young married couple from California, Mr. and Mrs. Adair Jackson. Hoping that we may count upon you both, I am

Most sincerely yours,

ELIZABETH A. DOWNING.

OR

39 Beechwood Avenue  
January 29th.

*My dear Mr. Stirling:*

I would be very pleased to have you dine with us on Friday, February 10th, at half-past seven o'clock. Trusting that there is no previous engagement to forestall our claim on your agreeable company, I am,

Cordially yours,

ELIZABETH A. DOWNING.

When such an invitation is extended to a married couple the communication is addressed to the wife. Further details and instructions concerning the issuing of dinner invitations can be found in the chapter on Dinners, page 384.

#### ACKNOWLEDGING DINNER INVITATIONS

When an engraved or written invitation, expressed in the third person, is received, the answer must be cast in corresponding form, thus:

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*Correspondence*

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4 Maxwell Park,  
January 31st.

Mr. and Mrs. John Barry Dodson

Accept with pleasure  
the kind invitation of

Mr. and Mrs. Charles Clarke Downing  
for dinner, Friday evening, February the tenth  
at half-past seven o'clock.

This reply should be written by the wife in the suppositious case given above, and the wording of the reply should cover but one face of a sheet of note paper. The envelope should be addressed to "Mrs. Downing." If there are good reasons for refusing a formal invitation these reasons should be assigned, when it is possible to do so, briefly and clearly, in the stilted terms of the third person. If another engagement, if absence, if mourning or illness prevents, it is proper to say so, using the briefest phraseology in stating the necessity for the refusal, thus:

4 Maxwell Park,  
January 31st.

Mr. and Mrs. John Barry Dodson

regret that illness in their family  
prevents their acceptance of

Mr. and Mrs. Charles Clarke Downing's  
kind invitation for dinner on February the tenth  
at half-past seven o'clock

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*Correct Social Usage*

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When a married couple are invited to dine, the acceptance or refusal of the invitation includes both the husband and wife, though but one of them may be obliged by absence or illness to forego the anticipated festivity. It would be a serious social blunder for Mrs. Dodson to accept for herself and send regrets for her husband.

In reply to a note of invitation a prompt and cordial note is despatched in reply. The form for such a note is approximately as follows:

4 Maxwell Park,  
January 31st.

*My dear Mrs. Downing:*

Mr. Dodson and I are quite free for the evening of February the tenth, and shall be most happy to dine with you at half-past seven o'clock and meet your California friends.

With kind regards for yourself and Mr. Downing, in which my husband joins, I am,

Cordially yours,

SARAH R. DODSON.

OR

20 Cornell Street,  
January 31st.

*My dear Mrs. Downing:*

Most unfortunately for me a very pressing engagement demands my presence in the West during the first weeks of next month. I am therefore obliged, with

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*Correspondence*

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many regrets, to forego the pleasure of dining with you.  
With the hope of seeing you promptly on my return,  
I am faithfully yours,

HENRY M. STIRLING.

INVITING A SUBSTITUTE TO DINNER

This is done, in the circumstances referred to on page 385, by means of a note written by the hostess. The following terms of request may be employed:

*My dear Mr. (or Miss) Edwards:*

May I assume the liberty of an old friend and beg you to fill a place left unexpectedly vacant at my table this evening? We are a party of ten, provided we can count on you, and we dine at half-past seven o'clock. Your presence and assistance will confer not only a boon but a genuine pleasure on a very troubled hostess and your sincere friend,

ELIZABETH A. DOWNING.

ACCEPTING A SUBSTITUTE INVITATION

*My dear Mrs. Downing:*

I shall be most happy to help you out, to the best of my ability, at dinner this evening at half-past seven o'clock.

Sincerely yours,

ETHEL M. EDWARDS.

REFUSING A SUBSTITUTE INVITATION

*My dear Mrs. Downing:*

Had I not already made an engagement to dine and attend the theatre this evening, I would have been delighted to have served you.

With many regrets, sincerely yours,

ROBERT L. EDWARDS.

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*Correct Social Usage*

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TO POSTPONE OR CANCEL A DINNER

Refer to page 386 for details on this subject. Here it is only necessary to say that printed cards of postponement are only issued in very fashionable society and when the dinner has been planned on a most elaborate scale. Such cards should show plain print and bear the following legend:

Mr. and Mrs. Clarke Downing  
regret that, owing to sudden and severe illness,  
their dinner, arranged for Monday, February  
1st, must be indefinitely postponed.

Such a studied form may with perfect propriety be written out on note sheets and dispatched to those who have engaged for the dinner, or notes may be written along the following lines:

*My dear Mrs. Andrews:*

I greatly regret to announce the indefinite postponement of our dinner arranged for February 1st. Our son has been pronounced ill of typhoid, and our time and thoughts and energies are naturally devoted solely to his care and good hopes of his recovery.

Believe me, sincerely yours,

ELIZABETH A. DOWNING.

WEDDING INVITATIONS

The bride's family pay for these, or for announcement cards, if they are used. It is the

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*Correspondence*

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bride's family that addresses and posts all the invitations, after securing from the groom and his family a full list of all their friends and relatives who are to be invited. The invitations are engraved in any type considered most fashionable for the moment (though simple script is always in good taste), on double sheets of heavy, lustreless, cream white paper. These sheets fold once into their envelopes, and every invitation that is to be posted should be slipped into a second and larger envelope of thinner and less expensive paper. The first envelope is not sealed and on it is written the name only of the guest for whom it is intended. The second envelope is sealed, stamped and fully addressed. The best form of invitation for a church wedding is expressed and arranged on the sheets of paper as follows:

Mr. and Mrs. Henry Lowe Morton  
request the honor of your presence  
at the marriage of their daughter  
Clementina

to

Mr. Frederick Lyman Stanley  
on Thursday afternoon, June tenth  
at four o'clock  
St. Thomas' Church, Fifth Avenue

The most approved form for a house wedding invitation runs as follows:

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*Correct Social Usage*

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Mr. and Mrs. Henry Lowe Morton  
request the pleasure of your company  
at the wedding of their daughter  
Clementina

to

Mr. Frederick Lyman Stanley  
on Monday afternoon, June fifteenth  
at four o'clock

*Fourteen Rookwood Avenue*

If there is danger of intruding strangers at a large church wedding, small cards of admission are inclosed with each invitation and bear this inscription

Please present this card at  
St. Thomas' Church  
June Fifteenth

When a reception, or breakfast, or supper is to follow a church wedding, invitations to the house celebration are engraved on large cards, which are inclosed with the invitation to the marriage ceremony. This is done because, as a rule, all those persons invited to witness the religious ceremony are not asked to the house of the bride's parents afterwards, and the hostess requires some easy means by which she can separate the two classes of guests. The best form of invitation to a wedding reception follows exactly the first form given for receptions, page 126. At a house wedding, where the religious ceremony is witnessed by only a chosen



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*Correspondence*

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few, with a large reception to follow, the invitations should be engraved on folded sheets, or large heavy cream white cards, and read thus:

Mr. and Mrs. Henry Lowe Morton  
request the pleasure of your company  
at the wedding reception of their daughter

Clementina

and

Mr. Frederick Lyman Stanley  
on Tuesday afternoon, June fifteenth  
at four o'clock

*Fourteen Rookwood Avenue*

To the few persons whose presence is desired at the tying of the knot the above invitations are sent, but with an inclosure that takes the form of a small card, on which is engraved the words, "Ceremony at four o'clock."

When a church wedding is followed by a breakfast, large cards, bearing the invitation to that function, are inclosed with the bidding to the church to the comparatively limited number of house guests. The inscription runs as follows:

Mr. and Mrs. Henry Lowe Morton  
request the pleasure of your company  
at breakfast, on Tuesday, June fifteenth  
at one o'clock

*Fourteen Rookwood Avenue*

ANNOUNCEMENT CARDS

These cards are issued only in event of a very

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*Correct Social Usage*

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quiet wedding and the announcement is made in engraved lettering on large cream white cards that are posted, in one or two envelopes, to the friends and relatives of bride and groom. The best form runs thus:

Mr. and Mrs. Benjamin Maxwell Brown  
announce the marriage of their daughter  
Grace  
to  
Mr. Edward Emerson Pleyel  
on Monday, October fourteenth  
at Newport, Rhode Island

INVITATIONS TO WEDDING ANNIVERSARIES  
SILVER WEDDING

1878 Hartwell—Carew 1903  
Mr. and Mrs. John Edgerton Hartwell  
request the pleasure of your company  
on Thursday afternoon, June fourteenth  
from four until seven o'clock  
*Forty-five Fairbane Avenue*

Engraved in silver letters and with their surnames or monogram in silver, occupying the space at the top of the card between the two dates, the object of this reception is clearly indicated. If the reception is to take place in the evening, the fourth engraved line on the card should read "after eight o'clock" and the word "evening" substitutes "afternoon" in the third line. When an evening anniversary

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*Correspondence*

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reception is to be accompanied with dancing, the phrase "dancing after nine o'clock" should appear in the lower left-hand corner of each card. If a dinner or supper is to be the means of celebrating a wedding anniversary the cards of invitation should assume this form:

Mr. and Mrs. John Edgerton Hartwell  
request the pleasure of your company  
at dinner  
on the twenty-fifth anniversary of their marriage  
Tuesday evening, June fourteenth  
at half-past seven o'clock  
*Forty-five Fairbair Avenue*

For a supper the only alteration in the above form would be the name of the meal and the hour set.

INVITATIONS TO SECOND MARRIAGES

Mr. Frederick Mayhew Hamilton  
requests the honor of your presence  
at the marriage of his sister  
Ellen Hamilton Glasgow  
to  
Mr. Clement McKay Sinclair  
on Thursday afternoon, October second  
at four o'clock  
Saint Saviour's Church, New York

Invitations to a reception to follow would be cast in the same form as that given for a maiden bride's reception.

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*Correct Social Usage*

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ANSWERING WEDDING INVITATIONS

The chief rules have been laid down on this point in the chapter on Weddings, page 340. Here it is only necessary to add that when a wedding invitation bearing the letters R.S.V.P. has been received the recipient should accord an answer and in formal terms, thus:

Mr. and Mrs. Thomas Baxter Lane  
accept with pleasure the kind invitation of  
Mr. and Mrs. Henry L. Morton  
to the wedding reception of their daughter  
on Tuesday afternoon, June fifteenth  
at four o'clock

Many courteous men and women answer wedding invitations whether asked to do so or not and whether invited to church or house; and there is no good reason why they should not do so, for a prompt reply certainly demonstrates interest and attention in the recipient of the invitation. Invitations to a woman's second marriage are answered by the rules given above. If an anniversary celebration takes the form of a dinner, supper, dance, or luncheon, the invitations require formal replies, whether they bear the initials R. S. V. P. or not. When a reception is held in honor of a silver or golden wedding the recipients of the invitations can merely send their own visiting card on the day of the reception, or, if they choose to attend, they

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*Correspondence*

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need send no notice beforehand of this fact. This same ruling can be followed by men. However, in event of a wedding anniversary, it is always more kindly and courteous for the person who is unable to attend the reception to write a little note of regrets to the hostess, offering the celebrating couple hearty congratulations upon the happy occasion.

INVITATIONS TO THEATRE AND OPERA

These invitations are never engraved and rarely are they expressed in the formal terms of the third person. A brief and friendly note is the proper channel through which to offer this semi-public hospitality, thus:

*My dear Mrs. Clinton:*

Will you give us the pleasure of your company at a theatre party at the Albemarle on Tuesday evening, the 15th? Should you be free to join us and sup with us afterwards at the Savoy Hotel we shall be delighted to call for you at half-past seven on the appointed evening.

Cordially yours,

ALICE E. MASON.

An acknowledgement of such invitation may be expressed in the following terms:

*My Dear Mrs. Mason:*

I shall be charmed to join your party for the Albemarle on Tuesday, the 15th, and think it most kind of

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*Correct Social Usage*

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you to have remembered me. I have been wishing to see the new play, for I hear most laudatory criticism of it.

Most sincerely yours,  
JULIA CLINTON.

OR

*My dear Mrs. Mason:*

I am sincerely sorry to say that I shall be in Boston on the fifteenth of this month and must forego the great pleasure of joining you at the theatre on that evening. With heartiest regrets, believe me,

Cordially yours,  
JULIA CLINTON.

INVITATIONS TO LUNCHEONS AND  
BREAKFASTS

A luncheon invitation is issued from five days to a fortnight beforehand and, as a rule, takes the form of a brief friendly note. When the luncheon is very large and formal, however, the invitations may be engraved on cards quite like those used for a dinner and they may be inscribed as follows:

Mrs. James Lawrence Gerard  
requests the pleasure of your company  
at luncheon on Thursday, December fifth  
at half past one o'clock  
29 Madison Square

This same inscription can be utilized for a written invitation, and if the luncheon is in

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*Correspondence*

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honor of some distinguished guest the following may be added below the invitation proper: "To meet Mrs. Julia Ward Howe."

The more graceful and popular bidding that takes the form of a note can be simply expressed somewhat in this fashion:

*My dear Mrs. Mason:*

Can you not lunch with me on Saturday, the nineteenth, at half-past one o'clock and meet my friend, Lady Gordon, of Edinboro', who is here for a short visit and anxious to meet some of the very agreeable and clever women of our city and society? Trusting that you are free for this date, believe me,

Cordially yours,

JULIA CLINTON.

A breakfast invitation need in no wise differ from that recommended for a luncheon. There are fashionable hostesses who, in the country, follow the agreeable and informal habit of inviting friends in to twelve or one o'clock "déjeuner à la fourchette," as it is called in France, by merely writing on a few of their visiting cards the words "Breakfast at twelve-thirty, June tenth"; and these in their small envelopes are posted four or five days in advance to the persons whose company is desired. This method of issuing invitations is occasionally employed for luncheons in town or country, and the hostess usually adds the letters

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*Correct Social Usage*

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R. S. V. P. below the announcement of the meal and the date.

ACKNOWLEDGING LUNCHEON AND  
BREAKFAST INVITATIONS

Invariably such invitations, whether couched in the first or third persons, or merely announced on a visiting card, require prompt answers. To the visiting card or to the note invitations a note must be dispatched in reply, thus:

*My dear Mrs. Clinton:*

You may count on me for Saturday, the nineteenth, at half-past one, and I shall be delighted to meet Lady Gordon.

Most sincerely yours,

ALICE E. MASON.

For the first form of luncheon invitation given the regrets should be expressed thus:

Mrs. John A. Mason  
regrets that a previous engagement  
prevents her acceptance of  
Mrs. James Lawrence Gerard's  
kind invitation for luncheon  
on Thursday, December the fifth  
at half-past one o'clock

INVITATIONS TO MUSICALES

The invitations may be engraved or written



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*Correspondence*

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on cards or note sheets in either of the following forms:

Mr. and Mrs. John Archibald Mason  
request the pleasure of your company  
on Monday evening, April third  
at nine o'clock  
12 North Street

Music

or

Mr. and Mrs. John Archibald Mason  
request the pleasure of your company  
at a musicale  
on Monday evening, April third  
at nine o'clock  
12 North Street

*R.S.V.P.*

Mrs. Mason may utilize her visiting card as a means of bidding her friends to music. She need only write in one of the lower corners of her own card, or the large joint card she shares with her husband or her daughters, the sentences: "Monday evening, April third. Music at nine o'clock. R. S. V. P."

ANSWERING INVITATIONS TO MUSICALES

An answer is always required where the invitation to a musicale assumes any one of the above-mentioned forms, and the regrets or

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*Correct Social Usage*

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acceptance should be acknowledged in the third person, thus:

Miss Ellen G. Baxter  
accepts with pleasure the invitation of  
Mr. and Mrs. John Archibald Mason  
to their musicale on Monday evening  
at nine o'clock

INVITATIONS TO GARDEN PARTIES

The garden party invitations may be engraved on large cards, such as have been recommended for receptions, see page 126. The inscription thereon may very properly follow the same expression as that employed for receptions, with the addition of the words, "Garden Party," in the lower left-hand corner of the card. A hostess very frequently chooses to write her invitations on large cards, using the wording mentioned above, or she can employ her own visiting cards for purposes of invitations, writing in the lower left-hand corner the phrases, "Garden Party, Monday afternoon, June eighth, from four till seven." If the party is held in honor of any individual she would write above her own engraved name the words "To meet Mrs. Donald A. Gordon."

Many hostesses prefer to issue their garden party invitations through the more cordial and less formal medium of short notes, thus:

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*Correspondence*

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*My dear Mrs. Mason:*

Can you and Miss Mason come in for tea, strawberries, croquet and tennis on our lawn on Thursday afternoon next at four o'clock? I am entertaining Miss Johnson, of St. Louis, for a fortnight and wish to have her meet our agreeable neighbors. Trusting that we shall have fine weather and the pleasure of your company for our little *fête champêtre*, I am,

Cordially yours,

JULIA CLINTON.

ACKNOWLEDGING GARDEN PARTY

INVITATIONS

The invitation that appears in the form of a note, or of an engraved or printed card, whereon the recipient is requested to give the pleasure of his or her company, requires a prompt answer; the first in the form of an equally cordial note and the second in the studied terms of the third person. The visiting card invitation, or the card that merely announces the hostess as "at home" on a certain date, with the words "garden party," in one corner, can be properly treated by sending one's own visiting cards by way of regrets, or by accepting in person at the hour and day of the entertainment.

INVITATIONS TO RECEPTIONS

Much varied information on the point is given

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*Correct Social Usage*

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in the chapter on Receptions, page 360. Here we need only deal with the form of the special engraved card of invitation, since, in the chapter on Receptions, informal invitations, consisting of the hostess' visiting card, have been fully explained. Reception cards grow larger every year. The bristol board of which they are made is exceedingly heavy and pure white. The engraving is done in block, script, or old English lettering, and when a husband and wife issue cards for a reception the invitations do not announce that the gentleman is "at home" with his wife, but the inscription on the cards formally requests the pleasure of the company of those invited, thus:

Mr. and Mrs. Charles Clarke Downing  
request the pleasure of your company  
on Friday afternoon, February the tenth  
from three until six o'clock  
39 Beechwood Avenue

Only a hostess and her daughters announce that they are "at home;" and when a husband and wife purpose to hold a reception in honor of certain very distinguished persons they use cards engraved in the first form given, with the following addition written or engraved at the bottom of the card and in the left hand corner:

To meet  
Governor and Mrs. Eric A. Lord

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*Correspondence*

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On the other hand, if special cards are gotten out for the occasion of a reception to honor any one, the wording on the cards may run thus:

To meet  
Governor and Mrs. Eric A. Lord  
Mr. and Mrs. Charles Clarke Downing  
request the pleasure of your company  
on Friday afternoon, February the tenth  
from four until seven o'clock  
39 Beechwood Avenue

Cards for a wedding reception usually "Request the pleasure of your company," according to the form given above, though it is quite proper for the bride's mother to simply announce herself as at home according to the form given for a *débutante's* reception invitations.

For a *débutante's* reception the cards are usually issued in the name of the mother and daughter only, though they may be perfectly properly issued in the name of the young lady's parents, under which her own name appears. The following, however, is one of the most popular forms:

Mrs. Charles Clarke Downing  
Miss Downing  
At Home  
Monday afternoon, December first  
from four until seven o'clock  
39 Beechwood Avenue

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*Correct Social Usage*

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## SENDING CARDS WITH FLOWERS OR MESSAGES

If during illness or at other times a visiting card is left for a friend together with flowers, fruit or some small delicacy, a brief line or two may be pencilled on the card to express the caller's sympathy. "Wishing you a speedy recovery," or "With hearty congratulations," or simply the eloquent "With love," may appropriately be the wording. A message of this sort should always be pencilled and should appear just above the engraved name on the card. To write it on the back of the card is not in good taste.

*Margaret Watts Livingston*

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## G I F T S

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**M**ANY occasions arise which bring with them the natural desire to bestow an appropriate gift upon some friend, some relative, or some one who has shown kindly courtesies. Not infrequently the wish is hindered in its free expression by uncertainty regarding the appropriate selection of the present, the time and way of sending it, the note or card which should accompany it, and other essential particulars. For this reason we include in our course of instruction a brief chapter on the general subject of gifts.

### WEDDING GIFTS

These are usually reckoned as first of all in importance. They are sent to the bride-elect within three weeks of the wedding day. Pieces of silverware, articles of jewelry, pretty bric-a-brac, pictures, and handsome clocks are appropriate to select. Money should not be presented except by members of the two families or old and intimate friends. House furnishings and house linen are commonly provided by the bride's near relatives; bachelor friends should not choose such things for their wedding gifts, nor any article of wearing apparel. Casual acquaintances of either sex frequently send only flowers. These should reach the house on the wedding day.

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*Gifts*

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When wedding presents are marked, the initials of the bride's maiden name should appear upon them. It is the custom to order the shopkeeper from whom they are purchased to forward the presents to the bride's home. A visiting card must always be sent with them, engraved with the name of the giver and bearing some penciled expression of good wishes. None but family relatives and close friends should offer their gifts in person. When not forwarded direct from the shop they should be sent to the bride's home by messenger.

#### GIFTS FOR ANNIVERSARIES

Wedding anniversaries are not generally observed until the twenty-fifth year—"the silver wedding." There are people, however, who find pleasure in presenting their married friends with appropriate remembrances on some, if not all, of the established anniversaries. Such remembrances must be gifts made of material which corresponds with the name of the anniversary. These occasions have been designated in this way: first year, paper; fifth year, wooden; tenth year, tin; twelfth year, leather; fifteenth year, crystal; twentieth year, china; twenty-fifth year, silver; thirtieth year, ivory; fortieth year, woolen; forty-fifth year, silk; fiftieth year, golden; seventy-fifth year, diamond.



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*Correct Social Usage*

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## BIRTHDAY GIFTS

Birthdays are anniversaries, of course, but they are very special ones and deserve their separate paragraph. Gifts are always appropriate at these times, whether the recipient is youthful or aged. Aside from the usual family observance of the custom of birthday gifts, it is quite the prevailing fashion for friends and acquaintances to take such opportunities for sending expressions of good wishes to one another. Birthday gifts need not be costly. Any pretty article which shows thoughtfulness in its selection and gracefulness in its method of bestowal will rarely fail to please. Young men especially, if not engaged, should make their presents to a lady in a very simple form. Books, flowers, or the daintiest bonbons may all appropriately be used to convey their cordial congratulations and their wish for many happy returns of the day.

## GIFTS AFTER VISITING

After having been a house guest with friends, it is a courteous mark of appreciation of hospitality enjoyed to send the hostess some pretty little souvenir. It may be something for which during the visit the hostess expressed a wish, or it may be any of the many pretty and suitable articles now so easily obtained. Gifts of this nature are never regarded as obligatory.

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## *Gifts*

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They are left entirely to the guest's own ideas upon the subject. They are in no sense intended to repay the hospitality but only to acknowledge it gracefully.

### CHRISTENING GIFTS

No matter how infrequently the older people receive presents, the baby is never neglected at its christening. The christening gift is an established custom, and most friends of the baby's father and mother are glad to find such a pretty method of expressing interest in their happiness. The suitable gifts for christenings are described in the article on that subject. (See page 482.)

### GIFTS IN GENERAL

In addition to the regularly appointed occasions for gift-making there are many irregular ones, occurring constantly in the circle of mutual acquaintances and friends. Whenever a wish is felt to express sincere appreciation of any sort, whenever it is desired to extend a cordial congratulation, whenever a graceful deed can tell a thought more eloquently than mere words—in all such instances gifts are appropriate and may be presented in perfect good form.

### THE GIVING OF FLOWERS

Flowers have an eloquent language which nothing else has ever acquired so well. They

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*Correct Social Usage*

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are presented on many occasions when gifts of other sorts would not be suitable, and there is hardly any occasion when they may not be safely substituted for gifts more difficult to obtain.

Flowers are appropriate to convey congratulations upon great happiness or condolence upon deep bereavement. They may be sent to a sweet girl graduate or to a prospective ocean voyager. They may express sympathy with illness or delight in convalescence and returning health. They may be the wordless thanks for some kindness or courtesy, they may be the manifested heart-thought of a lover.

The use of flowers for decorative purposes grows more prevalent with each season of society. No fashionable function is complete without them. Weddings, receptions, dinners, luncheons, musicales, and "days at home," all enlist the aid of fragrant buds and blossoms for the pleasure of the guests and the full success of the entertainment, and out of this lavishness in floral decoration has grown the pretty custom of sending the fragrant blossoms, the day following a large reception, as gifts to the wards of the hospitals.

THE LANGUAGE OF FLOWERS

The eloquent flower-language is well understood by lovers when they are "talking senti-

ment" one to another. Each blossom is a letter in this alphabet. When grouped together or prettily clustered they spell—at least to lovers' understanding—the soft, sweet nonsense which to lovers' way of thinking is the wisest sense in the world.

For instance, a man may tastefully arrange a handful of pansies around a fragrant full-blown white rose and then add to his posy a moss-rosebud. To the lady receiving these flowers the pansies will say, "You occupy my thoughts;" the white rose, "I am worthy of you;" the moss-rosebud, "I now confess my love." If the lady is willing to encourage her lover to speak more plainly, she may send him a bunch of daisies. Wild daisies will tell him, "I will think of it," but garden daisies, grown less shy, will say, "I share your sentiments."

A rejected lover may, with a final flower-gift of purple hyacinths, yellow chrysanthemums and jasmine, send the cruel fair one his parting message: "Slighted love, separation, deep sorrow;" while the lady, to console him, may offer him Platonic love through a spray of rose-acacia, or recall him to her side again by a gift of silver-leaved geranium.

In flower-language, as in every other language, there are many different dialects. The one most commonly understood is given in this chapter, for the benefit of all who wish to use it.

## Gifts

### FLOWER-SENTIMENTS

Adoration.	Sunflower, dwarf.	Distinction.	Cardinal flower.
Activity.	Thyme.	Disdain.	Carnation, yellow.
Aversion.	Pink indian.	Do me justice.	Chestnut tree.
Anxious.	Moving plant.	Death, mourning.	Cypress.
Agitation.	Columbine, red.	Despair.	Cypress.
Always cheerful.	Coreopsis.	Dignity.	Dahlia.
A token.	Daisy, ox-eye.	Deceit, falsehood.	Dogsbane.
A serenade.	Dew-plant.	Duration.	Dogwood.
Argument.	Flg.	Delay.	Eupatorium.
Attachment.	Iponea.	Disgust.	Frog ophrys.
Ambability.	Jasmine, white.	Devotion.	Heliotrope.
Ambition.	Laurel, mountain.	Defect.	Henbane.
A token.	Laurustina.	Delicate beauty.	Hibiscus.
Ambassador of Love	Rose, cabbage.	Devoted love.	Honeysuckle.
Bluntness.	Borage.	Distrust.	Lavender.
Bond of love.	Honeysuckle.	Dauntlessness.	Lavender, sea.
Bravery.	Oak leaf.	Delicate beauty.	Mallow, Venetian.
Belief.	Passion flower.	Do not abuse.	Saffron flower.
Boldness.	Pink.	Drunkenness.	Vine.
Beauty.	Rose, China.	Elegance.	Acacia, pink.
Bashful love.	Rose, deep red.	Education.	Cherry tree.
Beware.	Rose, bay.	Elevation.	Fir tree.
Bound.	Snowball.	Eloquence.	Lotus.
Coquetry.	Lily, day.	Estranged love.	Lotus flower.
Cleanliness.	Hyssop.	Early youth.	Primrose.
Constancy.	Hyacinth, blue.	Enchantment.	Vervain.
Content.	Houstonia.	Early attachment.	Rose, thornless.
Confidence.	Hepatica.	Esteem of love.	Strawberry tree.
Comforting.	Geranium, scarlet.	Expectation.	Zephyr flower.
Chaste love.	Acacia.	Fickleness.	Abatina.
Constancy.	Bluebell.	Falsehood.	Bugloss.
Calm, repose.	Buckbean.	Fascination.	Carnation.
Childishness.	Buttercup.	Felicity.	Centaury.
Compassion.	Calcyanthus.	Foresight.	Holly.
Chivalry.	Daffodil.	Female ambition.	Hollyhock, white.
Counterfeit.	Mock orange.	Fire.	Hoarhound.
Concert.	Nettle tree.	Flame.	Iris, yellow.
Comfort.	Pear tree.	Fickleness.	Lady's slipper.
Change.	Pimpernel.	Friendship.	Ivy.
Confidence.	Polyanthus.	Fidelity in love.	Lemon blossom.
Courage.	Poplar, black.	Falsehood.	Lily, yellow.
Consolation.	Poppy, red.	Frivolity.	London pride.
Complacence.	Reed.	Forgetfulness.	Moonwort.
Capricious beauty.	Rose, musk.	Flee away.	Pennyroyal.
Charming.	Rose, musk.	Farewell.	Pine spruce.
Cruelty.	Nettle.	Foolishness.	Pomegranate.
Confession of love.	Rosebud, moss.	Female fidelity.	Speedwell.
Departure.	Peas, sweet.	Fitness.	Sweet flag.
Deceitful charms.	Apple-thorn.	Fame.	Tulip.
Delicacy.	Bluebottle.	Fidelity.	Veronica.

*Correct Social Usage*

Faithfulness.	Violet, blue.	Meekness.	Birch tree.
Fidelity	Wallflower.	Mental beauty.	Clematis.
Forsaken.	Willow.	Majesty.	Brown, imperial.
Freedom.	Willow, water.	Meanness.	Dodder.
Grief.	Marigold.	Melancholy.	Geranium, dark.
Good nature.	Mullen.	My compliments.	Iris.
Gladness.	Myrrh.	Majesty.	Lily, imperial.
Gentility.	Rose, pompon.	Maternal love.	Moss.
Guidance.	Star of Bethlehem.	Marriage.	Saffron.
Gallantry.	Sweet William.	Mirth.	Saffron, crocus.
Grandeur.	Ash tree.	Mourning.	Willow, weeping.
Gratitude.	Bell flower, white.	Profusion.	Fig tree.
Gentility.	Geranium.	Precaution.	Golden rod.
Grief.	Harebell.	Purity.	Lilac, white.
Grace	Jasmine, yellow.	Perplexity.	Love-in-a-mist.
Generosity.	Orange.	Pretension.	Lythrum.
Hopeless love.	Tulip, yellow.	Perseverance.	Magnolia, swamp.
Horror.	Dragon-wort.	Peace.	Olive branch.
Hope.	Hawthorn.	Perfect excellence.	Strawberry.
Humility.	Lilac, field.	Prosperity.	Wheat.
Health.	Moss, Iceland.	Pretension.	Willow-herb.
Hospitality.	Oak tree.	Platonic love.	Acacia rose.
Happy love.	Rose, bridal.	Perfection.	Apple, pine.
Haughtiness.	Sunflower, tall.	Painting.	Auricula.
Indifference	Agnus Castus.	Pleasantry.	Balm, gentle.
I live for thee.	Cedar leaf.	Perseverance.	Canary, grass.
Incorruptible.	Cedar of Lebanon.	Pensiveness.	Cowslip.
I love.	Chrysanthemums.	Protection.	Crepis, bearded.
Industry.	Clover, red.	Participation.	Daisy, double.
Innocence.	Daisy, white.	Passion.	Dittany, white.
Importunity.	Fuller's teasel.	Pure affection.	Pink, red, double.
Idleness.	Mesembryanthemum.	Pity.	Pine, black.
Ingeniousness.	Pink, white.	Poor but happy.	Vernal grass.
Inconsistency.	Primrose, evening.	Refused.	Carnation, striped.
Impatience	Touch-me-not.	Rudeness.	Clotbur.
Innocence.	Violet, white.	Resolution.	Columbine, purple.
Joys to come.	Celandine.	Riches.	Corn.
Jealousy.	Marigold, French.	Regard.	Daffodil.
Love returned.	Ambrosia.	Reverie.	Fern, flowering.
Lamentation.	Aspen tree.	Reconciliation.	Filbert.
Lowliness, envy.	Bramble.	Remembrance	Forget-me-not.
Luxury.	Chestnut.	Rustic beauty.	Honeysuckle.
Love's oracle.	Dandelion.	Rejected addresses	Ice plant.
Lady, smile on me.	Geranium, oak.	Refusal.	Pink, variegated.
Love, secret.	Honeyflower.	Remorse.	Raspberry.
Lightness.	Larkspur.	Reward of virtue.	Rose (crown).
Life.	Luzern.	Secret love.	Acacia.
Love in nature.	Magnolia.	Stupidity.	Almond tree.
Love in absence.	Myrtle.	Splendor.	Nasturtium.
Love.	Red bay.	Sympathy.	Balm.
Light-heartedness.	Shamrock.	Silence.	Belladonna.
Love in idleness.	Violet, wild.	Shyness.	Vetch.

## Gifts

Strength.	Cedar tree.	Time.	Poplar, white.
Stability.	Cresses.	Temptation.	Quince.
Snare.	Dragon plant.	Uselessness.	Meadow sweet.
Sincerity.	Fern.	Unpatronized merit	Primrose, red.
Scandal.	Hellebore.	Union.	Rose, Lancaster.
Sculpture.	Hoya.	Unchangeable.	Amaranth, globe.
Sport.	Hyacinth.	Undying Fr'ndship.	Arbor vitæ.
Sorrow.	Hyacinth, purple.	Unconscious.	Daisy, red.
Separation.	Jasmine, Carolina.	Uselessness.	Diosma.
Sensuality.	Jasmine, Spanish.	Unfading beauty.	Gillyflower.
Succor.	Juniper.	Unconscious beauty	Rose, Burgundy.
Sun-beamed eyes.	Lychnis, scarlet.	Variety.	Rose, Mundy.
Sensitiveness.	Mimosa.	Victory.	Palm.
Satire.	Pear, prickly.	Virtue.	Mint.
Shame.	Peony.	Vulgar-minded.	Marigold, African.
Sleep.	Poppy, white.	Virgin pride.	Gentian.
Superior merit.	Rose, full moss.	Wit.	Lychnis, meadow.
Sincerity.	Satin flower.	Wisdom.	Mulberry tree.
Secret love.	Toothwort.	Weakness.	Musk.
Sensitiveness.	Verbena.	Warmth.	Peppermint.
Thankfulness.	Agrimony.	Woman's love.	Pink, carnation.
Timidity, pride.	Amaryllis.	Winter of age.	Rose, guelder.
Temptation.	Apple.	Youthfulness.	Crocus, spring.
Temperance.	Azalea.	You are cold.	Hortensia.
Treachery.	Bilberry.	You are aspiring.	Pink, mountain.
Touch-me-not.	Burdock.	Zealousness.	Elder.
Taste.	Fuchsia, scarlet.	Zest.	Lemon.
Tears.	Hedenum.		

### GIFTS OF PRECIOUS STONES

Flowers may be given by everybody to anybody at almost any time, but gifts of precious stones are for the most part reserved for very special occasions and persons. Like the flowers, each gem has its meaning, and the meanings of the gems lie somewhat deeper than the mere sentiment surrounding the flowers. Indeed, the symbolism of precious stones dates back to a day so remote in history that the mystery shrouding the origin of the symbolism has imparted mystic meanings to the stones themselves. Each stone is a sort of talisman and there is a talisman for each

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*Correct Social Usage*

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month of the year. Fortunate is the man or woman who possesses, through gift, through inheritance, or through right of purchase, a ring set with his or her talismanic birth-stone. Worn on the left hand it will ward off evil, give happiness and good fortune and endow the wearer with much of the particular virtue which is the characteristic of that particular stone.

BIRTH-STONES AND THEIR SENTIMENTS

January	Garnet	Constancy, Fidelity.
February	Amethyst	Sincerity.
March	Bloodstone	Courage, Presence of Mind.
April	Diamond	Innocence.
May	Emerald	Success in Love.
June	Moss Agate	Health, Long Life.
July	Ruby	Contented Mind.
August	Sardonyx	Conjugal Fidelity.
September	Sapphire	Antidote against Madness.
October	Opal	Hope.
November	Topaz	Fidelity.
December	Turquoise	Success, Prosperity.

*Adelaide Gordon*



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## WOMAN'S DRESS FOR ALL OCCASIONS

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### TWO FUNDAMENTAL RULES

**N**O American woman requires to be told that dress is a valuable adjunct in the art of pleasing, but the conviction is often forced upon one that, as in all other arts, there are many who fail. The exaggeration of a fashion lays one open to that reproach.

A girl who flaunts a hat that soars aloft, bobbing at every step she takes, secure in her complacent belief that her headgear is fashionable and "stylish," does not see the covert smiles of others, or know that she appears a caricature.

To be a well-dressed woman there are two fundamental rules to be observed. Her appearance must suggest absolute neatness, and her dress must be appropriate to the place and the occasion.

To insure a "well-tubbed, well-groomed" look—to express the fashion of the day, in its current slang—the hair must be frequently arranged, the hands well kept, and all garments must be fresh and free from speck, dust, or stain.

That "a lady is known by her gloves and her boots" has passed into a proverb, so any carelessness or untidiness in these important details will place her "beyond the pale."

Whether she has a maid or is her own tirewoman, no neglect in the care of the small be-

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*Correct Social Usage*

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longings of dress is tolerated. Particularly are daintiness and freshness expected in a young girl's attire.

CONVENTIONS TO BE OBSERVED

Next in importance is the observance of the conventions in the matter of appropriateness. "All is fine that is fit."

In the street, it is an unwritten law among gentlewomen that dress should be inconspicuous.

DRESS FOR MORNING AND AFTERNOON

In the morning, for shopping, charity meetings, classes, etc., a dark cloth costume of rough or smooth goods, made short in the skirt, a becoming hat not too large, preferably without plumes, stout boots and loose dogskin or castor gloves make up the fashionable attire for winter.

For afternoon wear, the cloth may be of a lighter shade, or its model of greater elegance, or may, perhaps, be but a newer gown. The jacket may conceal a dressy bodice, and the hat be more elaborate than that of the morning, and adorned with feathers when fashion sanctions them. With this, patent-leather shoes, white gloves, and a bunch of violets add a last touch of elegance.

So dressed, a woman may call upon her friends, attend a *matinée*, or concert, or luncheon party, or reception. With the jacket's removal, the pretty bodice is seen, which, with the dressy hat,

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*Woman's Dress for All Occasions*

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makes a costume sufficiently elaborate. Those who attend these functions dressed in velvets, in pale shades of cloth, or the lighter fabrics, that a passing fashion now permits, must not go on foot or in the street cars.

In her carriage, a woman may dress with the degree of elegance that pleases her, but in a public vehicle finery attracts the kind of attention that a well-bred woman would deprecate.

CORRECT GOWNS FOR RECEPTIONS

At receptions and teas, the hostess and her assistants wear high-necked and long-sleeved gowns of silk, lace, velvet, crêpe de Chine, or white or pale-hued cloths, made with trains. The jewels may be according to the means of the wearer, but should have some ostensible use beyond their mere display, although a bit of ostentation is permissible with a ball toilet.

They wear no hats, of course, and so are distinguished from the guests, who arrive in visiting costume. All wear dress shoes and white, or very light gloves, except the hostess, who welcomes her friends with ungloved hands.

For their "days at home" young hostesses wear light silks, China crêpes, cloths of delicate shades, or lace, chiffon, or light silk bodices, with dark skirts. The elder women wear gowns of black lace, jetted or spangled net, velvet, gray crêpe de Chine, or veiling, and now, by a caprice

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*Correct Social Usage*

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of fashion, white gowns are permitted to gray-haired dowagers, though effective combinations of black and white are much more flattering to their appearance.

Those women who stay at home one day in each week to receive their friends dress very simply. Young married women sometimes wear elaborate tea gowns, but such semi-loose negligée is only appropriate when the occasion is very informal. The proper time for their use is when, after the street gown has been removed and before dressing for dinner, one meets the family and intimate guests around the afternoon tea table.

WHAT A DEBUTANTE WEARS

A girl, at her début, usually wears a white gown of lace, chiffon, crêpe de Chine, French embroidered muslin, or a simple organdie, while the friends who receive with her dress in pale shades of thin materials. All the gowns have high-necked bodices with long sleeves. They wear gloves, but the young hostess may not.

AT CHURCH WEDDINGS

At church weddings women wear their newest and prettiest frocks, provided that their smartest hats may be worn with them harmoniously, but those to whom the affair is not a dress parade may wear church or visiting costumes and know that they are appropriately garbed. White or

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*Woman's Dress for All Occasions*

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very light gloves will constitute such attire a "wedding garment."

No woman may attend a church ceremony with uncovered head, whether as a guest or as a member of the bridal party. So said St. Paul, and his words are yet in force, although we know that, in the times in which he wrote, modest women were never seen in public assemblies without a veil or head-covering.

AT HOUSE WEDDINGS

At house weddings, hats may be worn or not, according to pleasure, though in the evening they are rarely seen. If a reception follows a church ceremony in the evening, the guests dress as for an afternoon wedding.

HOW TO DRESS IN THE EVENING

We have translated the French *en toilette* into "full dress," but we still lack some equivalent for their expressive phrase, "*demi-toilette*." "Full dress" for a woman means merely a gown, made with low neck and short sleeves, and it is worn at balls, dinners, dances, at the opera, and at any entertainment after six o'clock given at private houses.

It is a growing fashion, copied from the English, to wear full dress every evening.

The "half-toilet"—to borrow the French phrase—consists of a gown cut low, but filled in at the

neck with lace, chiffon, or other gauzy material, or a fichu or collar of lace covers the neck above a low-cut bodice. The sleeves are so made that the arms are half concealed and half revealed. This costume is worn at little dinners and informal evening gatherings. At large dinners and dances, married women wear silks, satins, spangled laces, embroidered crêpes, etc., but the girls who know best how to make themselves attractive wear the diaphanous chiffons, or sheer, filmy muslin.

FOR THE THEATRE, FOR CHURCH, AND FOR BUSINESS

A tied bow of ribbon or wreath of tiny flowers for the hair is more in harmony with their youth than jewels, ostrich tips, aigrettes, gauzy-winged butterflies, etc., worn by their elders. Simplicity has a charm and artistic value of which young girls have little appreciation, and yet they would understand the lack of taste of one who would pass by rosebuds and gather only full-blown roses.

The question of mock jewelry may be disposed of in a sentence. If it is intended to deceive, it is not in the best taste to wear it. Rhinestones and mock gems have always been worn in the hair, without criticism. At the opera, the women in the boxes appear in full ball costume with hair elaborately arranged and wearing all their jewels.

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*Woman's Dress for All Occasions*

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One would sometimes draw a veil over the too frank exhibition of some who thus betray their lack of womanly refinement. In less sheltered parts of the house, it is usual to wear a becoming arrangement of lace or chiffon over neck and arms, or high-necked bodices. These last are always worn at theater or concert, though the materials composing them may be so light in shade and texture as to be very dressy. White gloves are now worn with every toilet except with morning dress.

The crusade against hats at the theatre has even shamed inconsiderate folks into removing them before the rising of the curtain. Those who come in carriages wear none, except in the boxes, where they are still accepted.

Correct dress for church is inconspicuous, according to the means of the wearer, extremely neat and not too evidently the result of much thought. A woman gaily dressed advertises the fact that she has but one "best gown." In France, they wear black or dark colors, by preference. If one does not go to worship, it were well to "assume a virtue if you have it not."

The dress of a business woman, to be in good taste, should be characterized by extreme neatness and tasteful simplicity.

The material should be of good quality, that she may appear to be successful in her vocation, but dressy clothes and fancy finery mark her as

one of the "foolish virgins" whose work is to her but a makeshift until she can win some man to support her, to whose home-problems she will bring the same untrained, slipshod methods that her dress would indicate to belong to her.

The woman whose work entitles her to a place of honor and dignity in the world also shows it in her dress.

A short, dark skirt and jacket of serge, cloth, or mixed wool, or a well-fitting black cloth jacket with black hat and skirt of any dark color, a plain well-made shirt waist, neat, moderately thick shoes, with low heels, and kid or lisle thread gloves make an appropriate street costume.

#### CORRECT DRESS FOR THOSE IN MOURNING

At funerals, it is an evidence of sympathy with the bereaved family to dress in black or dark colors.

Mourning dress should be severely plain and exquisitely neat. Dressy mourning lacks dignity and betrays the wearer's interest in her clothes.

A widow, during her first year of mourning, wears only woolen fabrics trimmed with crape, or with folds of the material, and, for the street, a jacket or wrap of cloth, a crape bonnet with tiny white ruche, if desired, a very long crape veil, suède gloves, and black furs in winter. In the



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*Woman's Dress for All Occasions*

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house many wear collars and deep cuffs, of white organdie, with broad hems.

Only immediately after a bereavement, when the control of the emotions is uncertain, is it now customary to wear a long veil over the face. A face veil of net edged with crape is worn and the long veil thrown back. Silk veiling sometimes replaces crape.

The widow's cap is left off after the first year, and the veil shortened. At the end of two years, the veil is discarded and lusterless silks are worn. Much is left to the option of the wearer.

Two years is the usual period of mourning for parents, adult children, brothers and sisters. Close mourning, with the veil, is worn for a year, for parents and children, while for brothers and sisters it is usual to wear it but half that time. In all cases the mourning is lightened at intervals of six months. For a young child, the mother wears plain black for a year—and soon lightens it for the sake of her other little ones. Young girls rarely wear veils, but crape toques, or hats trimmed with crape, and cloth or woolen gowns, with a touch of white at neck and wrists. Children under twelve wear mourning only for a parent, when white or gray frocks and coats are worn—with all-black hats.

For relatives, not of the immediate family, black is worn for six months—and for relations-in-law convention prescribes the same degree of

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mourning as for one's own people, but circumstances alter cases.

A bride lightens her mourning after her marriage, and at the wedding, bride, bridesmaids, and all others concerned discard it for the occasion. It is in good taste to make the transitions from mourning to colors very gradually.

*Mrs. Burton Kingsland*

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## THE PURSUIT OF PERSONAL BEAUTY

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**I**T is no longer a crime against conventionalities and morals to make a campaign for personal beauty. In fact, this is regarded as one of the serious aims and pursuits of the modern woman. From the time she rises until she retires, everything she does makes for beauty, grace and attractiveness.

She is not ashamed of the fact that her bathroom and her dressing table take on the semblance of an apothecary shop. Moreover, she has some knowledge of hygiene, physical culture and cosmetics, and does not trust herself blindly to unscrupulous and incompetent charlatans. She understands the care of her own skin, and how to improve and beautify the texture and growth of the hair. No matter how wealthy she may be, she depends more and more upon her own efforts and her own knowledge to keep in order the beautiful body which God has entrusted to her care.

### THE BATH

The modern woman does not save money on her bathroom and its appointments. 'Tis as luxurious as her purse will allow—light and well-ventilated, the floor covered with warm washable rugs. She should have a spray for her hair, a shower bath, if a quick, cold spray has been recommended for her, a plentiful supply of bland

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soap for the body, scented for face and hands, scrubbing brushes, flesh and nail brushes. The face scrubbing brush is essential for cleanliness and beauty of the skin. One needs only to look at the faces of a large audience at a theatre or in a church to realize that half the women do not know how to clean their faces, but cover skin defects with cosmetics, when the curative properties of soap and water are needed instead.

For such blemishes as blackheads, acne or any obstruction of the sebaceous glands in the skin, the face brush is essential. It is an oval-shaped brush made of Russian goats' bristles, soft and not irritating to the skin.

A bland soap is non-irritating, containing the least possible amount of alkali. A simple test for soap is to touch it with the tip of the tongue. If it tastes bitter and drastic, it is too sharp for the skin.

In the bathroom are bags of bran and almond meal, excellent things for softening the skin, particularly when water is hard and full of alkali. Bran and almond meal bags are made of three pounds of clean bran and one of Florentine orris root pulverized, together with one and one-half pounds of almond meal and eight ounces of pure white castile soap, all thoroughly mixed together, the soap being grated. Make twenty-four bags of cheesecloth, about eight inches in length and five across. Put about five ounces in each bag

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*The Pursuit of Personal Beauty*

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and use one bag to a bath, just as you would a sponge.

A woman may take her bath either on rising or retiring, with a preference for the night hour. Some women take two baths a day. In this case the morning bath is followed by a few minutes devoted to physical culture exercises to stimulate the circulation, develop the figure and invigorate the whole system. Most of the regular beautifying is done in the bathroom and the bathroom shelves contain the bleaches, lotions and toilet preparations which nowadays every woman is privileged to use.

LOTION FOR AN OILY SKIN

There is nothing more discouraging than the oily face, which seems to be constitutional, almost, with some women.

The woman troubled with an oily skin, after her morning bath, which should be warm, followed by cold sponge or spray, uses the following lotion on her face:

Boric acid, one dram; distilled witch hazel, four ounces. Apply with a piece of old linen or a bit of absorbent cotton.

FOR FRECKLES AND BROWN SPOTS

Should she have freckles, this bleach is applied to the offending spots:

Bichloride of mercury in coarse powder, eight

grains; witch hazel, two ounces; rose water, two ounces.

Agitate until a solution is obtained. Mop over the affected parts. Keep this mixture out of the way of ignorant persons and children.

A comedo extractor finds its place among her toilet implements to remove blackheads by a slight pressure that does not leave an ugly scar. After the blackhead is extracted the slight irritation may be healed with this mixture: Thirty-six grains of sub-carbonate of soda, eight ounces of distilled water, six drops of essence of roses.

A piece of lemon, freshly cut, is always on the washstand, as the simplest and most effective bleach for ordinary stains on the skin, such as collar ink or fruit stains.

#### TOILET WHEN GOING OUT

If a woman is going out, her toilet differs slightly from that which is made by the stay-at-home. She must fortify her skin against wind, dust and sun. To do this, she must understand the texture and needs of her own skin. The reason why so many women do not get full value from patented preparations which come highly recommended, is this: they use the remedies on the advice of a friend whose skin differs absolutely from their own. The woman with a very delicate skin or very dry skin will rub a little of this cream before venturing outdoors:

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Orange flower water (triple) six ounces, deodorized alcohol one and one-half ounces, bitter almonds, blanched, one ounce, white wax one dram, spermaceti one dram, oil of benne one dram, shaving cream one dram, oil of bergamot twelve drops, oil of cloves six drops, oil of neroli bigarade six drops, borax one-fifth ounce.

The shaving cream is a saponaceous paste found ready prepared at most chemists. Dissolve the borax in the orange flower water, slightly warmed; mingle the wax, spermaceti, oil of benne and shaving cream in a custard boiler at gentle heat.

THE FACE

After applying this cream her face is dusted over with a fine powder, which she can easily make herself, thereby being convinced that it is the purest to be had:

Finest corn starch one ounce, pure oxide of zinc (best quality) three ounces. Mix thoroughly and sift through very fine bolting silk; reject all that remains in the bolting silk; sift the second time through another bit of bolting silk; perfume with three drops of oil of rose.

It is no longer considered vulgar to aid nature when the good old lady withholds some of her gifts, though good form does not permit that such tiny artifices shall be noticeable. The woman who feels the crying need of a bit of color in her lips or cheeks must apply it with infinite

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care. The liquid and paste preparations are far superior to the powders, as the former can be worked well into the skin and so blended that they are not detectable. A good rouge is made of:

Lavender vinegar 100 grams, spermaceti ten grams, rouge six grams, powdered talcum fifteen grams. Mix and filter.

CARE OF THE NAILS

The stay-at-home always gives part of her morning to manicuring her hands. The manicure set consists of two clippers, one for cutting the nails of each hand, a small parcel of orange-wood sticks, a square of chamois skin, a box of rose-colored ointment, a box of nail powder and a velvet file. If you wish to make your own nail powder use this formula.

Lemon makes a good nail bleach, but where something stronger is required for bad stains, the following formula will secure better results:

Citric acid, thirty grains; rose water, one ounce. Mix and use further diluted. A nail bleach as strong as the one for which recipe is given, if used frequently, will give the nails an opaque or eggshell appearance.

Excessively polished and very pink nails are no longer considered good form, and the rouge formula given above serves as paste for the nails.

THE HAIR AND SCALP

While she brushes, massages and braids her



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hair nightly before retiring, the student of self-beauty gives at least one morning or afternoon in each week to systematic treatment of her scalp and hair. If the hair is very oily, this means a weekly shampoo, using, if hair is full of dandruff, this lotion for shampooing:

Tincture of cantharides, one ounce; liquid ammonia, one dram; glycerine, one-half ounce; oil thyme, one-half dram; rosemary oil, one-half dram. Mix all together with six ounces of rose water. Rub the scalp thoroughly with this preparation until no further evidence of dandruff is noticed.

Ordinarily healthy hair needs only a soap jelly made of castile soap, grated or cut into thin strips and boiled with water until it forms a jelly. Take one cake of soap to a quart of water and melt into it a piece of borax the size of an almond.

The essential thing in shampooing hair is to rinse it thoroughly, as the entire success of the operation depends upon its being thoroughly cleansed of soap. Light hair is much improved if, after the final rinsing, it is washed once more in a strong solution of camomile flowers, in the proportion of five cents' worth of camomile flowers to a quart of boiling water. Allow them to steep a few minutes, strain and use hot. This is the famous wash which keeps the Swiss peasant girl's hair so light far into middle age.

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When the hair falls out excessively there is only one satisfactory treatment to prescribe, and that is scalp massage. If possible, this should be done by competent operators, but where necessity demands home treatment, scalp massage can be self-administered, the idea being to loosen the skin of the scalp from the skull by a series of rotary and tapping movements accomplished by the finger-tips which will induce circulation of the blood under the skin.

SAGE TEA LOTION

Where brown hair is faded in spots, this lotion will restore its former color:

Alcohol two ounces, green tea two ounces, garden sage two ounces; put the herbs in an iron pot which can be closely covered, and pour over the herbs three quarts of water, boiling water preferably soft. Let it simmer until one-third reduced, then take off the fire and leave in the pot for twenty-four hours, strain and bottle.

Wet the hair with the lotion very thoroughly every night before going to bed and let dry, as it will stain bed linen and pillows.

The patient must experiment with it, making it stronger or weaker in color to suit the demand.

THE TOILET FOR EVENINGS

The toilet for the evening is in a way more artificial and infinitely more careful than the

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morning toilet. It is to facial massage that the beauty of the dinner party owes her freedom from wrinkles and her dazzling complexion. The cold cream bath is the first step in preparing for dinner. Do not trust yourself to creams of whose composition you know nothing. Cold cream is easily made at home in this way:

Rose water four ounces, almond oil four ounces, spermaceti one ounce, white wax one ounce. Orange flower, lilac, violet or elder flower water can be substituted for the rose water at pleasure, and the addition of one dram of tincture of benzoin or a half dram of salicylic acid will insure the cream from becoming rancid.

Containing no lanoline, this cream will not cause a growth of hairs. Use it freely on face and neck, and wipe off all superfluous cream, such as the skin will not absorb, with a soft cloth. If you have a masseuse at your command, she will do this for you. If not, after having creamed the face, massage it, rubbing the skin always upward and outward, never downward or inward, and use only the tips of the fingers. After the massage, the face will need only to be lightly powdered. After a good facial massage rouge is not necessary.

BEFORE RETIRING

It is at night that our would-be beauty indulges in those rites which slowly but surely transform her into the woman she would like to be. The

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growth of the eyebrows is stimulated by this preparation :

Cologne two and one-half ounces; glycerine one and one-half ounces; fluid extract of jaborandi two drams. Agitate ingredients till thoroughly incorporated. Apply to the eyebrows with the brush, and to the lashes with a tiny camel's hair paint brush. The brush must be freed from any drop and passed lightly along the edge of the eyelids, exercising extreme care that no minutest portion of the lotion touches the eye itself.

Any skin blemishes and eruptions are treated before retiring, using this cream :

Lanoline five grams, sweet almond oil five grams, sulphur precipitate five grams, oxide of zinc two and one-half grams, extract of violet ten drops. Apply a very little of the cream to each pimple; wait until the pimples are cured before using the face brush, which might irritate them.

An ordinarily healthy skin, however, needs only the application of a healing cream after the nightly ablutions.

If the hands chap easily, or rough work has left its mark upon them, these blemishes may be removed by wearing cosmetic gloves.

TO PREPARE COSMETIC GLOVES

Use soft, large leather gloves, three or four sizes too large. Rip them open and spread the inside with the following preparation :

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Ground barley, the white of an egg, a teaspoonful of glycerine and one ounce of honey.

SLEEP AS A BEAUTIFIER

Finally, having completed her bed-time ablutions, braided her hair loosely and donned her cosmetic gloves, the woman must put out of her mind all worries, all concentrated thoughts, even her pursuit of beauty, and relax into restful, dreamless slumber. The tense, active life led by American women has a tendency to invite Father Time's finger prints on the face, and the night, or eight hours of it at least, should be given to restful, dreamless sleep, the greatest beautifier of all.

*Margaret Hubbard Ayer —*

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## INTRODUCTIONS

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### IMPORTANT DISTINCTIONS

**I**T is of first importance to bear in mind that a man is always presented to a woman, a youthful and an unmarried woman is presented to a matron, while a young man is always presented to an older member of his sex. The first rule is never reversed, unless we consider a gentleman who is exceptionally distinguished by his high position and title. For example, a lady would be presented to the President of the United States, a venerable ex-President, or to a prince, duke, or archduke of the blood royal. A *débutante* would be presented to the Admiral of the Navy, the Vice-President, a member of the Cabinet, a bishop, an archbishop, or aged and noted clergyman, and to a Justice of the Supreme Court; but these exceptions do not apply to even a very youthful married woman. In the second instance, of introductions between women, the rule may be abrogated when the spinster is the hostess in her own right, that is to say, when she has no mother, when she is a distinguished person and a guest of honor at an entertainment, or when she is a foreign lady of royal title. The very great exception is the wife of the President of the United States. Whatever may be her age all ladies are presented to her.

In the third case, introductions between men,

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AN INTRODUCTION BY A MATRON

It is easier to make a lady of a peasant girl  
than a peasant girl of a lady.

HERDER.



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the rule is set aside when the younger of the two men is President of the United States, a host in his own house, a member of a royal and reigning family, or a distinguished guest of honor at an entertainment.

#### HOW TO INTRODUCE

Above all things introduce carefully, and pronounce distinctly the names of the persons presented to each other. It is a serious mistake to drag a guest hither and thither about a room, introducing him or her to everybody. A lady should never be led from her seat to be presented to any but a feminine guest of honor, her hostess, or some elderly and distinguished person of her own sex. It is the inviolable rule to bring all persons up to the hostess for presentation and to conduct men into the neighborhood of those ladies to whom it is the purpose to present them. An elaborate manner and phraseology are to be studiously avoided. It is not only unnecessary but distinctly vulgar for the person who introduces to accompany the simple act with bows, waves of the hand, etc. For all ordinary occasions these simple and polite sentences serve to establish acquaintanceship between two persons: "Mrs. A., let me present Mr. B.," or "Mrs. A., may I present Mr. B.?" or "Mr. A., I wish to introduce Mr. B."

There are time, however, when brevity is the

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indication of the best manner, and then it is enough to mention merely the names of the persons introduced, thus: "Mrs. A., Mrs. B.," or "Mr. A., Mr. B." This is the better form for what we might call semi-formal and public introductions, on church steps and in the street, on golf links and tennis courts, on a steamer's deck, or at a crowded reception. Again, when one person is to be introduced to a group of three or more, it is tedious and embarrassing to repeat the formula "let me introduce you to" more than once; the stranger is therefore most gracefully presented by the mention of names only, after the first phrase, thus: "Mrs. A., let me introduce you to Mrs. B., Miss C., Mr. D., and Judge E.," or "Mr. A., I wish to present you to Miss B., and Miss Mary B., and Doctor D."

Where it is difficult to decide between the relative importance of two persons of the same sex, and yet it seems essential not to run the chances of injuring the dignity of either, the perfect compromise is arrived at by saying: "Mrs. A., do you know Mrs. B.? Mrs. B., Mrs. A.;" or "Colonel A., I am not sure that you and Judge B. have met; Judge B., Colonel A."

If the privilege of presenting Mr. B. to Miss A. has been asked, the friend of both, on bringing Mr. B. to the lady's notice, need only use the simple sentence, "Pray let me introduce." In all the foregoing instances, as in those that fol-

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low, men and women use alike the forms that are given.

Here it is necessary to warn both men and women against using the names of persons presented without attaching all the proper titles. It is a mistake to say: "Miss A., let me present my friend B.," or for a husband to say, "Mary, this is my old chum B., who wishes to have the pleasure of meeting you." A wife must not present the partner of her joys and sorrows as John, or Henry, but introduce him as "Mr. A.," or "my husband;" for example, "Have you met my husband, Mr. B.," or "I am going to take the privilege of presenting my husband to you, Mrs. A."

When introducing one's friends to one's parents and relatives it is sufficient to say: "Mother, let me present Mr. A., or Miss B.;" "Mrs. A., I don't think my father has yet had the pleasure of meeting you;" "Miss A., this is my cousin, Mr. B., who is going to have the pleasure of taking you in to dinner."

More elaborate introductions are made when a hostess is eager to put the guests under her roof in prompt association with each other's interests and to stimulate ready conversation. Such special introductions are best accomplished by saying: "Mrs. A., let me present Mr. B., who shares your enthusiasm over the Alaskan tour;" or "Judge A., I want you to

know Mr. B.; he is as ardent a bibliophile as yourself."

#### INCOMPLETE INTRODUCTIONS

An introduction does not deserve future acknowledgment when the person who officiated at this slight ceremony fails, through carelessness or design, to pronounce the name of one of the individuals presented. When the name of an acquaintance escapes the introducer's memory it is politest and wisest to stop and say quietly, "You must forgive me, but I have stupidly failed to catch your name;" or "Your name is quite as familiar as my own, and yet it has, for the instant, escaped me." Many a hostess, who is too timid to ask for names or too sure she may hurt some one's sensibilities by so doing, steps out of the predicament by boldly ignoring the forgotten name and saying, as her puzzling guest enters, "Ah, how do you do, let me introduce Mrs. A., Miss B., and Doctor C."

Another type of incomplete introduction occurs when a slight effort is made to bring two persons, who are unacquainted, into a conversation by saying: "Mrs. A., Mrs. B. was at the theatre last night and saw," etc. This leaves Mrs. A. and Mrs. B. in doubt as to whether they have been introduced and whether such a coupling of their names guarantees future recognition.

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## ACCEPTING INTRODUCTIONS

A woman should offer her hand when a man is presented to her, and this initiative should be taken by the elder or more honored person when the introduction is between two women or two men. It is chilling and awkward to only bow on introduction, unless the persons introduced are separated by barriers of people or furniture, and unless the case is that of one person introduced to a group. To shake hands all around is then a somewhat difficult and unnecessary elaboration. While a sweeping bow and effusive smile are disagreeable adjuncts to the handshake, an agreeably friendly expression and slight inclination of the head signify a cordial acceptance of the acquaintance. A hostess invariably shakes hands cordially with all persons introduced to her, and rises when so doing. A man always stands when introduced. When introduced out of doors, he lifts his hat and bows slightly. A woman rises to be presented to her hostess, to a woman older than herself, to her host, to a guest or relative of her hostess, and to an elderly or distinguished gentleman; but not always when men and women of her own age are presented.

On receiving an introduction to a group of three or more it is essential only to bow slightly but politely to each individual, saying nothing at all or repeating the names as they are men-

tioned. A hostess, on greeting a stranger, accompanies the handshake with some such cordial sentence as: "Mrs. A., I am very glad indeed to meet you," or "Mr. A., how do you do, I am very pleased to see you." A host should not be less cordial than this; and when two persons are formally introduced they must either murmur each other's names with a "How do you do?" or "I am glad to meet you," or "I am glad to know you."

A young lady, as a rule, waits for a gentleman to express his pleasure at their first meeting, unless she is in her own house, where her greeting on introduction should be clearly and graciously expressed. At balls, etc., a young lady need only bow graciously and smile slightly in a friendly way in acknowledging the introduction of a young man. Unless the introduction is very specially made, and by her or his own request, he need say nothing beyond "This is a great pleasure, Miss A.," and he can then safely leave it to her to open the conversation.

#### FUTURE RECOGNITION OF AN INTRODUCTION

An introduction may be cordially recognized ten years after it has taken place or it may be worth nothing after two hours. It is the rule to bow to those whom one has met at a dinner, luncheon or breakfast, and also to those with whom one may have drunk tea at a reception,

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played a game of tennis, danced with once at a ball, etc. The bow is followed by such acquaintance and friendship as opportunity and common desire may create. It is the woman's right to give future recognition of an introduction, and the older woman or the married one assumes this prerogative with her junior or with a spinster. It is not necessary to bow and strive to recall one's self to the memory of all those persons to whom one has been very hurriedly and informally introduced at a large reception or crowded day at home. The introduction that is incomplete, or that is made without careful mention of names, needs no following up, unless the meeting proves to be agreeable and conversation ensues. In event of reintroduction it is only polite to acknowledge and recall the previous presentation by saying: "I think I have had the pleasure of meeting Miss A. before," or "Perhaps Mrs. B. does not remember me; we dined together last spring at Mrs. D.'s"

#### SELF-MADE INTRODUCTIONS

It is necessary for a guest to introduce himself or herself to a host or hostess if no friend is at hand to conduct the simple ceremony. A host or hostess is privileged to introduce himself or herself, at a ball or reception, to a guest who appears to be shy and lonely. A woman can never venture to introduce herself to a man,

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unless she is a matron and his hostess or unless she calls at his office or studio on business. A man should not presume to introduce himself to a woman unless he is her host and a person of mature years. Women, as a rule, adopt the expedient of self-introduction to other women when there exists some strong common interest, some mutual friend who has planned to bring them together, or when in their club, church, or social round they have become familiar with each other's names and faces and lacked the opportunity for a formal introduction. A self-made introduction may be worded thus: "Mrs. A., my name is John B.; your daughter was good enough to give me permission to call;" or "Mrs. A., I am calling at the request of our common friend, Mrs. B.; I am Mrs. C.;" or "Miss A., may I introduce myself, Mary B."

#### INTRODUCTIONS FOR CHILDREN

Parents and adult relatives and friends of children should introduce them to their elders, thus: "Mrs. A., this is my little daughter Mary," or "Mr. A., my boy John wishes to have the honor of being introduced to you." On introducing children to young folks of their own age their seniors should say, "Mary, I want to present Johnnie B. to you," or "John B., this is Harry A., whom I am sure you will be pleased to know." So soon as children are able to un-



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derstand the value and meaning of an introduction they should be taught to make introductions themselves. A well-bred child introduces his or her young friends to older persons by saying: "Mrs. A., this is my brother John," or "Mother, my friend, Mary R., wishes to be introduced to you." One child should introduce another to a juvenile friend by the least stilted phrases; as, for example, "Jack A., this is my cousin, Edward B.," or "Mary, Sallie A. wants to know you." On receiving an introduction to a senior the properly trained child waits for his or her elder to offer some expression of pleasure at the meeting, along with a kindly handshake, "Thank you, Mrs. A., or Mr. B.," is the only response necessary.

#### INTRODUCTIONS AT DINNER

At a formal or informal dinner the host and hostess should contrive to make all the guests known to one another before leading the company to the table. It is not graceful to introduce when the guests are in their seats. When a special guest is entertained it is important to present the rest of the company to this honored person. If this cannot be completely achieved before dinner, the host and hostess should continue the introductions after the meal when the guests reassemble in the drawing-room. At a very large and very formal dinner it is some-

times quite impossible for the host and hostess to introduce as freely at first as seems necessary; however, they must not fail to see that the gentlemen are duly and formally presented to the ladies whom they are to take in to the table. After a very fashionable and stately banquet the hostess, on leading the ladies back to the drawing-room, makes many introductions; the host accomplishes this same end among the masculine guests as they sit over their cigars.

When a delinquent masculine guest arrives after the dinner company has gone in to table, he need be introduced formally and at the moment only to those ladies who are seated right and left of his place at the table. If the delinquent is a lady the gentlemen who sit on either side of her chair rise to be formally introduced.

#### INTRODUCTIONS AT RECEPTIONS

The hostess of an afternoon or evening reception introduces her guests, as they arrive, to the débutante daughter or special guest of honor, who stands beside and receives with her. Though, at a crowded reception, the hostess may not leave her post by the door, she tries there to make as many introductions between her guests as lie within her power. To further relieve the situation of formality she should be assisted by feminine members of her family or feminine friends, to whom she can introduce any

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strangers and under whose guidance these strangers will be conducted to the dining-room and there in turn be introduced to the ladies in charge of the refreshments. The ladies in authority in the dining-room are privileged to speak without introduction to guests of either sex, in order to offer tea, chocolate, etc. They are also privileged to begin a conversation with a stranger without waiting for an introduction, and when the opportunity arrives they should make as many introductions as possible. At a public reception a committee is usually appointed to receive the guests, and if this committee, or certain members of it, stand by the entrance door and formally receive, the guests are introduced by the simple process of having their names loudly announced by a liveried servant. The guests then bow to the committee, and may consider themselves introduced. Thereafter it is permitted to address any one on the reception committee in order to secure further introductions. If the committee does not receive by the door, a guest is still privileged to address any member of that body, in order to request information or introduction to that guest in whose honor the reception is given. It is the duty of the guest to give his or her name in the manner of a self-made introduction when addressing a member of the reception committee. Members of a reception committee should try,

as far as possible, to fulfil the duties of host and hostess. When serving on the occasion of a ball or reception given in honor of some distinguished individual, or when the entertainment is public or semi-private and given in a series and without any guest of honor, it is the duty of each member of the reception committee to try to secure formal introductions to as many guests as possible, and in turn to introduce readily and constantly. This duty is incumbent upon feminine as well as masculine members of a reception committee.

#### INTRODUCTIONS AT BALLS

At a ball or dance given in honor of her *débutante* daughter, or of a masculine or feminine visitor, the hostess, on receiving her guests, introduces them to the honored figure of the occasion. As the dance progresses the hostess, the host, and the members of their family who are present should make as many introductions as possible. At a cotillion the hostess should try to introduce all of her guests before the dancing begins. Assisted by the host, by the leader, and by members of her family, she should see that those ladies unengaged for the dance are introduced to possible partners. The gentleman who serves as a lady's escort to a ball brings up and introduces to her many of his masculine friends. At a public ball he should

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ask her permission to do so, unless the lady he serves is a friend of long standing or those he wishes to introduce are personal friends for whom he can vouch. It is not polite for a man to accept an invitation to be introduced to a young lady at a ball when he is about to retire from the ballroom or when he has no intention of asking her to dance, walk, talk, or sup with him. At a cotillion a lady does not favor a gentleman to whom she has not been introduced, nor does a gentleman attempt to bestow his favor on a lady to whom he has not been presented, unless it is absolutely essential for one of them to do so in order to complete a figure. Then the rule may be temporarily broken, and as soon as possible the gentleman should seek a formal introduction. Though it is not necessary that all the couples called up to compose a square dance seek introductions beforehand, it is more comfortable and graceful for them to do so. At public balls the reception committee and lady patronesses should follow, with regard to introductions, the rules laid down in the preceding paragraph on Introductions at Receptions.

#### INTRODUCTIONS AT WEDDINGS

Guests at a wedding reception, breakfast, luncheon, or supper, must be introduced to the bride and groom first, then to the host and hostess of the occasion, usually the parents of the

bride, and finally to the groom's parents, if they are present; these last are the secondary guests of honor after the bridal pair. At large and very fashionable modern weddings, the ushers are usually the accredited masters of ceremony who will perform this office for any guest who requires such introductions. At less pretentious weddings a guest who is a comparative stranger to the chief personages of the occasion can introduce him or herself to the bride's mother at the drawing-room door, and again to the bride and groom. At the average wedding celebration, which nowadays takes the form of a reception, the bride's mother accomplishes the many necessary introductions after the methods outlined in the paragraph on Introductions at Receptions. When a small and select breakfast, a formal luncheon, or supper, served at one large table, follows the ceremony the guests that are to go in to table together are as carefully introduced by the hostess as though she were conducting a dinner party. At wedding anniversaries the rules for introductions are the same as those laid down for receptions when the celebration takes that form, or if the anniversary dinner is given the paragraph on Introductions at Dinners should be consulted.

INTRODUCTIONS IN PUBLIC

Informal introductions, rapidly made by the

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### Introductions

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mere mention of names are, as a rule, sufficient when in shops, on golf links, and in other public places it is necessary to relieve constraint. Where strangers will be required to walk together, share the seat of a carriage, or play as partners or opponents in a game, it is essential to introduce them carefully and formally. There is no need for one's forcing an introduction, however, when halting but an instant, in a picture gallery or on church steps, to speak to an acquaintance who is a stranger to one's companion.

#### SPEAKING WITHOUT INTRODUCTION

It is privileged and polite to do this when seated at dinner beside a man or woman to whom one has not been formally presented. At a crowded reception friendly women speak to each other without waiting for an introduction. At a steamship's table this is also a rule, and after a day or two at sea, those on deck begin conversations unsanctioned by introduction. At the *table d'hôte* of foreign hotels and *pensions* this rule is also followed. It is not in good taste for a woman to address a man at a reception, nor for a man to attempt this liberty with a woman at a reception. At a steamer's table or on deck, however, there is no rule yet formulated to say who should presume to speak first, and as a rule when a masculine passenger

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*Correct Social Usage*

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desires to meet a fellow passenger of the opposite sex, and to show her all honor, he asks the ship's captain, the purser, or first officer to present him with the due formalities.

#### INTRODUCTIONS ON THE DAY AT HOME

When receiving callers in the afternoon or evening, it is the hostess' duty to introduce each newcomer to those already in her drawing-room. If there are many callers present and some of them are at a distance from the hostess, she should not lead the latest arrival about the room, nor call those at a distance to her side, nor stop those on the point of quitting the room, in order to force an introduction. It is enough for her to introduce the stranger to those sitting or standing near.

#### LETTERS OF INTRODUCTION

Do not ask for letters of introduction from any but rather intimate friends. Do not ask a letter of introduction for a friend who is a stranger to the person of whom the request is made. It is decidedly dishonest to introduce by a letter an individual of whom the writer knows little or nothing, or toward whom the writer bears no special goodwill. It is also dishonest to give a letter of introduction and then write ahead issuing warnings against the bearer, or offering apologies for having given the document. A letter of introduction should be brief, to the



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*Introductions*

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point and free from domestic information or matters of personal and private interest. Models for preparing such letters are given in the chapter on Correspondence, page 96. It is discreet and polite for the giver of a letter of introduction to write immediately, under separate and private cover, to the person to whom the letter is addressed, advising him or her of the issue of the letter, and giving some information of the person who will present it. If the bearer of the letter is in mourning, or has suffered great grief or losses, or is the victim of peculiar prejudices, or is bound on a special mission, of these facts the recipient of the letter should know in order to avoid mistakes or complications. Not infrequently a visiting card, inscribed with the form of introduction, is the substitute for the more formal and courteous letter. The form for a card of introduction is given in the chapter on Correspondence, page 96.

PRESENTING A NOTE OF INTRODUCTION

A woman presents a letter of introduction addressed to one of her own sex, by calling and sending it up with her card or by merely leaving the note and her card on the lady to whom the letter is addressed. Under special and peculiar circumstances she is entitled to post the letter along with her card. A woman bearing a letter of introduction to a man posts

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*Correct Social Usage*

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or sends it to his home, along with her address. A man calls to present his letter of introduction to a lady, or to a member of his own sex. If the person on whom he calls is not at home he leaves the letter, with his card sealed inside its envelope, to be delivered by the servant. The feminine bearer of an introduction, having delivered her letter, waits to be called upon, or to receive a written offer of hospitality. A masculine bearer of such a missive can expect, if his note was left to be delivered to a lady, a prompt acknowledgment with an invitation to call or dine by appointment; if his introduction was addressed to a man, he can expect a call or a note of acknowledgment, with some offer of hospitality. After having received attentions and hospitalities at the hands of the person to whom a note of introduction has been presented, it is the polite rule to write or call upon the author of the note and give him or her hearty thanks for the agreeable value of the letter.

ACKNOWLEDGING A NOTE OF INTRODUCTION

If it is impossible to honor a letter of introduction, that is, to call upon or entertain the bearer thereof, a prompt and adequate explanation should be written both to the bearer and author of the missive. When there is nothing to prevent recognition of a letter of introduction, a call, followed by some offer of hospitality, is

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*Introductions*

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the usual course of acknowledgment adopted. That is to say, a woman calls upon a woman who bears a letter of introduction and a man calls upon a lady or one of his own sex who is introduced to him by note. A woman who receives a letter of introduction from a man, may send her husband, son, or brother to call; or she can acknowledge the letter by a cordial note. A letter of introduction should be acknowledged immediately. Any delay is a gross incivility, unless illness, absence, or bereavement can be offered as an excuse. An elderly lady, or one who is invalided, or one who is exceedingly occupied, is privileged, instead of calling upon one of her sex who has brought her a note of introduction, to write a note of explanation, with excuses for the call and an appointment for an early meeting. Having called upon and entertained the bearer of an introductory note, it is not necessary to pursue the acquaintance when no congeniality of interests or temperament exists. Persons of very good breeding, who have received and entertained, to the best of their ability, the bearer of a note of introduction, write shortly afterward to the author of the letter, acknowledging its receipt and the acquaintance or good friendship which the note was the means of inspiring.

*Margaret Watts Livingston*

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## C A L L S

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### HOURS FOR CALLING

**T**HE hours for paying and receiving formal calls vary in seasons and localities. In any of our larger cities it is correct for a woman to pay her formal calls in the afternoon and after three o'clock. Morning calls, in the city and during the season of winter gaieties, are apt to be considered quite informal. In the centres of formal and fashionable society women do not, as a rule, make formal calls in the evening. In the country and at the summer resorts there are formal calling hours established for morning as well as for afternoon convenience. In the morning, in country neighborhoods, it is in good taste to call between half-past ten and a quarter to one o'clock. Men are privileged to call formally in the afternoon and evening; they are also at liberty, in the country, to call during the morning hours above mentioned. In the evening, calls may be paid as early as eight o'clock in the winter, and in New York, Boston, Washington, and other great cities, gentlemen are privileged to present themselves as late as nine or even half past nine. It is not in good taste, though, to pursue this course in a neighborhood where life is simpler and bedtime earlier than in the big cities. When a call is paid for the purpose of inquiring after a sick friend no special hour need be observed,

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### *Calls.*

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since the caller is not apt to advance beyond the threshold of the front door. Sunday calls should be paid in the afternoon, after three, or even later if one's friends or neighbors are late diners on that day. Sunday calls are, in fashionable society, considered rather informal except when paid by men, who call both on Sunday afternoon and on Sunday evenings.

#### LENGTH OF CALLS

When a first and formal call is paid, fifteen minutes is the usual time allowed for the exchange of civilities, the polite commonplaces, and a graceful exit. To pay a shorter call than this is hardly complimentary. To pay a first call and remain an hour and a half is not in very good taste. A formal call can be gracefully prolonged from a quarter to three-quarters of an hour, and a friendly call is none too long when it is continued for an hour.

#### THE FIRST CALL

The first call is made upon a bride on her return from the honeymoon. All her wedding guests and friends of both sexes must call upon her immediately. It is also the rule to call first on the lady who has come to visit for more than a couple of days in the house of one's good neighbor or friend. Again, it is the rule in the country to call first on the strangers who build

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*Correct Social Usage*

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or rent a house in one's near neighborhood. It is necessary for a man or a woman to call first on the lady to whom he or she bears a letter of introduction. A man also calls first upon the individual of his own sex to whom he bears an introduction. For further instruction on this point see the chapter on Introductions, page 40.

When two ladies discover a mutual liking, and desire to establish at least a calling acquaintance, the elder of the two or the matron waits to be called upon first by her junior or by a spinster. Ladies are not, however, very exacting on these points, and the first call is paid by the one who first finds the time or opportunity, unless one of the ladies is a very venerable person, or one of them a *débutante* and her acquaintance a stately matron; then the younger woman confers a proper compliment by calling first. This same rule holds good among men when a question of formal calling arises.

In our large cities, when the recognized winter period for exchanging formal calls opens, there is little or no attention paid to the matter of first calls of the season. The woman who is the first to establish her day at home, or the first to issue her cards, receives the first calls of her friends, without reference to the calls paid in the foregoing winter. Careful women, who are inclined to be punctilious on these points, hasten to call first on those ladies to whose

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### *Calls*

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credit a call stands over from the foregoing season. Careful hostesses make it also their business to call first upon a newly made feminine acquaintance before offering her any hospitality. That is to say, should Mrs. A. meet Mrs. B. and desire to invite Mrs. B. to dinner at her house she would confer a compliment by calling on Mrs. B. immediately, a day or two before the dinner. If, also, the masculine friend of Mrs. A. becomes engaged and it is Mrs. A.'s desire to ask his betrothed to dine, she must make a first call on the young lady and then offer her the invitation. She can do this even if the fiancée of her man friend is quite a stranger.

#### RETURNING CALLS

It is considered a delicate courtesy to return a first call very promptly. A bride, or a visitor in a neighborhood, or strangers who have come to reside in a new locality should not let more than ten days or a fortnight elapse before returning all these civilities. Again, it is polite to quickly return the first call of a new acquaintance. After an exchange of preliminary calls the acquaintance thus formed may ripen, under the beneficent influence of hospitalities accepted and returned, or a mere "calling acquaintance," as it is termed, can be kept up; that is to say, the ladies call upon each other once or twice a year.

Ladies who receive calls of condolence, sym-

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*Correct Social Usage*

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pathy and inquiry, immediately recognize these civilities by sending out their cards, as indicated in the chapter on Visiting Cards, page 229; later, on issuing from mourning and on recovery of health, as many as possible of the calls of condolence and inquiry should be returned in person.

Sometimes a hostess is persuaded to invite the friends of her friends to her house though they may be strangers to her. The calls of these guests she is not obliged to return, though they are first calls and paid with formality. It is unnecessary to say that a woman does not return the calls of any of her masculine friends or acquaintances. Men return the formal calls of friends of their own sex if they please, though, as a rule, the constant and informal intercourse of business life does not necessitate the formalities that women observe among themselves in society. Most obligatory is it for a woman to return quickly the call made upon her by a lady who brings her a letter of introduction. If she is prevented from doing so, she must find and swiftly present her excuse in writing and substitute for the call an apology or some offered hospitality. The rule holds good among men dealing with the same conditions, and for fuller information reference may be made to the chapter on Introductions, page 179.



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*Calls*

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## DUTY CALLS

There are few exceptions to the rule of etiquette that requires a call to be paid to one's hostess after any hospitality enjoyed under her roof. To particularize, it is essential for wedding guests, bridesmaids, best man, ushers, and maid of honor, or matron of honor, to call upon the bride's mother within a fortnight or three weeks after her daughter's wedding. If the wedding has taken place at the house of the bride's sister or friend the call is paid to the lady who acted in capacity of hostess of the occasion. We have already indicated, in the paragraph on First Calls, the duty calls to be paid in the bride's honor.

It is essential to call on one's hostess after a formal luncheon, formal breakfast, or musicale; after a reception given to introduce and honor a *débutante* and some person of importance; after an opera and theatre party preceded or followed by a dinner or supper; after a garden party, and after attending a christening. It is of paramount importance to call on one's hostess after dinner enjoyed in her house, and this dinner call should be paid promptly. When a written or engraved invitation has been received, and for good reasons refused, it is still necessary to pay one's call, quite as though one had accepted and enjoyed the offered hospitality. When one has been invited, through the

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*Correct Social Usage*

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good offices of a friend, to the house of a lady to whom one is a stranger, it is necessary to pay a call on the hostess of the occasion, if the invitation was accepted. If it was not accepted then the polite course of action is signified in the chapter on Visiting Cards, page 235.

It is an obligation to call both before and after a funeral: the first call is somewhat in the nature of mere card leaving, unless the caller is an intimate friend of one member or all of the bereaved family. The call after the funeral is a call of condolence. It is polite to call and inquire after a sick friend; to call and offer congratulations to a lady who has recently become a mother; to call on a young lady who announces her engagement.

#### CALLING BY PROXY

It not infrequently happens that an invalid who receives many calls tries to return them by sending out her cards from time to time; or she can persuade a daughter or sister to call for her. The substitute is privileged to call at the homes of comparative strangers, introduce herself, explain her mission, and leave her cards. A lady sometimes returns the call made upon her by the masculine bearer of an introduction by sending her son, husband or brother to see the bearer of the letter and carry explanations and an offer of hospitality.

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*Calls*

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## CALLS OF CONDOLENCE

Only the rather intimate friends of a bereaved household ask to see the whole family or one of its members when making a call of condolence. In very exacting society it is considered a sufficient evidence of sympathy to call a few days after the funeral and merely leave cards along with inquiries after the health and spirits of the family. This call is supplemented by a sympathetic note, sent promptly when the news of the death is received, models for which will be found in the chapter on Correspondence, page 96. Many persons bring flowers when making such doorstep calls after a funeral, or they forward from the florist a box of flowers with the note of sympathy. When making a full call of condolence, and gaining an interview with one or more members of the mourning household, care should be taken not to blunder into crude reference to the recent affliction, nor adopt a lugubrious tone and expression, nor wear sombre garments.

It is not obligatory to ask to see the whole family when making a call of condolence. A gentleman asks to see "the ladies," or but the one friend whom he claims in the family circle; a lady follows the same course. If those who receive the call assume a cheerful tone and avoid reference to the object of the visit the caller has no right to ask for melancholy par-

ticalars. To say on greeting or on leaving: "I am very glad to see (or to have seen) you; I wished to assure you of my deepest sympathy," is enough.

A call of condolence, when it is a formal call paid upon any but the most intimate friends, should be brief. Persons who receive calls of condolence should strive to do so with complete composure, or send down a message of thanks with excuses for not receiving. If the call is quite formal and the caller only an agreeable acquaintance no mention need be made of the late loss, and at the retreat of the caller it is essential to offer thanks for the compliment implied and the cheering comfort gained by the sight of a sympathetic friend.

CALLS OF CONGRATULATION AND OF INQUIRY

After the birth of a child the feminine friends of the mother make it their pleasant business to call upon her and leave inquiries about her own and the child's health, along with congratulations. When an engagement is announced the friends of the young lady call upon her and offer their felicitations. The matrons who are friends of the young woman's mother call also upon that lady to offer congratulations. Calls of inquiry are made during the illness of a friend or acquaintance, after a fire or accident, and sometimes after severe financial or domestic afflictions have visited a family.

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*Calls*

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Calls of inquiry are doorstep calls, as a rule, and the message of inquiry and sympathy is accompanied by a card. Fuller information on this point will be found in the chapter on Visiting Cards, page 228.

ASKING A NEW ACQUAINTANCE TO CALL

The younger woman, and the spinster awaits an invitation to call from an older woman and a matron. When two ladies whose ages and social positions seem about equal meet and discover mutual liking there is no question as to who shall first suggest calling. As they rise to part after a talk, it is enough for one of them to say: "It would give me great pleasure to meet you again; maybe you will call upon me, or does your day at home come earlier than mine?" Then follows an exchange of addresses and cards. In very formal society, young ladies who are everywhere chaperoned by their mothers do not, as a rule, ask men to call upon them. The chaperon fulfils this duty by saying: "I should be very glad to see you on our Tuesdays at home, Mr. A.," or "I shall be very glad to meet you again, Mr. A.; we are at home on Mondays, and very often in the evening." This foreign rule, while it obtains in our most exclusive and formal society, is not followed elsewhere, and the young American woman selects and invites the ma-

jority of her masculine callers. She certainly should not ask a married man to call, nor one engaged, nor one of whom she is aware her parents disapprove; neither should she, more than once, invite a gentleman to call. If he fails in due time to take advantage of the opportunity offered him she can safely decide that he does not desire to do so and that future invitations will merely embarrass him and deteriorate the value of her own hospitality. Some young ladies wisely await a second meeting before inviting an agreeable man to call upon them. Again, a discreet woman watches for some delicate indication of desire for or interest in her company before inviting a man to her home. A young lady invites a man to call upon her in very much the same terms employed by a matron.

ASKING PERMISSION TO CALL

In parts of this big country of ours the rule of etiquette exacts that the man shall request, of the lady he admires, permission to call at her home. When he wishes to confer a very high compliment he asks this privilege of the mother of a young and unmarried woman. To do so gracefully he may say: "Mrs. A., I trust I have your permission to call in the near future if you and Miss A. are at home." A gentleman is entitled to make this request whatever the prevailing rule of the neighborhood may be, pro-

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### *Calls*

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vided he feels sure that the lady has evinced a friendly manner. Women can prefer this request of other women and imply a pretty compliment in so doing. A *débutante* or youthful and unmarried woman can venture to ask permission to call on a matron of distinction or a venerable lady.

#### RECEIVING CALLS

Ladies who receive their callers on one afternoon of each week or fortnight, keep what is now commonly known as a "Day at Home." The hostess should then be prepared to receive the first callers at three o'clock in the afternoon, or after four, or exactly according to the hour specified, if one is specified, on the cards she issues at the beginning of the season. Such cards are described in the chapter on Cards, page 213. As a rule, the hour is not specified and the hostess may look for her very promptest callers a few moments after three and for her tardiest before half-past five. When a day at home is kept, the hostess usually prepares some light refreshment for her guests. In winter, tea or hot chocolate can be easily poured by her own hands at a small table at her side; or the tea can be brought in from the dining-room on a tray as needed, or her young daughter or feminine friend can preside over a tea table in one corner. Besides the tea or chocolate, small

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*Correct Social Usage*

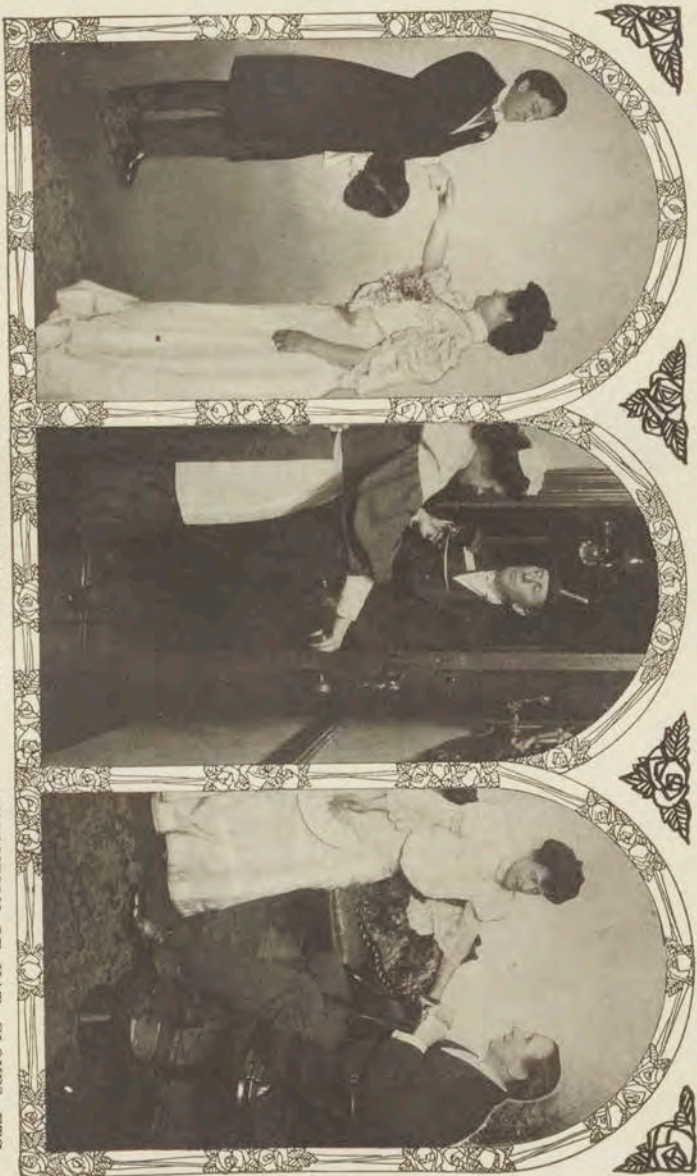
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cakes or biscuits can be served, also light sandwiches and bonbons. Those fashionable ladies who set aside two afternoons in each month during the winter season on which to receive their callers add great ceremony to the day at home by serving elaborate delicacies in the dining-room. Tea, chocolate and punch are poured; several feminine friends are invited to preside over the urns and the punch bowl, and the hostess meanwhile greets her friends with somewhat the same ceremony usually observed at formal receptions. In the average instance, however, the lady who keeps a regular day contents herself with the modest tea table beside her chair, and arrayed in a graceful high-necked, long-sleeved and slightly-trained house dress, she is prepared by three o'clock to greet her earliest callers. A hostess rises and steps forward to greet every caller, she offers her hand with cordial words of welcome and sees that the newcomer is comfortably seated near her and offered a cup of tea. The necessary introductions for this occasion have been carefully outlined in the chapter on Introductions, page 176.

It is the hostess' duty to give some special attention to each caller as he or she arrives, to draw the latest arrival into conversation and to create a friendly atmosphere about her chair. A hostess is privileged to invite a



HOW A MAN CALLS



THE CORRECT HANDSHAKE

PRESENTING CARDS

DISPOSITION OF HAT, GLOVES, ETC

Manners are of more importance than laws. Upon these, in a great measure, the law depends. The law teaches us but here and there now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality, they aid morals, they supply laws, or they totally destroy them.

BURKE.

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*Calls*

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feminine caller to open and remove her wraps if the rooms are warm, but she must not take this liberty with a masculine caller, nor offer to relieve the latter of the hat, stick and gloves that he may bring into her drawing-room. To offer tea and cakes more than once or to insist upon replenishing an empty cup after the tea drinker has refused with thanks is to force one's hospitality. While a hostess is at liberty to express regret at a caller's early departure, or to gently press for a lengthened stay, it is not quite polite to insist upon a prolongation of the call after the caller has given explanations and offered regrets for the brevity of the call. This course is often and very forgivably followed when the hostess and the caller are intimate friends; but if the caller is a man or a lady making her first formal call on the hostess such demonstrations of eager hospitality would be out of place. "I am sorry you are going so soon," or "Pray do not hurry away, I have hardly had a word with you yet," or "Must you be going? this has been but a glimpse of you," are some of the courteous phrases of sincere regret a hostess uses as her callers retire. Whatever she may be doing, the hostess should always rise to take leave of a caller and give the retiring party her full attention at the moment. She offers her hand, and if the caller is a lady and the last person to leave, she may be gracefully accompanied as far as the

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*Correct Social Usage*

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drawing-room or even to the hall door. This compliment is never paid a masculine caller by his hostess.

For the dress and conduct of servants on the day at home reference may be made to the chapter on Servants, page 542.

#### RECEIVING CHANCE CALLERS

When the servant at the door has admitted that the lady inquired for is at home, every effort on the hostess' part should be made to substantiate in person the servant's assurance and to do so at the earliest possible moment. It is rude in the extreme to keep a caller waiting, and a very reasonable and adequate excuse should be found and presented for refusing to see a caller who has been admitted. If the hostess is about to go out, on some important business or appointment bent, she should strive to come herself to the drawing-room and explain. If this is not possible she should then try to send a message of polite explanation and regret to the disappointed caller. To send a seemingly frivolous excuse, or to offer the plea of an indisposition that does not exist is always more offensive or a more serious perversion of the truth than to instruct the servant who answers the bell to reply to all callers that "Mrs. or Miss A. is not at home." Taking for granted, however, that the caller is admitted and that

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*Calls*

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the lady called upon is quite ready to receive, her duty is to swiftly present herself in the drawing-room and greet her guest after the manner directed for a hostess in the foregoing paragraph. No refreshment need be offered a caller unless the call is paid in the afternoon and the hostess is in the habit of serving tea at that hour. The hostess is privileged to suggest and point out to her guest the most comfortable chair, and if the caller is a woman to pull the easy seat forward to the fire or place it with its back to the light; or she may beg her to accept a seat beside her on a sofa. If the caller is a man she could not with propriety assume these liberties. If the lady called upon is quite young and the caller is a man, making his first appearance in her drawing-room, she is privileged to bring her mother or acknowledged chaperon into the room, introduce the young man, and keep the older lady near her for a few moments or throughout the call. This course is not, however, pursued in any but the most formal society and in families where the careful Old World precedents are followed. A young woman who lives under her parents' roof and protection only adds to her own dignity in the eyes of her masculine friends and shows a sweet and proper honor toward her mother by asking that lady to meet her callers and show herself not infrequently in the draw-

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*Correct Social Usage*

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ing-room when young men are present or have asked at the door for "the ladies." A woman receiving several chance callers together gives them her attention, introduces, and takes leave of them exactly as described in the preceding paragraph on Receiving Calls on the Day at Home.

HOW MEN RECEIVE THEIR CALLERS

A man does not receive any feminine callers save those who arrive on business at his office or studio. Under such conditions he rises to receive the lady, whether she is his wife or a stranger; he finds her a seat, or if he is pressed for time and the interview is to be very brief he stands as long as she stands. So long as the woman is present he refrains from smoking, he wears his coat, and gives her his full attention. If the call takes place in his private office, on her departure he opens the door for her and bows only a polite adieu, unless she offers her hand. He is quite at liberty, however, when the lady is his relative or a friend, to conduct her to the elevator and summon it, and as a matter of fact, he should do this unless there are others waiting to see him and his time is brief; then he apologizes and explains. A man receives his masculine callers, at his home or in his rooms, quite as cordially and carefully as a woman receives her feminine friends, observing

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*Calls*

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all the rules set down in the preceding paragraph. The man who is present in his mother's, wife's, or sister's drawing-room, the afternoon or evening that she is at home to her friends, gives her callers his careful attention. Though he need not be on the alert to formally greet and take leave of each caller as promptly and carefully as does the hostess, he takes pains to give men and women alike a cordial welcome, to offer the refreshments provided, pass cups of tea, entertain with the best conversation at his command, make introductions, and also accompany the lady who rises to leave as far as the hall door. If she is alone and driving, he sees that her carriage is called. In the country he may accompany her to her carriage door. If the last caller is a man he goes with him as far as the hall door and assists him in getting into his coat.

#### HOW A WOMAN CALLS

When calling on a lady's afternoon at home it is not good form to greet her with a kiss, even though she be a very dear friend or near relative. If there is a servant on hand whose business it is to announce the guests and who inquires the caller's name, she gives him her card, or her full name with its courtesy title; that is to say, it is not etiquette to answer, "Mary B." in reply to the inquiry, but "Mrs. B.," or "Miss Mary B.," or "Mrs. Charles B.," as the case may

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*Correct Social Usage*

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be. Before entering a drawing-room it is requisite to put off overshoes, if they have been worn, and to lay aside one's umbrella and mackintosh if the weather has necessitated their use. The caller who has been shopping and carries any parcels must leave them in the hall. A hat, veil, and gloves and coat are not put off before going in to greet one's hostess. One glove may be removed during the call, for the purpose of taking up a soft bit of cake or a sandwich; the veil should be pushed up, or perhaps unpinned while drinking tea or punch; the coat can be thrown open or drawn off entirely if the room is warm, but the hat is never removed, and the coat, gloves, and veil should be slowly and quietly resumed before rising to leave. It is not necessary to remove any of these belongings, however, when one does not accept refreshments and when the call is to be very brief. Some punctilious women do not venture to open or remove their wraps unless especially invited to do so by the hostess, or unless calling at the house of an intimate friend.

A shy caller, or one who is a stranger to any other callers that are present, waits quietly to be introduced by the hostess, accepts a chair pointed out by that lady, and consults her own appetite and preferences with regard to the refreshments. If the hostess is



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*Calls*

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inclined to be insistent on this point the caller should gracefully yield and assume some interest in the food. It is quite permissible to accept a second cup of tea or to ask for it. The third cup that is requested or accepted savors somewhat of greediness or preoccupation in the affairs of the table. A caller must not examine her watch, rudely break short a conversation, or interrupt her hostess in order to take leave. It is not in good taste to yield more than once to the hostess' entreaties or mere polite invitation for a prolongation of the call. If the caller is engaged in talk with another caller, the hostess, or the host, and yet realizes the flight of time and the pressing importance of another engagement, it is only polite to say: "I am so sorry to break off just here, but I am obliged to hurry away," or "Forgive me, but I am due at the station at a quarter to five; I trust I shall have a chance of resuming this most interesting conversation at some future time." Rising quietly, the caller waits to see if the hostess is disengaged before offering to take leave. When there are others present to claim the hostess' attention it is indiscreet to keep her standing to hear elaborate farewells and bits of news. But if the hostess stands to ask questions and volunteer information, the guest, unless very pressed for time, should give her entire attention. The caller should take careful leave

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*Correct Social Usage*

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of the person with whom she has been last engaged in conversation. That is to say, she should offer her hand or bow most cordially before turning away. When there are several callers present, and all of them but slightly acquainted with the visitor who is leaving, she need not go about the room, or to each member of the group, offering her hand in farewell. It is enough to bow politely to those nearest at hand, saying, "Good afternoon!" She should not interrupt those very good friends who are present, but at a little distance and deep in conversation, in order to take special leave. An inclusive bow and "Good day" is enough. When a caller is seated beside her hostess, who rises to receive a newcomer, it is polite to follow the hostess' initiative and rise also. This is not always necessary when the newcomer is a man, or a woman much younger than one's self.

There is no need to attempt the dangerous task of backing out of a room full of callers. On taking leave of the hostess and bowing to the others the safe and graceful exit is made quite deliberately and naturally. When two women call together it is the elder who gives the signal for departure by glancing significantly at her companion, or rising and looking quietly about the room for the lady who accompanies her. If mother and daughter call together the mother takes the initiative on this point. When

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*Calls*

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a woman calls with her husband, son, brother, betrothed or masculine friend, it is her duty to determine the length of the call and lead the way from the room.

When making a chance call after a ball, dinner, etc., it is polite to ask if the ladies are at home. The caller may be the friend of the young daughter of the house or of a guest stopping in it for a week, nevertheless she asks for the ladies, implying a desire to see the hostess of the recent function as well as her special friend. A matron asks to see the ladies or she is privileged to ask only for the mistress of the house; for a matron, if she is a person past middle life does not, as a rule, call upon *débutantes* or the young ladies of a family. If, when making a chance call, one finds the object of the call about to set out for a walk or drive, or dressed and waiting for her carriage and an appointment, it is polite and proper to forego the call at once, accepting cheerfully the excuses offered. Such a call, however, counts to the credit of the caller unless she fails to leave any cards. The proper request to prefer at a door when making a chance call is to ask: "Are the ladies at home?" or "Is Mrs. B. in; may I see her?" If Mrs. B. is not at home then the cards are given to the servant with some such polite message as, "I am very sorry to have missed her; pray tell her so." If Mrs. B. is at home, but ill, or about to leave for a

journey, or dressing in haste to meet an engagement, it is enough to say, "Please tell Mrs. B. I am sincerely sorry to know she is not well. I hope she will soon recover," or "I quite understand; tell her I regret not having seen her." It is intrusive and unwarranted for a caller, who is a mere acquaintance, to make inquiries as to Mrs. B.'s whereabouts if the servant says she is not at home, to ask how long Mrs. B. will be gone, or where she is going, or the nature of her illness. Only a close friendship sanctions such liberties, though an acquaintance is privileged to say: "I hope Mrs. B. is not to be absent for very long," or "I trust her indisposition is nothing serious." When the chance caller is admitted she observes, while under the hostess' roof, the rules of etiquette given for conduct when calling on a day at home. The number and disposition of cards requisite when calling is explained in the chapter on Cards, page 226.

#### HOW A MAN CALLS

A man leaves his overshoes, overcoat, a wet umbrella, and any parcels he may carry, in the hall of the house at which he calls. It is a matter of personal preference whether he carries his hat, stick, and gloves into the drawing-room or leaves them with his other belongings. If they are taken along he must give them enough attention in order that they cause no inconveni-

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*Calls*

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ence to other callers. The right hand glove is always removed before entering the drawing-room. It would be a sad mistake to offer the hostess a gloved hand in greeting. A man gives his name with the title of Mr. attached to the servant that announces him. If calling with a lady he gives her precedence in entering both the house and drawing-room. In greeting the hostess, and accepting refreshments, he follows the rules given for women in the foregoing paragraph. He follows the same ruling also when taking leave of the other callers and of the hostess. When seated beside or near his hostess he rises when she rises and stands beside or behind his chair until the newly arrived caller has been greeted, presented and seated. Again, when seated beside another caller, of his own or the opposite sex, he rises and stands when his companion rises. When calling in company with a lady he waits for her to signify the moment of departure, and follows her from the room. If the hostess pours tea he assists in passing the refreshment, and in relieving ladies of their empty cups. When a man pays a chance call on Sunday afternoon or on any evening of the week, he should ask to see the ladies, if it is his first call at the house, or a call made in return for some hospitality received or offered. He may really wish to see only one young lady, but he pays full regard to the position of her

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*Correct Social Usage*

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mother, as mistress of the mansion and his hostess, by asking to see her also. He should do this were he calling on a young lady living or visiting in the house of her married sister, her aunt, or her married friend. If he calls on a feminine friend, who is stopping for a few days or weeks in a house to whose inhabitants he is an utter stranger, he should still ask to see the ladies, implying his desire to meet the hostess of his friend. The man who is a constant caller at a house where many of his calls are paid without reference to any foregoing hospitalities, is privileged to ask to see that one lady in whose company he finds the greatest pleasure, or who is most distinctly his friend. When asking to see the ladies he may be sure that his courtesy and conversational powers will not be overtaxed by the necessity of entertaining several ladies. The American mother may occasionally, for the sake of her own and her daughters' dignity, entertain their callers for a few moments, and, if she has issued the privilege for the first call, it is her duty to appear; but as a rule the young gentleman is not required to give her an undue amount of his time and attention. Men who call at a house where there are no young ladies, and whose calls are made in return for some hospitality enjoyed, ask to see their host and hostess. When a man calls, and is told at the door that the servant will make inquiries as to

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*Calls*

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the presence of the ladies, he enters the drawing-room in his overcoat and, hat in hand, waits the issue. If the ladies are at home he returns to the hall, leaves overcoat, hat, gloves, and stick, and re-entering the drawing-room, awaits his hostess. Rising to greet her, and standing until she has seated herself, he accepts her suggestion as to a chair, and only at her invitation places himself on a sofa beside her. When any member of her family enters the room or another caller appears, he stands to receive introductions, offers his own chair, and remains standing until the lady is reseated. If another masculine caller arrives he is privileged to withdraw if his own call has already endured the space of twenty minutes or more. There is no reason, however, for his prompt retreat unless he finds the conversation difficult to maintain or his presence evidently a little superfluous. The requisite number and disposition of a man's cards when calling is explained in the chapter on Visiting Cards, page 223.

*Margaret Watts Livingston*

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## V I S I T I N G C A R D S

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### SIZE AND MATERIAL OF CARDS FOR WOMEN

**I**T IS well-nigh impossible to indicate exactly the size of a visiting card. In area it varies slightly from season to season, though a lady's card, bearing her name only, should never measure more than two and seven-eighths inches in length, by two and one-eighth inches in width; otherwise it will prove clumsy in handling. A card measuring two and five-eighths inches in length by one and seven-eighths inches in width is the smallest card that can be carried with dignity. A very small card appears childish and affected if carried by a woman over eighteen. Double or joint cards, those that bear the name of a mother and daughter, or mother and two daughters, or wife and husband, are, of necessity, considerably larger than those engraved with a single name. A good conventional, we might almost say a standard, size for a double card measures three inches and a half in length by two and a half in width. Pure white, unglazed bristol board, flexible but not too thin, the edges finished but not beveled, is the approved material for the visiting cards of polite society. The perfect card shows no decoration of any kind whatsoever. It is engraved with the owner's name, address, and, if its bearer is a woman, with the name of her day at home. The engraving is properly and fash-



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### *Visiting Cards.*

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ionably done in block, script, or old English—sometimes called Gothic—lettering. An indication, of ignorance, or bad taste, is given by the card engraved with the fac-simile of the bearer's handwriting, or with the name done in gilt or colored lettering. Cards used in good society are engraved in black on pure white.

#### SIZE AND MATERIAL OF CARDS FOR MEN

A man's card is both narrower and shorter than a woman's, and sometimes, in order to minimize their bulk in the masculine card case, which is always carried in the pocket, very thin board is used in their makeup. A man's card may suitably measure two and six-eighths inches in length by one and three-eighths inches in width, or it may be full three inches and one-eighth in length by one inch and a half in width. These dimensions indicate the cards of the minimum and maximum size allowed in conventional society. A man's card is properly engraved in any of the types mentioned above as suitable for feminine use. A man's card is engraved in black on white, and colors and ornamentations of any kind whatsoever should never blemish the severe and tasteful simplicity of the bristol board slips.

#### TITLES ON CARDS FOR WOMEN

A woman's name, when engraved or written on a card used when calling on a social or busi-

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*Correct Social Usage*

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ness occasion, must be always prefaced with the title Mrs. or Miss. In America no other title than this ever adorns a woman's card, for our women have no share in the official titles of president, secretary, judge, general, or admiral that may be borne by husbands or fathers. The wife of our President uses a card engraved simply with her name: Mrs. Theodore Roosevelt. The wife of the Admiral uses a card inscribed Mrs. Dewey. A woman who practises medicine is the single exception to this rule, but only in so far as her card does duty in her professional life. A woman physician, unless she is a lady of mature years and enjoys rather wide and very dignified professional fame, uses for social purposes a card engraved thus: Miss Mary A. Brown, or Mrs. Alexander Brown. When a woman physician insists, however, on using her title of doctor of medicine, she should, even if she is married, drop her husband's Christian names and have her cards engraved thus: Mrs. Mary A. Brown, M.D. A married woman who lays claim to no title whatsoever should have her cards engraved thus: Mrs. Alexander D. Brown. It is not tasteful to indicate by an initial only the husband's first name and engrave his middle name in full, thus: Mrs. A. Doremus Brown. The appearance of the name in full is entirely conventional, as for example: Mrs. Alexander Doremus Brown. Such abbrevia-

VISITING CARDS



LEAVING CARDS AFTER A CALL

Study, with care, Politeness, that must teach  
The modish forms of gesture and of speech;  
In vain Formality with matron mien,  
And Pertness apes with her familiar grin;  
They against nature for applauses strain,  
Distort themselves, and give all others pain;  
She moves with easy though with measured face  
And shows no part of study but the grace.

STILLINGFLEET.

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*Visiting Cards*

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tions of the husband's name as Frank for Francis, Harry for Henry, Alec for Alexander, etc., are neither dignified nor approved in good society. When a wife is the senior matron of the senior branch of a family she is privileged to drop both her husband's first and middle names from her cards and have the bits of bristol board engraved thus: Mrs. Brown. The cards of unmarried women should read thus: Miss Mary Lawrence Brown, or Miss Mary L. Brown, or Miss Mary Brown. A spinster's card should not be engraved Miss Brown unless she is the eldest daughter of a family; it should not be engraved with her abbreviated name as Mamie, Sally, Polly, Dolly, etc., nor should her first name be indicated by an initial only and her middle name given in full.

#### CARDS FOR WIDOWS

Unless a widow's eldest son is married, and bears the full name of his deceased father, there is no need for the obliteration of the first and second names of her dead husband. When a widow's eldest son is married and does bear his father's full name it becomes almost a necessity for the widow, in order to avoid confusion, to substitute for her husband's name her own Christian and middle names, and have her cards engraved thus: Mrs. Mary Eleanor Brown. Many women prefer to revive the use of their own

names after several years of widowhood have passed, whether the claims of a daughter-in-law are to be considered or not.

JR. AND SR. ON WOMEN'S CARDS

Rarely are these suffixes used on women's cards, yet sometimes their use is necessitated: when, for example, the husbands of a mother and daughter-in-law bear the same names and both gentlemen are alive and residing in the same city or neighborhood. It then becomes an obligation for the daughter-in-law to have her cards engraved thus: Mrs. Alexander Doremus Brown, Jr. Sometimes the distinction is drawn between the two ladies by having the mother-in-law's card engraved with the simple name, Mrs. Brown; the daughter-in-law then uses the Christian and middle names of her husband. When the mother-in-law is a widow and yet desirous of retaining the use on her card of her late husband's full name she should have her cards engraved thus: Mrs. Alexander Doremus Brown, Sr. If both mother-in-law and daughter-in-law are widows, and the husbands of both have borne the same name, it is best for the older woman to revive the use of her own Christian and middle names, or the younger widow must affix Jr. to the conclusion of her late husband's name.

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*Visiting Cards*

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## CARDS FOR DIVORCED WOMEN

A divorced woman usually settles, in or out of court, at the time of her legal separation, whether or not she shall resign the surname of the man who was once her husband. If she retains his surname she nevertheless omits the use, on her visiting cards, of his Christian and middle names, and substitutes her own, or revives the use of her own surname, thus: Mrs. Maynard Carrington. This arrangement, to the initiated, implies that Mrs. Carrington was before her marriage a Miss Maynard. On the other hand, if a divorced woman wholly resigns the name of the man who was once her husband, she is not privileged to reclaim her maiden title as well as name, by having her cards engraved, for example, thus: Miss Emily Althea Maynard; the Emily Althea Maynard must be prefixed by the title of Mrs.

## TITLES ON CARDS FOR MEN

Only when Jr. or Sr. follows a name should the title Mr. be dispensed with. A gentleman's card never shows any undignified abbreviation or contraction of his name. The proper inscription on a man's card runs thus: Mr. Henry Allerton Brown, or Mr. Henry A. Brown. Mr. Harry Brown, or Harry Brown, or Mr. H. Allerton Brown are all modes of inscription that are wisely discountenanced in careful society. A

gentleman who represents the head of the senior branch of his family is privileged to use a card engraved simply, Mr. Brown. There is no such card inscription known as Henry A. Brown, Esq., or Mr. Henry A. Brown, Jr.

Honorary and professional titles should be used with caution. Men who are officers of volunteer regiments should not use their military titles on their visiting cards. Officers of the regular army, ranking below a captain, prefix their names with the simple Mr. Below the name is then inscribed, in the left hand lower corner of the card, that significant information "U. S. Army"; or below the name, in the centre of the card, or a trifle to the right, appears the sentence "Corps of Engineers," or "Lieutenant of Infantry, United States Army." So rightly conservative are the best Americans in their use of titles that we find the members of the Cabinet use cards inscribed merely "The Secretary of State," "The Secretary of War," etc. The card of a Senator is inscribed thus: "Mr. Hoar."

Physicians and clergymen invariably use their titles, and approvedly so. Dr. Henry A. Brown, or Henry A. Brown, M.D., are either of them proper formulas for the engraving of a physician's card. A clergyman who has received his degree does not appropriately engrave his name as Dr. Eliot B. Thurston, but "



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### *Visiting Cards*

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Eliot B. Thurston, D.D. Ordinarily a clergyman's card is most gracefully engraved thus: Rev. Eliot B. Thurston. Members of a college faculty should have their cards engraved thus: Mr. Thomas A. Webster, Harvard University. The name of the college or university should be placed in the lower left hand corner of the learned gentleman's card.

A gentleman's card bears his home address in the lower right hand corner; he may add the name of his club in the opposite corner. If he lives at his club the name of that organization occupies the right hand corner. A business address should never appear on a card used for social purposes. The exceptions to this last rule are the cards of physicians and clergymen, who, however, must never state their office hours on their calling cards when the call is not professional.

#### ADDRESS AND DAY ON CARDS FOR WOMEN

When the address is engraved or written on a woman's card, it is placed in the lower right hand corner. The address may be engraved in full or partly indicated by numbers, thus: Fourteen East First Street, or Fourteen, First Street, East; or 14 East 1st Street. The day at home is signified in the lower left hand corner, and this may read, "Fridays after four o'clock," or "First Fridays in January and February," or "First and Third Fridays," or "Fridays."

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*Correct Social Usage*

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## THE DOUBLE OR JOINT CARD

This card, as has already been stated in the opening paragraph of the chapter, is of necessity a larger card than that bearing a single name. The double card is used by a husband and wife, and by mother and daughter, or mother and daughters. When a young lady has been formally introduced to society by her mother, she uses, for her first year of calls, cards that bear her name below that of her mother, and only assumes her private card when she is no longer a *débutante*. This is the rule in fashionable society. Such a double card is engraved with the name of the mother above that of the daughter. If the daughter is the eldest girl of the family her name appears beneath her mother's as "Miss Brown." If she is a second or third daughter her name is engraved thus: "Miss Mary Lawrence Brown." When mother and daughter pay calls together one of these cards serves for both. When the daughter pays calls alone she runs a pencil lightly through her mother's name, unless she is merely leaving cards without paying a formal call. The mother when calling alone does not use the double card, but her own card, unless she is leaving cards for herself and her daughter. In families where there is a mother and daughter, or daughters, a set of double cards is always kept on hand, for use when making calls to-

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*Visiting Cards*

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gether. These cards are used for this purpose long after each daughter carries cards of her own, and after the daughters have emerged from the state of *débutanteship*. If there is more than one daughter in society with the mother, the mother's name still takes precedence, and the daughters' appear below as "The Misses Brown," or directly under the mother's name the eldest daughter appears as "Miss Brown," and her younger sister as "Miss Alma Thorne Brown." This type of card is used when mother and daughters issue the information at the beginning of a season concerning their day at home and address. It is also used when the ladies of a family contribute a wedding gift and send their card; when they send flowers or call together to condole or congratulate.

It is perfectly regular for a motherless girl, living with her father, to use for many purposes a large double card with the name of her only parent inscribed above her own. Again, it is good form for sisters who have no mother to use a double card inscribed with the name of the elder above that of the younger, or both names signified by the term "The Misses Brown." Very often a married sister and spinster, living together, share a double card, or an aunt and unmarried niece, or a chaperon and motherless girl use a double card. Two married women do not, however, use a double card, neither do two

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men resort to this device. A man's name is never engraved in association with any other name but that of his wife. The double card for a married couple is as large as that used for a mother and daughter, and the wife only employs it when calling. The engraving on a double card for husband and wife runs thus: "Mr. and Mrs. Henry Allerton Brown." The address appears in the right hand corner.

In other days a double card was commonly used by a wife when paying her calls. That to-day is an obsolete fashion, though some brides, when returning the calls made upon them after their return from the honeymoon, use these cards; and occasionally, with the wedding cards, is enclosed a large double card, giving the united names of the couple with their future address and day at home. When this last plan is not followed, a bride, on returning home, posts a double card, bearing her address and day at home, to all her own and her husband's acquaintances and friends. After this occasion she does not, as a rule, use her double cards for this purpose, though she may find them very convenient when she and her husband send a wedding gift, or do actually pay together special calls of condolence, inquiry, and congratulation.

#### MOURNING CARDS

Degrees of grief and consanguinity may be

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*Visiting Cards*

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delicately indicated by the depth of the black border on a visiting card; care must be taken, however, against ostentatious assumption of black edging when distant relationship only can be claimed with the deceased, and also against exceeding depth of the mourning band. Parents and widows usually display, and rightly so, the broadest bands on their cards. For the first year of widowhood a mourning band three-eighths of an inch wide is sufficiently indicative of feeling and respect. In the second year the border may be diminished to one measuring a fourth of an inch. In the third year the border can be diminished, for the first six months to one-eighth of an inch; in the second six months to one-sixteenth of an inch, and thereafter left off entirely. A mourning card is never carried unless mourning garments are worn, and a mother in mourning for her child should follow the rule set down for a widow, unless the child was an infant at the time of its death. For infants, indeed, mourning is not always assumed on the visiting cards but, if at all, a band one-sixteenth of an inch wide is sufficient. Daughters mourn for their parents by assuming card borders one-fourth of an inch wide for one year and one-sixteenth of an inch wide thereafter, or until mourning garments are put off.

An elderly lady, when widowed, usually assumes permanent mourning; this rule is also fol-

lowed by many elderly ladies who have been bereaved of their children or brothers and sisters. A mourning band one-sixteenth of an inch in width is usually retained to indicate this unbroken complimentary mourning. A sister mourns for her brother or sister with a band one-eighth of an inch in width the first year; thereafter, and until mourning garments are laid aside, a band one-sixteenth of an inch wide shows proper respect. Grandparents, uncles, and aunts are mourned for with a border one-sixteenth of an inch wide. For such relatives the mourning band is not graduated; it remains the one width throughout the whole period of mourning.

The card of a widower bears, from the beginning to the end of his period of mourning, bands of the widths described as suited for a widow. Fathers, brothers, grandsons and nephews use the mourning bands as given for bereaved mothers, sisters, granddaughters and nieces. It is ostentatious, even vulgar, to assume mourning cards for a cousin, unless genuinely deep feeling and close and continued association inspire this mark of respect.

#### CARDS WHEN WOMEN CALL

A caller must never carry in her card and present it to her hostess. A visiting card is always left on the hall table or on the card tray

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*Visiting Cards*

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which, as a rule, forms a part of every hall's furnishing, or it is given to the servant. When a caller is a stranger to the hostess, and the call is made on the hostess' regular afternoon at home, the card is left in the hall as the caller enters or leaves the house, and a careful self-introductions (see chapter on Introductions, p. 168) will put the hostess in full possession of the stranger's identity.

It is no longer the fashion to crease visiting cards when a chance call is made and the persons inquired for are not at home. Until about 1895, ladies, when paying calls that proved fruitless, left behind at each house one card with its left end bent toward the centre to indicate that all the feminine members of the family were included in the call: if the right end of the card was similarly bent the assurance was given that a formal call was the intention of the visitor, and not the empty ceremony of card leaving. After the date above mentioned this practise of card bending was quickly discontinued as an affected, not to say untidy, method of social signaling, and the present simplified system of card leaving was introduced.

To make the working of this system quite clear we will first consider the method of card leaving when calls are paid upon regular days at home. Calling on a friend's day at home does not, however, always require a deposit of cards

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in the hall tray. Cards are left when the visitor is making her first call on the lady at home, or when making her first call for the season. Cards are left when the call is paid in return for some hospitality, and when the hostess is entertaining and receiving with some feminine relative who is stopping in her house. Cards are left when the caller has come to congratulate, condole, or bid farewell to the hostess. Cards are left if the caller has recently changed her address and wishes to leave her new number behind her. It is not necessary to leave cards when paying the second, third, or fourth friendly call that is not socially significant.

When a caller presents herself, on her friend's appointed reception afternoon, she may have to think a moment on the doorstep, before touching the bell, whether her cards must be forthcoming and how many of them are required. It expedites matters to take out one's cards beforehand, and, if the caller is a married woman, and if her call is paid in recognition of some hospitality in which her husband has shared, she takes out one of her own cards with two of her husband's, and either places these on the servant's tray or drops them into the big card basin in the hall. Every wife carries a number of her husband's cards in her own card case, for husbands as a rule make few calls, and hostesses remain quite satisfied with vicarious visits paid



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*Visiting Cards*

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by the dutiful mates of busy business men. A wife who begins her rounds of first calls in a season always leaves her husband's cards with her own, and she usually repeats this performance when she comes to congratulate, and condole, and pay her final call of the season.

The wife who calls upon her married friend leaves two of her husband's cards and one of her own. If the married friend is entertaining a feminine acquaintance or relative the caller leaves three of her husband's cards, and two of her own. If the married friend has a daughter in society then three of her husband's cards and two of her own are required. Should the married friend be entertaining a masculine acquaintance or relative, or should there be a bachelor son of the house, the caller then leaves three of her husband's cards, but only one of her own. The rule of card etiquette never permits a woman to leave her card upon a man. When a single woman who is the hostess and mistress of her own house is called upon by a married woman, the caller leaves one of her own cards and one of her husband's.

An unmarried woman when calling on her married friend leaves but one card. If her friend is entertaining a friend or relative, or she has one or two daughters in society, the caller leaves a card for each lady, but not one for the men of the family. A mother or sister, required to

leave cards for a son or brother, follows exactly the rules given above for a wife who pays her husband's duty calls.

When a lady is widowed, cards are left upon her according to the rule given for a spinster hostess. When a mother and *débutante* daughter call together they leave one of their double cards for each woman upon whom they call. The mother when calling alone uses her separate card. If calling on friends at a hotel or boarding house, and finding them not at home, it is a good rule to write on the cards left the name of the person or persons for whom they are intended, before intrusting them to the care of the too often inaccurate and indifferent servants. A young lady who calls after a dance, dinner, opera party, etc., should leave a card for the mother of the young friend upon whom she calls. If, as is frequently the case, a dance or dinner is given by a mother in honor of her bachelor son, the young ladies who attended the festivity call afterward only on the hostess of the occasion, and leave their cards for her. When a woman calls upon a feminine friend who is stopping in the house of one who is a total stranger to the caller, a card must be sent up or left for the stranger.

#### CARDS FOR MEN'S SOCIAL CALLS

The rules outlined in the foregoing paragraph

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*Visiting Cards*

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for the guidance of women when paying their social calls can be applied, with equal care in detail, to the conduct of men. The following exceptions are noted and observed:

A man never carries or leaves the cards of any other man, nor can he assume any of the responsibilities or etiquette relating to the cards of any of his feminine relatives or friends. Men never presumed to crease or bend their cards when such habits were the fashion, and they do not do so to-day. A gentleman who calls on a lady's afternoon at home, leaves in the card tray, on entering the house, one card for the hostess and one for the host. This card for his host must be forthcoming whether that gentleman appears in the drawing-room or not, provided the caller enjoys his acquaintance and provided he is calling in acknowledgment of some hospitality recently received. If there is a host, hostess and young lady daughter in the house and the caller is a friend of the latter, he leaves three cards.

The man who is making his first or last call for the season, on a regular afternoon at home, or on a Sunday afternoon or evening, leaves one card for each one of the ladies and each one of the men of the household whose acquaintance he can claim. When a man calls, on a lady's day at home, and his call has no reference to any social debts or obligations, he leaves only

one card in the tray; or if he is somewhat intimate at the house where a call is paid he leaves no card at all. Busy men pay few calls, and satisfy their hostesses and their own consciences by giving the duty of card leaving into the hands of an obliging feminine relative.

Married men quite justifiably delegate to their wives all the card leaving requisite as social obligations, but single men should not push this privilege too far. A good-natured mother or sister may gladly leave the cards of an office-tied son or brother on the hostesses whose hospitalities they enjoy in common. A popular young man, however, is frequently entertained by hostesses who are not on his mother's or sister's visiting list, and a kindly and careful hostess demands calls in return, for her dinner invitations and ball cards especially.

#### CARDS FOR MEN'S CHANCE CALLS

In event of a chance call a man usually sends up his card or cards, unless he learns on presenting himself at the door that the ladies are, by good fortune, to be found in the drawing-room. If the servant says that the ladies are at home but not downstairs, or that she does not know if the ladies are at home and receiving, the caller places his cards on the maid's tray before betaking himself to the drawing-room to await the issue of her investigations.

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*Visiting Cards*

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If he is calling after a ball, dinner or theatre party, and his particular friends are the young ladies of the household, he sends up a card for each young lady and one for their mother or their acknowledged chaperon. Calling on a married couple, in whose names he has received some courtesy, he sends up a card for each. It is correct for a man, when he pays his first chance call on a young lady, to send up two cards, one for the chief object of his call and one for her mother. The man who calls frequently at a house, with the frankly indicated intention of seeking the society of one of the young ladies of the family, sends up but one of his cards, if his call is in no sense a duty call in which the young lady's mother or chaperon has an acknowledged share.

CARDS FOR WOMEN'S CHANCE CALLS

When calling upon friends who keep no afternoon at home the caller follows the routine set forth in the paragraph *Cards When Women Call*, page 218.

If the servant who answers the doorbell replies that the ladies are not at home, the caller places her cards on the tray and goes on her way, having expressed her regrets as indicated in the chapter on *Calls*, page 201. If the ladies are at home and in the drawing-room, the caller puts her cards into the hall platter and goes on

to greet her friends. If the servant says that she will see if the ladies are at home, the caller gives her her own cards and goes into the drawing-room to await developments. If the servant on returning says that the ladies are out, or give good reasons for asking to be excused, the caller, on passing out, lays as many of her husband's, son's, or brother's cards as are necessary on the hall table. If the ladies are at home and come down, the caller puts the cards of her masculine relative on the hall table as she goes out at the conclusion of the call.

When a woman pays a chance call that has no special significance beyond a natural desire for friendly society, she sends up by the servant who goes to inquire but one of her cards, if she is calling on one lady; and, if that lady is out or in, the caller need leave behind her none of her husband's cards.

#### CARDS WITHOUT CALLS

Cards are not infrequently left when there is no intention on the part of their bearer to pay a call. Persons who wish to gradually close an acquaintance respond to all calls paid them by the undesirable friends by persistent card leaving. This is done by paying chance calls only, and by making no inquiries whatsoever of the servant, but formally leaving the requisite number of cards, with the words, "For Mr. and

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### *Visiting Cards*

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Mrs. B.," or "Please give these to the Misses B." A lady in mourning is privileged, however, to leave her cards only in return for invitations that she has received. A black-bordered card or mourning cards tell their sad tale without words. It is proper for persons in mourning to leave cards, a month after the funeral, on all those persons who called and left their cards on hearing of the decease and after the burial.

It is the custom to leave cards on the bride's mother when invitations to the church ceremony only are received, and when the bride's mother is a total stranger to the person invited. On receiving the engraved announcement of a wedding it is polite to leave cards on the bride's mother, though she may be a stranger to the bearer of the cards. Cards are left without a call at the house of a friend who has been visited by mourning. The lady who has entertained the entire membership of a club, charity or literary organization at her house can expect cards to be left upon her by all those members who enjoyed her hospitality.

#### CARDS TO INQUIRE, CONDOLE AND CONGRATULATE

It is polite, when calling to make inquiries after a friend who is ill, to leave one's card on which in pencil the words "to inquire," or "with hearty wishes for a speedy recovery," may be written. During a long illness it is not neces-

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*Correct Social Usage*

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sary for those who call to inquire every day, or three times a week to leave a card on each inquiry. Cards left before a funeral sometimes bear a short message of sympathy inscribed in pencil on the engraved side. This card leaving is always done in person. Husbands and wives call together or separately, and do not leave cards for each other on such occasions.

A married couple, calling to indicate their sympathy for bereaved parents, leave two of the husband's cards and one of the wife's. On a widow one card each should be left; on a widower one card each should also be left. Upon orphaned children the cards are intended for the eldest, who represents the head of the family. After a funeral, cards are within a fortnight left upon the mourning family, unless a special call of condolence is made, and then the cards are left quite as if a regular social call were being paid. Congratulatory cards are necessitated after the announcement of an engagement or the birth of a child. A formal call usually accompanies such cards. If the ladies to be congratulated are not at home, or are not receiving, the caller, if a somewhat intimate friend, leaves her card with the words, "Cordial congratulations," inscribed upon it.

SENDING CARDS BY MAIL OR MESSENGER

Persons who are invited to afternoon or even-



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*Visiting Cards*

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ing receptions, and find it impossible to attend, send their cards, by mail or by messenger, in order that the hostess of the occasion may receive them the day or evening of her entertainment. Cards sent by hand or by post should be enclosed in a card envelope, sealed, and addressed to the host and hostess, if both their names appeared upon the invitation. A single woman, sending her cards under these conditions, encloses one for the hostess and one for the *débutante* or guest of honor of the occasion. If the posted cards of regrets are sent by a married woman she includes, with one of her own cards for the hostess and one for the *débutante* or for the guest of honor, three of her husband's. A single man responding under the same circumstances sends three of his cards if the reception is given in honor of a *débutante*, or a masculine or feminine guest of honor, and if the invitation was issued in the name of a host and hostess. Cards of inquiry, congratulation, and condolence may all be acknowledged by post or messenger. A card to inquire, congratulate, or condole must never, however, be offered by post.

ACKNOWLEDGING CARDS OF INQUIRY AND CON-  
DOLENCE

Invalids, in their gratitude for courtesies received from solicitous and generous friends,

signalize their return to health by writing or dictating notes of thanks. When a vast number of cards have accumulated during a long illness, it is necessary for the invalid to reply to many of them by posting to the attentive friends his or her visiting card, on which is written, "Many thanks for your kind inquiries." Persons who have received many cards before and after the funeral of their relative, may wait three weeks and then drive about leaving cards, as directed in the paragraph on page 89.

Again, a widow or the eldest bereaved daughter may write on her black-bordered cards "With sincere appreciation of your kind sympathy," and send these out, in small black-bordered card envelopes, to all who called at the time of the funeral. A husband and wife may use their large double card with a suitable black border for this purpose. Sometimes considerable ceremony is observed in acknowledging cards of condolence, and the head or heads of the family order the stationer to print off a number of large, square black-bordered cards, inscribed as follows:

The family of the late  
John Alexander Johnson  
acknowledge, with sincere appreciation,  
your kind sympathy and attention.  
*Twenty-five South Blank Street.*

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*Visiting Cards*

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In black-bordered envelopes such cards would be enclosed and posted, and the formula suffers only slight alteration when sympathy at the death of a wife, child, brother or sister is gratefully acknowledged. Such cards of acknowledgement must be sent out a fortnight after the funeral.

ANNOUNCEMENT CARDS

In other days it was the custom for a bereaved family to send out cards announcing the demise of any one of the members. So painful a formality is no longer observed; it is considered sufficient to advertise both the death and date of the funeral in one or more newspapers. Announcement cards are sometimes sent out when a betrothal takes place, but the mother of the future bride does not order special engraved cards. As a rule she and the happy girl write notes to intimate friends, or the mother inscribes the good news on a few of her visiting cards and posts them to her nearest friends.

Weddings are frequently announced by means of engraved cards, the makeup and special mission of which are more fully explained in the chapter on Weddings, page 321. The happy parents usually send out cards announcing the birth of a child. To do this in very orthodox fashion a tiny card is engraved with the baby's name, and this is affixed, by a narrow white satin ribbon, to the mother's card and is posted

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*Correct Social Usage*

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to all the interested friends. The baby's card bears, in place of any address, the date of the birth in the lower right hand corner.

P. P. C. CARDS

The cards inscribed in one corner with the three initial letters of the French sentence "pour prendre congé"—meaning to take leave or bid farewell—are only used when the distributor of the same intends to set forth on travels to be gone for several months at the least. The ordinary calling card, with the three letters written with pen or pencil in one corner, indicates the intention of departure. Cards thus inscribed are posted to or left upon the whole of one's acquaintance, a day or two before setting out to voyage by sea or land. These are mere courtesy cards; they require no acknowledgment, and they are not left or posted with any regard to the calling accounts on one's social balance sheet. At the end of a season in the city or country, in the winter or summer, when members of society make their regular change of residence, P. p. c. cards need not be distributed.

CARDS WHEN TRAVELING

A traveler, calling on his or her acquaintances in a locality where a brief halt is made, uses his engraved calling card. Above the bearer's home address should be written the address of

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*Visiting Cards*

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that house or hotel at which the traveler is temporarily sheltered. A woman who stops for a few days, or a week or longer, in a hotel or in the house of a friend and desires to let her friends in the vicinity know of her presence and location, finds it convenient to post her own visiting cards, bearing her temporary address above her home address, to all whose attention she hopes to claim. A man under similar conditions should post his card to his masculine friends and call and leave his card upon the ladies who, he feels, have an interest in his movements.

#### CARDS FOR BUSINESS CALLS

A woman who calls upon one of her own sex, upon a business errand bent, sends in one of her cards, with or without some hint as to the nature of her business scribbled upon it. If she is paying a morning call upon a lady of whom she wishes to make inquiries as to a servant's reference, one card, sent up with a simple statement of the object of the call, quite covers the requirements of the occasion. When calling at the office of a masculine friend or relative it is considerate and expeditious for the caller to send in her name with some statement as to the nature of her business. A business office is not the proper place for a woman to leave her visiting card, and, whether a stranger to or an ac-

quaintance of the gentleman upon whom she calls, it is her duty to send in her name written upon a slip of paper. Men send in their engraved cards when paying business calls to other men or to women.

#### A STRANGER'S CARDS

It naturally follows that cards are carefully left when a man or woman is taken by a friend to call at a house whereat the call is accepted as a formal introduction. Should the call be arranged by special request on the side of the hostess, or the caller or companion of the strange caller, then the stranger leaves his or her cards. If two women are out calling together and Mrs. A., as the result of pure accident or as a matter of convenience, accompanies Mrs. B. to the house of Mrs. C., who is an utter stranger to Mrs. A., the question arises: Should Mrs. A. on arriving send in her card or should she on leaving put her card on the hall tray? Mrs. A. should not send up her card, but she should leave one of her own cards on the hall tray on going out, if she and Mrs. C. have conversed, if she has drunk tea in Mrs. C.'s drawing-room and been cordially greeted and speeded on her way by the hostess, who has expressed the hope of meeting her again. If the call throughout has been quite formal, and Mrs. A. has lingered but a quarter of an hour

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*Visiting Cards*

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in the drawing-room, no card etiquette of any sort is involved.

A man, taken by a feminine or masculine friend to call upon a lady whose acquaintance he has not previously enjoyed, leaves his card on retiring if the call was paid on a lady's day at home. If the call is paid in the evening or on Sunday afternoon he pencils his name on the cards his friend sends up, but does not leave any card behind him on finding the ladies out, unless he has been brought to call at his own request, or that of the lady, or by reason of his friend's special invitation.

When two women pay a chance call together, and one of them is a stranger in the house where the call is paid, no question of card etiquette arises if the maid announces that her mistress is out or not receiving. If the mistress is at home the stranger can pencil her name on the card or cards that her friend sends up.

*Margaret Watts Livingston*

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## T H E   C H A P E R O N

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**T**HE American chaperon is a comparatively recent institution—at least by appellation. Two or three generations ago we had the thing itself and took it as a matter of course. The well-conducted young woman of that day expected that her mother or her father would be present in the drawing-room during a part if not all of the time when she was entertaining young men visitors, and if a certain freedom was permitted in the line of escort to a party or evening entertainment, such a privilege was granted only to the man who was well enough known to have been proved worthy of trust.

That the chaperon is more talked of and is insisted upon with a strenuousness unknown in the old days is no proof that the American girl has proved herself unworthy of confidence. She is the same she always was—or what her best type always was—straightforward, pure-minded, fearless, discreet. But *autre temps, autres mœurs!* The girl may not have changed, but the times have.

We have borrowed many things from transatlantic countries. Some things have been of distinct value; others have been just as distinctly harmful. One of those we could well have spared has been the European attitude toward women—an attitude we have not inten-



tionally assumed. But much association with foreign works and ways has introduced the Continental point of view in a fashion that makes it necessary for us to assume Continental precautions if we would protect our young women against misunderstanding.

And so the chaperon has become an important figure in society. Whether we will or not we must accept her as a feature of the new American life and make the best of her. When she is well known she is not so dreadful as she seems to some at first sight.

As a rule, the chaperon is, like the law, a terror only to the evil-doer. The young girl who has been well brought up—or the “*demoiselle bien élevée*,” which means so much more than the English equivalent—has no fault to find with the chaperon. On the contrary, she looks upon her as a safeguard. Not against the attacks of bold, bad men, but against the mistakes that the young girl in her innocence and ignorance is likely to make. With the chaperon at hand the girl feels safe and cared for. There devolves upon her no burden of maintaining the proprieties. That is done for her, and she may go ahead and be happy and have no misgivings. If anything were wrong the chaperon would let her know. There is no responsibility upon the younger pair of shoulders.

The office of the chaperon varies with the

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*The Chaperon*

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locality. In the big cities it is almost what it would be in a city on the other side of the water. The chaperon, be she who she may, is at hand during calling hours. She accompanies the girl to the place of public amusement. She attends her at the social function in a private house. She goes driving with her in the park, and, if the girl is quite young, she is not permitted to shop or to call unless she has the older woman with her. As for a girl going driving alone with a young man, it is not so much as thought of by people in fashionable life.

Yet this very same custom may be regarded as innocent and quite proper in the country or in smaller towns everywhere. The public opinion of a community governs the conduct of its residents; where there is no open dissent against a custom, it may generally be followed without any violation of etiquette. But people should always carefully learn the social regulations of any neighborhood in which circumstances may place them. To do, while in Rome, as the Romans themselves do, is the first of all social commandments.

Often a girl is happily chaperoned by her mother, who enjoys the daughter's triumphs and pleasures as though they were her own, and is only too glad for any length of time to be their spectator. Or the chaperon may herself be young and as eager for amusement as her

charge. It is to such a chaperon that the care of the coaching or wheeling or automobiling party is usually given, and she does not consider herself badly used at all.

In the smaller towns the chaperonage system is far less strict than that which prevails in cities. There are, indeed, many places in which the office is virtually non-existent, and there are few in which a modified form of it cannot occasionally be introduced with advantage.

Chaperonage does not imply that there is to be no freedom allowed the young girl. But the very young one could with profit have her liberties abridged in many ways. While such a code of etiquette prevails that a girl is left by her parents with no escort home from a party except one which she may chance to pick up during the evening, and while she is allowed to know a young man in her own town well enough to become engaged to him when he is unacquainted with any member of her family except herself, there is surely need of chaperons. That such a state of affairs does prevail can be doubted by no one who has ever followed the columns of "Woman's Page" in any paper. The queries that come there may seem funny to some persons. To those who think deeply on such matters they are sometimes disgusting, sometimes alarming. There is no difficulty in giving specimens of them.

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*The Chaperon*

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“Is it right to let a young man kiss me good-night when he brings me home from a party?” “Ought I to accept the invitation of a young gentleman to go to the theatre with him the first time I meet him?” “The young man I am keeping company with does not know my father and mother. Ought I to be engaged to him until he has met them?” These are a few authentic specimens and there are hundreds more of the same type.

As I have said, one cannot enforce the same rules in small towns that prevail in big cities. It is not the custom, and would probably provoke a revolt if it were attempted. But there are certain conventionalities that might be introduced with advantage.

For example, the unchaperoned picnic party should be stopped. The long country drive of a group of gay young people, with no older person to act as a stop-gap upon spirits that are easily rendered boisterous, should cease. The evening party, given over entirely to the juniors of local society, should be modified by the addition to it of a few older guests, and no parent should leave it to the chance acquaintance or friend to see that her young daughter reaches home in safety and in season. A knot of young girls and lads who are neighbors may go home together, but it is well to have one older person with the company.

THE CHAPERON



THE MOTHER AS CHAPERON

The knowledge of courtesy and good manners is a very necessary study. It is, like grace and beauty, that which begets liking and an inclination to love one another at first sight.

MONTAIGNE.

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*Correct Social Usage*

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When it comes to the smaller occupations of the chaperon there is room for a little license. It is rather absurd, for instance, to feel that the father or mother of the family, or both, must be in the room all the time the man is present who comes to call upon the daughter of the house. At the same time, the seniors should not think they must fly from the room as though pestilence were entering, the moment the foot of the caller is heard on the doorstep. They should meet him and say a word of welcome, or sit and chat a little before excusing themselves and leaving the young people to get acquainted as they could not in the presence of a third party.

In like manner it is not considered essential in a small town that a chaperon should always make a third member of the party when a young man invites a girl to go to the theatre with him. It is seldom customary, and the average man would think more than twice before he asked a young woman to accompany him to a play if he knew that it invariably meant three tickets and mamma's society throughout the evening. He wants to have the girl to himself, and has a perfect right to crave and enjoy the privilege. That is, if it is taken for granted, as it always should be, that the young man is one to whom a parent may safely entrust a child.

These conventions apply especially to the girl who leads the sheltered life—to the "bud,"

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*The Chaperon*

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whose youth and innocence have been closely protected always. But there are others.

In the first place, there is the college girl. She is usually a self-reliant young woman who can be well trusted to take care of herself on her journeys between her home and her Alma Mater, and would scoff at the idea of not being able to go alone on ordinary occasions. She is able, and so doubtless would the other girl be if the necessity arose. But the journeys to and from school are one thing, and the social affair is quite another. When the untrammelled young creature who has been virtually her own mistress for four years comes back home, she should be made to understand that when she goes into society she must do as society people do. The fact that she is able to buy her own railway ticket and check her own trunk does not free her from social obligations when it comes to attending balls, or driving, or going to theatre parties. She must submit to a chaperon as meekly as though she had "never been out of the smoke of her own chimneys."

There is still another class of exceptional young women. These are they who support themselves in large cities as newspaper women, secretaries, magazine writers, artists, and the like. They are in a class by themselves, and they occasionally take advantage of this fact to outrage the proprieties in a way that gives



nervous chills to the conservative. The majority of them are above suspicion in character, but they are prone to a recklessness that makes their good to be evil spoken of. Once in a while one of them will, through carelessness or a desire to assert her independence, make a mistake that condemns all self-supporting women in the eyes of the casual observer, who sees only the outward appearance and does not take time to look for motives or to search out the true nature of the girl whose heedlessness is her chief fault.

It is impossible for these girls to be chaperoned as are their more sheltered sisters. Just on this account they must be doubly careful and not consent to place themselves in a position to be misjudged. They usually possess friends who could act as chaperons when strong occasion arises. I say "strong occasion" advisedly, for there are many exceptions to be made in favor of this girl. For one thing, she is usually old enough to be able to take care of herself, and to have had sufficient experience to give her a good working knowledge of how to do it. She is no timid *débutante*, but very often a woman of between twenty-five and thirty-five, who has a just sense of her own dignity and a clear intention of maintaining it.

Even in more strictly fenced-in society the elderly girl has privileges that in many respects resemble those accorded to the matron. By the

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*The Chaperon*

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time a girl has passed thirty-five she is accepted as a spinster, and as such slips naturally into a position of independence that was denied her while she was younger. This is especially the case if, by any chance, she is the head of the family. Perhaps she may be her father's housekeeper, entitled to sit at the head of the table and take the position of the mistress of the house. Perhaps she is the eldest daughter in the house of an invalided mother, or in charge of a family of orphaned brothers and sisters. In such cases she can permit herself the same liberties that are enjoyed by a married woman. There may be circumstances in which she may feel it desirable to be reinforced by the presence of a married woman, but these are not many. Generally she has the dignity of her married sisters and takes a place, by courtesy, among the matrons. She may act as chaperon to younger women and no one may criticize.

There have been many severe and unpleasant things said about the chaperon, but as a rule she has no one except herself to blame if she proves unpopular. As a matter of course, there are giddy and unreasonable young persons who must be kept in order by the strong hand, and who resent the treatment. But the majority of well-bred young people have rarely any quarrel with the chaperon, unless she proves exceptionally tyrannical or tactless. Sometimes she is

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*Correct Social Usage*

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too well along in years to remember her own youth and to make allowances for the frivolity of young people, and then she is a good deal of a trial even to the amiably disposed. Or she may be of the very youthful and giddy variety, and so busy seeking her own pleasure as to rob her young charge of a legitimate share of amusement.

The cardinal virtue of the chaperon should be self-forgetfulness. Her own pleasure should be the last thing she thinks of—and this is one reason why a girl's mother is usually her best chaperon. But even motherless women are sometimes unselfish, just as spinsters are often the most motherly of souls. Out of such women as these should be selected a chaperon when young people wish to be sure of a pleasant "personally conducted" party of any nature.

*Manson Harlan*

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## ETIQUETTE FOR SMALLER TOWNS AND VILLAGES

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**T**HERE is no reason that I can see why etiquette should not be treated as exhaustively as Audubon treated birds, or Burton melancholy, or Brillat Savarin gastronomy. Etiquette is a real element in daily human life. And what has been written in these chapters is admirably simple and comprehensible. But there is a pretty big proportion of the United States in the farming counties and small towns and villages that has varying codes of etiquette differing in large measure from that of the big cities, and not quite covered by the analytical experts. The best rule for good manners is the Golden Rule. "Do unto others as ye would that they should do unto you," applies equally well on the cattle ranch or the cotton plantation and in the crowded city ball room.

### FORMALITY IS NOT NATURAL

Most of us in our heart of hearts have a resentment for the minor rules of etiquette. The city man shows it when he alludes contemptuously to his evening dress as his "glad rags." The city woman shows it when she unburdens herself to her husband after three hours of the small-talk of fashionable calls. And the man who follows the plough on a farm or sells groceries in a country village has a feeling, when manners are men-

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*Etiquette for the Smaller Towns and Villages*

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tioned, that hasn't anywhere been so well expressed as by Mark Twain's "Huckleberry Finn." Telling of his experience with the Widow and Miss Watson, you remember, "Huck" says:

"When you got to the table you couldn't go right to eating, but you had to wait for the Widow to tuck down her head and grumble a little over the victuals, though there warn't really anything the matter with them—that is nothing, only everything was cooked by itself. In a barrel of odds and ends it is different, things get mixed up and the juice kind of swaps around, and the things go better. \* \* \* Then for an hour it was deadly dull, and I was fidgety. Miss Watson would say, 'Don't put your feet up there, Huckleberry,' and 'Don't scrunch up like that, Huckleberry; set up straight,' and pretty soon she would say, 'Don't gap and stretch like that, Huckleberry; why don't you try to behave?' Then she told me all about the bad place, and I said I wished I was there. She got mad then, but I didn't mean no harm."

HUMAN NATURE ALIKE EVERYWHERE

It would be folly to deny that morally human nature is much the same in the country as in the city. There are modest women and coarse women; grasping men and unselfish men; children to whom one's heart goes out; and children who send one's thoughts heavenward to the loose-

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*Correct Social Usage*

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shingled roof. But human intercourse is far different. The home, in the first place, is far better preserved. There are few clubs; recreation must largely belong to the fireside. There is less, far less, mingling with those whom one only half knows. Society has a ragged edge, but human beings are not starving within a stone's throw of you. Nor is it necessary to be perpetually on your guard against confidence men and confidence women. If anybody loves to get the better of his neighbors in horse trades or other trades his face and his tendencies are known from the cross roads to the millpond. Knowledge begets confidence. You live an open life as your neighbors do. You cannot help leading an open life.

SOCIAL CONDITIONS DIFFER

Moreover, while wealth is respected everywhere, in the farming counties it carries with it no exclusiveness. The rich man must be ready to work side by side with his help to save his hay. He must sell his produce in direct competition with his poorer neighbor. His wife must find, as other women do, her chief outside social life in the prayer meeting and the sewing circle, where all women are equal. Furthermore she must be a housewife, a real housewife, able to do those things which she hires others to do, or her home will not be worth living in. Help for the kitchen is either very incapable or very independent.

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*Etiquette for the Smaller Towns and Villages*

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Since social conditions are different, therefore, when one attempts to apply the etiquette of cities to the country or to the little village, one merely tempts the quotation of that thought of Goethe: "Our principles are just a supplement to our peculiar manner of existence. We delight to clothe our errors in the garb of universal laws, to attribute them to irresistibly appointed causes." Yet it is true that country life has an etiquette of its own, as that of the cities.

"If you want to get rid of anyone, talk much to him or her of yourself or of your interests. If you want to hold the listener, talk of his or herself, of his or her interests." I have forgotten what philosopher said that, but it is true, as true in the heart of the Rockies as on Riverside Drive. I know, for I have tried it in both localities. So etiquette has some features that are universal.

SAVOIR FAIRE

There are persons whose magnetism is supported by an intuitive *savoir faire*, and who make everywhere a pleasant impression, the impression of being well bred. I remember as a child how a party of strolling players came to a big mining camp. There was a "shindig" that night. That means in mining parlance a dance, as proper in its way as any that ever is given at Sherry's or Delmonico's; a dance where women who are present have the kindest, most respect-

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*Correct Social Usage*

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ful, most courtly consideration that miners can offer. There was an actress among the players. Her name I do not know. She was the star. She came to the "shindig" in a gray satin gown with a long train, "trail" the miners called it. She danced in that train with half a dozen different men. Every one of them approached his partner with fear and trembling, wondering how soon he would be tripped up. Every one got through safely, and relinquished her arm with the deepest admiration of her skill. But that wasn't all. She spoke gracefully to every man in the room, whether he dared to dance with her or not. And for months she was the topic of enthusiastic eulogy. Her manners had made a hit. I am assured now of what nobody doubted then, that she was a woman of heart as well as head, of truth as well as tact. That mining country is intolerant of shams.

Most of my city readers have seen the converse of this phenomenon themselves, a big hard-handed Western miner, in the pomp of prosperity, showing stately, innate grace in an Eastern ballroom, charming partner after partner with warmth and wit, capturing men and women alike by his easy politeness. After all, it is better to be a real woman or a real man than to have studied all the rules that were ever invented.

COUNTRY ETIQUETTE

There is more heart, more good-fellowship,



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*Etiquette for the Smaller Towns and Villages*

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more spontaneity in human intercourse as it is seen in rural sections. There is less of rigid formality. Men and women are more boys and girls at their recreation. The Virginia Reel's romping is in a sense the type of all country festivity that is not directly or indirectly connected with the activities of the church, which almost invariably furnishes the permanent social center. The round dance is out of place. The best people have no use for it. They connect it in their minds with the dance hall of some mill town whither dissipation is wont to lead a few of the wilder blades of the countryside.

I am willing to assume for the sake of the argument that country etiquette is in a measure the adaptation of city etiquette. But that the difference must be greater than the likeness, I think, can be shown in the concrete by two parables, if I may use the word, two sketches illustrating the wide divergence of habits of life. Here is the first. Let me call it:

THE PARABLE OF MILDRED

Mildred, who is just seventeen, ambitious and well ahead with her studies, lives in a big farmhouse with her papa and mamma and brother Thomas. She has read all that admirably equipped writers have set down about etiquette, and she understands it, but it doesn't seem to fit.

Mildred is soft-spoken. She is respectful to

old people. She is a busy little person, anxious always to persuade mamma to rest, and to get dinner herself for the four hired men who come in from the fields in their shirt sleeves, perspiring and hungry, to eat with the family. They are good men. She doesn't feel above them. But as she passes them the boiled pork and greens, and sweetens their tea, and sees them putting generous slices of butter on the edges of their plates, she wonders whether they would know the difference between a fish fork and an oyster fork, and reflects on the question whether there is not a code of etiquette fitted as nothing she has read is fitted to the demands of a farming community.

#### A COUNTRY GENTLEMAN

Mildred quizzically wonders whether it would do any good to try to teach her dear old papa how to eat caviare. She concludes not. His chances of being called upon to eat caviare at all are very slender. She knows he is a true gentleman from his own point of view and from that of the people among whom he lives. He is a deacon and passes the plate in the meeting house. He is the advisor of those who are in trouble. His word is as good as his bond. Self-consciousness is as foreign to his nature as it was to Walter Raleigh's. And yet he dips soup toward him and butters his bread in the slice, and puts his elbows on the table. The hired men do likewise. Mildred's

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table has no little bread plates. There are not five forks at each plate, and wine glasses are unknown. The dinner is in the middle of the day. After the table is cleared and the dishes are washed, Mildred will spend an hour at her piano with Chopin and another hour with her Horace and her dictionary. Then she will forget etiquette, and seek only a well-filled mind, which the girl still considers to be a trifle more important. But at the table the question of etiquette still bothers her more than she could wish.

A TRUE LADY

This girl's uncle—her father's brother—is a college professor and writes charming letters about the Alpine country from Lausanne, where he is spending his summer. Papa himself, though not a university man, can mix her up with the subtleties of Kant and Hobbes when he isn't too tired with the haying. Mamma isn't a musician, but she can help Mildred with her geometry and correct her faulty pronunciation and give valuable hints about her use of the nearest village library. Mamma is impressive when she puts on her one black silk gown. But mamma's hands are hard and her face is a trifle red. She never used a skin lotion in her life. She would not know what to do with a compound of oil soap, and rosewater and spermaceti, and pounded almonds. As for gymnastics, she has all she wants

in the making of beds and sweeping of floors and the kneading of bread. Mildred doubts whether it is worth while to read mamma the etiquette books. That mamma is as true a lady as any in the world all her own reading will never make her doubt at all.

SERVANTS IN THE COUNTRY

The chapters written about servants and the way they should be dressed have afforded Mildred more or less entertainment. Her home has no servants, only *help*. There is one girl who assists the women folks, and one young man who feeds the stock, helps at the milking and does chores. The field workers don't count except at the table and in fixing the orders for the grocer and butcher.

It may be true that a butler should be clean-shaven and shaven every day. Mike is as close to a butler as Mildred can get in her narrow sphere, but Mike astonishes himself if he shaves once a week, and he is likely to be caustically impertinent when his personal habits are questioned. Mildred remembers politely asking him not to clean his pipe in the kitchen. Mike grinned and said he needed wisps from the kitchen broom, those from the stable brooms were too big. She felt angry and spoke to papa about it. Papa said: "Now, dear, don't you go to making trouble with Mike. Henry Brown offered him a dollar a

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month more than I'm paying, and he wouldn't go. It's worth while for us to keep him."

In the morning (Mildred knows from her reading) a butler wears white linen, his trousers should be black or of some dark or inconspicuous gray mixture, his black waistcoat should button high, and he should have a swallow-tailed coat. Horror of horrors! Mike is generally in his shirt sleeves, and without any waistcoat at all. A butler should wear a black tie and black shoes. Mike never has any tie, and in summer, as often as not, he is barefoot. But in a few respects Mike fills the bill, for Mildred reads that a man who serves in a private house should never use perfume, gay scarfpins, colored handkerchiefs or white gloves. In these respects Mike is impeccable.

Then there is Sally. Sally is American. She can do plain cooking. She is clean. She makes beds and sweeps. As a chamber and parlor maid Mildred fully understands that Sally ought to wear a plain print gown, with long apron that has a square bib and straps running over the shoulders. At her throat there should be a linen collar and white muslin necktie. A cap would be an improvement. But Sallie has just two calico dresses, and the one that isn't in the wash she wears. It hasn't any collar to speak of. Her aprons are gingham, and often badly stained. Papa might get another Mike in time, but

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mamma would never get another Sally. So rash hints are to be avoided.

Anyhow, Mildred reflects, Sally, like Mike, has her saving points, for earrings, finger rings, watch chains and bracelets are not permitted by the "careful" mistress. In these particulars the maid never offends.

A COUNTRY GIRL'S WARDROBE

Mildred's own wardrobe is as good as any girl in the neighborhood has. She is encouraged to wear her shirt waists only a reasonable time. She has a couple of lawn skirts for hot weather, and one of silk for dress-up, and two cloth walking skirts. Her hats were made in the village. That is an unusual bit of luxury. Most of the young women she knows make their own hats. But, in spite of her blessings, Mildred just loves to read of ball-room gowns and jewels, as they are described by those who know. She laughs a bit at her enthusiasm and then murmurs, *sotto voce*: "I don't care. I guess my neck and shoulders would look as well as any of them." In this she is probably correct, for Mildred is anything but "Bony Annie Laurie" of the old song. She laughs at herself again. It is good to laugh at one's self. Those who are capable of it rarely lose their sense of perspective.

ABOUT PARTIES

The general description of balls and dinner

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parties and musicales and garden parties have pleased Mildred, they are so different from anything she has ever seen. She remembers her party last winter. The boys and girls, all respectable ones within a radius of four miles, had been invited. They had come in their Sunday clothes, of course, but not a girl was décolleté (Mildred's French tells her what that means) and not a boy was in evening dress. In fact, now that she thinks of it no young man anywhere around has a swallow-tail coat, or would dare to wear it if he had. Stay! She has heard that there is one exception. Tony, who milks cows for Henry Brown, used to be a waiter in a city restaurant before he began drinking hard. Rumor says that he has a spiketail suit. Some of the boys have seen it. But Tony is an outcast. Nobody ever invites him to parties.

At Mildred's little affair there were apple paring and a candy pull. There were also a little dancing, one or two quadrilles and the inevitable Virginia Reel. Mildred had been voted a charming hostess, everybody had had a good time.

CITY VS. COUNTRY

She confides some of her amusements and some of her misgivings to papa as he smokes in the twilight in his old chair on the piazza. He laughs cheerily. "That reminds me," he says, "of a story. In a country debating society the old

question whether a country life or a city life is preferable was being discussed as boys discuss things.

"The fellow who was talking for the city made a hifalutin speech about how nice it was to walk on dry sidewalks instead of in the mud, and have your coal sent up on the dumb waiter instead of having to carry big armfuls of wood into the kitchen, and when you wanted to rest having sofas that you sunk into, and carpets a foot thick to walk round on.

"The other fellow he said: 'Mr. Chairman, I don't know much about the city. I never lived in the city. I never knew anybody that did live in the city. But, Mr. Chairman, I don't believe that more'n half the folks that lives in the city has carpets a foot thick!' He won the debate, Millie, he won the debate."

#### THE PARABLE OF MABEL

Mabel lives in a white frame three-story building in a village lot of half an acre, with a stable in the corner. The place has perhaps three thousand population, half a dozen churches, a public hall, a good library established before Mr. Carnegie began giving libraries away and a high school excellently equipped. Mabel's papa has the biggest grocery store in town. He is on the School Committee and is looked up to as a thriving merchant. Outside of two or three families



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Mabel's society is as good as any to be had there, and the two or three exclusive exceptions only live in the village half the year and belong rather to a metropolis a hundred miles away.

Mabel is about Mildred's age, an impressionable age largely given to taking advice on the proprieties. But Mabel, like Mildred on the farm, never saw a butler outside of a picture book. When she reads of the second man, and the valets and the ladies' maids, she is brought into the world of fiction. She has attended dancing school. She is by nature graceful. But her life does not seem to fit the etiquette books. She, too, wonders why. She doubts whether she is so much of an outcast as the rules would seem to make her out.

Mabel's mamma is dead and the girl is keeping house. That means that she gives orders to a cook and an upstairs girl, and does her own marketing. She knows the difference between a porterhouse and a sirloin steak, and cannot be imposed upon in the matter of coffee. When she gives a dinner to friends it is a pretty formal affair, but three courses, or four at the outside, are all she has ever attempted.

She makes calls on other girls and on young married women of her acquaintance. She belongs to a reading club and a whist club. But the other members in their way of living find no more use for liveried coachmen or uniformed but-

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lers than she does. Are we out of society entirely? she asks herself again, and then queries how many thousands of dollars a year one must spend to comply with the elementary courtesies of American life.

Mabel's existence, like Mildred's, is not one made to order by rule for city society folk. Her duties are imperative, but differ from day to day. Formal entertainments are rare in this community, as in the smaller one of agricultural life. Occasionally there is a dance in the public hall. As for restaurant suppers, the nearest she ever comes to one is an ice cream afternoon treat in the "parlors" where that village delicacy is dispensed. No theatres are available nearer than the big city, where her father takes her once or twice a year to see some especial play. Then she is more anxious to hear what is said on the stage than to analyze her own costume or the costumes of the others.

For the benefit of Mildred, Mabel and their gentlemen friends whose every-day lives are pretty nearly untouched by the social custom experts, I offer a few reflections that will console them as far as possible with a minimum of the tiresome element of bald instruction. Here they are:

AN EVENING PARTY

First, read carefully all the chapters of *Correct Social Usage*. Adopt and follow strictly

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the rules that seem to fit the time, place and person. Then read the following code and pick suggestions from it as your good judgment dictates.

You receive an invitation to an evening party. In the very beginning make up your mind to be a pleasing guest, and that can be done easily by determining to see no faults in the evening's entertainment. If you are not in the mood to have a good time it is better not to accept.

Dress as neatly as possible. One's "best clothes" are, almost without exception, the proper thing to wear. If you feel awkward forget it by being as gracious as possible to everybody you meet. You must talk, you must say something, if it is only to smile and pass the time of day to those about you; yet bear in mind that too much talk is bad. It will make you tiresome just the same as arguing proves most unpleasant at any party.

If you don't know just what to say, why listen with all your might and show your interest in what others are saying. Speak up just enough to prove your interest. A good talker is always charmed with a good listener. So, if you don't know much on the subject talked about, you needn't prove a wallflower. Be a listener.

Keep uppermost in your mind that you are not to complain, but to be pleased over things. Nothing will so raise you in the estimation of the hos-

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tess as to graciously overlook and pass by some embarrassing error or blunder.

COURTESY TO THE AGED

If there are aged persons at the party, be especially nice to them. Pay them every attention possible. Be quick to pick up the dropped handkerchief, help with the overcoat, open the umbrella. One of the prettiest acts I ever witnessed was at a church party when a young man noticed a dear old lady struggling to put on her overshoes.

"Why, Mrs. Brown," he exclaimed, "I can buckle those for you in a minute," and, without even asking permission, he knelt down, pulled on the shoes and buckled them before the old lady had time to realize what he was doing. Afterwards she said to me, "How nice young men are nowadays!" and her face was all aglow with smiles.

INTRODUCTION

If the hostess has not found it convenient to introduce you to the older people and you find them standing off by themselves and you see a chance to be gracious in some way, grasp the opportunity every time whether you have had an introduction or not. Offer a chair. Say, "I am Mr. Jones, or Miss Peters, of such a street, and can I bring you an ice?" Or, "were you looking for anybody, let me find them."

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It is best always to be introduced to young people of your own age, but again there are many times when, knowing each other well by sight, it would be less confusing to smile and say, "I know you are Miss Peters, and I am sure our hostess has thought us well acquainted, or she wouldn't have left us to go down to dinner together without an introduction." The lady then should pleasantly acknowledge this introduction, for standing on ceremony at such a time would be exceedingly awkward.

ENTER INTO THE SPIRIT OF THE EVENING

Don't be dull. Above all things, have something pleasant to say, and you will find it is a bridge over many a distressing break in the lines of etiquette.

In small parties often the parents accompany the young people. Conversation is easily started and the silence which is so apt to awe a stranger is prevented by introducing everybody you know to father and mother. Always be proud of your parents. If you are not, don't let anybody know it.

Enter with spirit into all the games suggested for the evening's entertainment. Don't spoil the fun by being offish. If you don't like the way the parties at this particular house are conducted you needn't go again. But make up your mind to seem so appreciative of this first invi-

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tation that the hostess will invite you ever afterwards.

Loud talking, loud laughing and giggling and chattering ought never be indulged in, for even those who join you will tell afterwards what a disagreeable person you are.

When called upon at the table, or elsewhere, for a funny story or a toast, it is well to be able to say something that will cause merriment. Don't go unprepared. Think up a few things like puns or fables or toasts and be ready to respond.

I shall never forget how disappointed I was at a dinner party, not so long ago, made up of some of the greatest literary lights of the time. One lady, whose books have become known the world over, was called upon in turn to "say something." It was as if a cloud had settled down upon our sunshine when she said, frowningly, "Oh, I can't say anything; you will have to pass me by." I never pick up a book of hers now but I see her face as she looked then. If she had simply smiled and said nothing more than,

"The rose is red,  
The violet's blue,  
Sugar is sweet  
And so are you,"

and been pleasant about it, the clouds would not have come.

Be gracious above all things if you want to be

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especially known for good manners. At this same party a man was called upon to speak. He told a joke that threw one of the other guests into great confusion. The laugh was short, for it died instantly when the guests discovered that it was the means of unhappiness to someone.

#### ONE'S "BEST CLOTHES"

You can go almost anywhere at almost any time if you are neat and clean in your dress. If you have choice in the matter then follow out the rules of dress laid down in our books on etiquette, but where a man has one Sunday suit only, and a woman the choice between two or three dresses, rest assured when you get an invitation that your "best clothes" are the proper things to wear and you will not be subject to criticism.

#### INTRODUCTIONS AND INVITATIONS

As for introductions. It is easy for a man to remember, if out of doors, to bow pleasantly and lift his hat. In passing an acquaintance don't forget to lift the hat, as well as to bow. It seems a slight thing for a man to remember to stand when being introduced at a party; to take the hand of the lady if she offers it, gently press the fingers, and never squeeze hard or shake it in a jerky fashion. It is a mistake to think you show more appreciation by pressing the fingers until the rings sink into the flesh. I invariably take a

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dislike to such a person. I don't know why, but I do.

Among your invitations you may sometimes find one from a person toward whom you feel a little cross. Answer the note politely. Don't go if you think it best, but evade all quarrels by letter.

WALKING HOME FROM CHURCH

Church-going gives great opportunity for the young folks to meet and walk home together. Often it is the only way they can meet very well. Mr. Jones asks Miss Peters if she is going directly home, and, if so, would she mind if he should walk along. When at the door, if Miss Peters wishes to ask him in, she can. If he is a stranger to the mother or father, an introduction should be made. It would not be gracious for the young man to stay more than a half hour. He can judge by the manner of Miss Peters and her parents afterwards whether or not it would be pleasant to call again. Never urge your company on anyone. Still, meet one's courtesies always half way.

A word of caution I want to give here for the young ladies. Avoid apologizing in any way for your home, as I have often heard some girls do. It is bad to draw attention to any defect at any time, or at any place. Act as if everything were perfect and to many it will seem so.

It is natural to gossip at parties, but let it be



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harmless. It is a good plan to resolve *never* to say anything detrimental; then you are on the safe side.

ABOUT SOCIAL CALLS

When one moves into a new neighborhood, it is the place of the neighbors to extend the hand of welcome to the strangers. The ladies should call on Mrs. A., the newcomer, just as soon as they think she is settled. And the gentlemen should make it a point to get acquainted with Mr. A., if not by a call, by speaking to him in the drug store or wherever they may meet. Say, "This is Mr. A., I believe, a newcomer. I am Mr. B. and live just across the street. I hope you will like us, and we are glad to have you come among us, I am sure."

Again, don't force this acquaintance. It will develop or die as one finds out whether the friendship will be mutually pleasant or not.

Where a woman makes calls in the afternoon, it is always cheery for the hostess to offer a cup of tea with crackers or cake. If there is a flower garden, pick a few flowers for the guest. If she is going to call on some sick person later be sure and send by her to the invalid some message or token of remembrance.

It does not seem necessary to have visiting cards. In a small place everybody knows who everybody is, and while it is all right to have

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them, still they are oftener not used than used. The name of the caller is left by saying, "Tell Mr. A. that Mr. B. called; nothing important."

NOTICES IN THE PAPER

I have known very pretty wedding receptions to be announced in the weekly paper, saying, "All friends of the family are cordially invited." Everyone takes the weekly paper; it is often inconvenient to send out cards, and often more inconvenient to get them engraved.

Only last week I read this notice in a country paper: "A dear little baby girl came to Mrs. A. B. Allen a week ago last Tuesday night. She weighs ten pounds, has blue eyes and curly golden hair. Baby Allen will be at home to all her friends next Saturday afternoon."

COUNTRY WEDDINGS

A wedding in a country church generally calls for the bride to wear a dainty white dress and the groom a suit of dark material. It is quite as pretty, however, for the bride to have a street suit, something that can be her best suit afterwards. If the wedding is at the home of the bride, something more elaborate is in order. The same dress can be a party dress afterwards. After the wedding everybody congratulates the bride and groom, and an evening of entertainment fol-

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lows. Sometimes it is a supper, sometimes a social gathering of half an hour or so.

#### MEN'S DRESS

As to "jewelry," it is not good form ever to wear the cheap kind. It is far better to have one piece, and have it good. A man's wardrobe in general should contain plenty of white shirts, collars, cuffs, some neat black ties, a few white lawn ties for dress-up; a good business suit, clean and well-pressed, and well-blacked shoes. The laboring man, as a rule, does not like to wear gloves. They are in order, however, for driving and church wear. Unless a party is quite formal, one looks stiff and uncomfortable with his hands encased in white kids.

#### TABLE ETIQUETTE

There is no necessity of being nervous about going to the table. Wait for the hostess. When she is ready to sit down, take your own chair. If there are dishes before you that you do not know exactly what to do with, note what the others do, or steer clear of them entirely. When one follows the rule of eating with the fork and not the knife, and making as little noise as possible with the mouth while eating, there is going to be no awkwardness to speak of that will prove embarrassing.

When the hostess rises this indicates that the

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dinner is finished and all stand. Be friendly to the ones who sit next to you, not gushy or dull—just talk easily. The hands should always be scrupulously clean. Dirty finger nails are unpardonable, and it is quite as bad to forget to clean one's teeth.

AT DANCES

At dances do not give your whole attention to one man or one woman. That is selfish. Remember you are out to please and to be pleased with everything; even if you are greatly shocked at something, you can quietly signify your disapproval, and at the same time change the subject.

Some girls knowing that they are not pretty, hang in the background, imagining everybody is noticing their defects. They should break themselves of this habit by taking part in everything. Doing something for somebody else will make one as graceful as anything can.

In paying a compliment it is well always to make it a true one. Flattery generally offends in one way or another. Miss Alice is homely in face, but she dances beautifully. It is not out of place to say, "Miss Alice, it is a pleasure to dance with you." If there is a young man who is bashful, afraid to talk, frightened to death when a girl comes around, win his confidence by reminding him of some truth, for example, "I notice that you are the best horseback rider in the town and that you won the race at the County Fair."

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I have noticed in some places when saying good-by the departing guests call out just as far down the lane as they can be seen. I would not do that. The voice sounds harsh and it leaves an unpleasant impression. Wave the hand and smile, if you like, but guard against the loud voice always.

#### HELP TO ENTERTAIN

If you can play the piano, flute, banjo, or even the jew's-harp with skill, and you are asked to entertain, respond promptly, but give short selections. Never tire your audience. Sometimes we forget, and in our anxiety to show our skill weary our hearers.

The hostess should never ask anybody to speak to entertain in anyway unless she is quite sure that the guest is prepared. It is easy to find out beforehand. I was at a church social not long ago, when the minister was called upon by the chairman to tell the difference between two subjects, one of which he knew nothing about, as he afterwards confessed to me. He had the wit to talk most pleasantly for five or ten minutes on other subjects discussed during the afternoon, and then he suddenly remarked that he had used up his time and would have to devote some other day to the speech asked for.

It is always wise to be ready to do the best you can. One often forgives a blunder under such

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circumstances, but to be oversensitive, to act as if you were above the crowd you are in, or are bored; that you think the singing is poor, the piano out of tune, the house stuffy, the air close, would be sufficient to tempt me to cross you off my visiting list forever should I overhear such remarks.

WANT OF TACT

I know one young lady who is always in trouble. She says: "You ask me questions and I tell you exactly what I think." It is nice, I know, to be frank, but if you are that kind of a person, it would be well to express no opinion *sometimes*. You gain ill-will when you hurt anybody's feelings. Why do it, if it is not necessary?

GIFTS

In making presents try and remember it is the sentiment that goes with the gift that really counts, not the value. In my mind it is very bad form to make a present of something you cannot afford. When lack of money prevents your buying anything, just send a letter of congratulation. It is the thought that carries weight always.

It is hardly necessary, I think, to warn my readers against talking of rich friends, telling of personal merits—in fact, praising one's self or encouraging mannerism. Such habits would immediately interfere with one's popularity.

Now for the closing suggestion. There is noth-

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ing so uncomfortable as to have a nervous person about. Cultivate poise as well as calmness and tact. Earn a reputation for being always on time, and of not being afraid of work. Be ever ready to sympathize; carry a smiling face through all difficulties, and I promise that you will be classed among the best-mannered men and women of the day, whether you are rich or poor, old or young.

*Cynthia Weston Alden*

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## CHURCH ETIQUETTE

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**A**SIDE from its spiritual prerogative and philanthropic endeavors, the province of the church is also to make a fine art of social life. The Christian religion aims to foster the fully-fashioned will and the kind heart; all true courtesy is "politeness of the heart," so that on this point the root and branch of each are one and the same, the Savior standing forth as pre-eminently the gentleman in this, not one of the least of His attributes. In the metropolis parochial conditions differ in certain respects, but in the country-at-large, in the majority of the cities and towns of our great Republic, the position of the clergyman and his helpmate should stand forth unique as the living embodiments and conservators of good social form.

### SMART SET VERSUS CHURCH

Within a decade a peculiar set of conditions has arisen with reference to the attitude of a small but influential section of society toward the church—the rise of what is dubbed "the smart set" in nearly every city and considerable town in the country. These persons ape the doings and sayings, dress and manner of living of the ultra-fashionable set of New York and Newport, in so far as their more limited means will permit. Among the hall marks of this "exclusive" element in these various cities and towns may be noticed



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the prevalence of divorce, the ultra style of dress, the immoderate playing of bridge whist and other games of chance for high stakes, the prevalence of excessive drinking among women, Sunday golfing, automobiling and yachting, and Sunday house-parties *sans* church, although as a matter of form a conveyance is provided for such few guests as may desire to attend church, because it would not be "English" to make such an omission. These members of the smart set do not launch tirades against the church or indulge in intellectual skeptical vagaries, for to *think* is not "smart." Theirs is a skepticism of the heart, a deep-seated indifference. In the smart set in London and in New York and Newport, the breach away from the church is growing wider every day. The clergy have almost disappeared from their invitation lists and are being remanded by them to the mechanical functions of burying them, baptizing and marrying them—provided the latter ceremony does not for statutory reasons have to be performed by a civil magistrate. The smart set frame of mind with reference to the church is succinctly set forth by Mrs. Wharton in "The House of Mirth," when she cites the leader of fashion, Mrs. Trenor, the hostess of a week-end house party, as saying: "You know we have to have the Bishop once a year. I always have had bad luck about the Bishop's visits. Last year when he came, Gus forgot all about his being

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here and brought home the Ned Wintons and the Farleys—five divorces and six sets of children between them.”

The breach, then, between the smart set and the substantial church-going element in a community has become so sharply accentuated, that the average young man and woman of high aims cannot afford to look up to such a coterie for an example, but must turn to the clergy and the church for social elevation. The clergyman in society, well versed in its conventionalities, but knowing exactly where to draw the line, was never before so imperatively needed. We will now proceed to some of the more specific details of church etiquette.

AT THE CHURCH SERVICES

In the highest social circles both in London and New York, when the distance will permit, people of breeding and true refinement *walk* to church. They also dress simply in a quiet, sober tone. On both of these points I could cite no more commendable example than that set by Mrs. Vanderbilt and Miss Gladys Vanderbilt, whom the whole country recognizes to be women of sterling Christian character and decorum, as well as of vast wealth.

If shown to a pew which is not your own, do not fail to give a slight nod of thanks to the usher. In entering the church with ladies, the

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usher, of course, precedes the party down the aisle to open the pew door. If there be no usher at hand the gentleman should advance to open the pew door and stand aside while the ladies enter. It is better form for a man to remove his top coat or rain coat in the vestibule of a church and carry it up the aisle. The well-bred person arrives at church in good season and effaces himself and avoids observation as much as is consistent with dignity in entering a church. True Christian courtesy will naturally dictate that you share your pew with the stranger within your gates. I once saw a woman at Newport make a great fuss over a gentlewoman's being ushered, at the proper time, too, into the pew which she was occupying in solitary state. I looked up that pew-holder's antecedents and learned that one of her forefathers had been a very coarse butcher.

As soon as the sermon begins it is very bad form to commence to turn over the leaves of a hymnal aimlessly, as I have seen a few ill-bred college sophomores do, when home for a vacation, in a vain attempt to assert their puny superiority. The clergyman almost invariably notices such rudeness and, furthermore, it is a distraction to worshipers. If the discourse be so rambling that the text might have had the smallpox without the sermon catching it, listen with respectful mien, bearing in mind that the halting effort is meant as a tribute to Almighty God.

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*Correct Social Usage*

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Upon leaving a church speak in a subdued tone, but in a friendly way, to those whom you chance to know and to strangers who need encouragement, noticeably if you have seen them a number of times at the services. But avoid such a gush of sociability as would lower the friendly offices of a congregation towards one another to the chatter and din of a five o'clock tea, thus deadening the spiritual lessons of the sanctuary. It is an excellent plan both in town and country, when feasible, for the clergyman and his assistants to take their positions after the services at the main entrance of the church, especially to greet strangers. The laity should bear in mind that a social "cut" is twice as poignant in a church as in the ordinary surroundings of life. The clergyman and his spouse, too, whatever views the former may hold on the grace of orders, must not for a moment forget that they are doubly committed personages and that their every look and act is charged with untold meaning, especially to the younger and less cultured portion of the flock. Active members can often do much to cement church friendships, when their course lies in one another's direction, by walking along a few blocks with persons not fully acquainted in the congregation. The newly rich people, after the service, although their homes may be only a few blocks distant from the church, will, of course, betake themselves to their carriages like religious cripples.

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*Church Etiquette*

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## THE EVEN-SONG

The clergyman must put forth every legitimate effort to make his church draw young people to recruit its ranks. He must keep pace with the latest ceremonial improvements and decorative ideas for church weddings, and sensible helps and hints about good form in general he and his help-mate must have at their ready command. If he be gifted as a practical musician, either vocal or instrumental, it is a godsend to his parish, as Dean Stanley, of Westminster Abbey, once remarked to me at a dinner. Now it is the even-song, or second service, on Sunday in a really live parish, where the sermon and the music are made attractive, which is the more social service of the day and the more frequented by young people in many of the smaller cities and towns. If this second service occur in the evening, instead of at five o'clock, the young women of the congregation should depend as much as possible upon the members of their own family or their maids for escorts. Of course, customs vary in this respect a good deal in different parts of the country. In the South, for instance, young women receive what would be almost stigmatized in New England as an excessive amount of attention from young men. One cannot lay down cast-iron rules about such matters. Young women must know their escort pretty well to be willing to accept his protection after the close of night

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*Correct Social Usage*

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services or other functions involving later hours. For a young man to write a note asking to escort a young woman to church would be looked upon as pointed by most families living north of Mason and Dixon's line, although not so much so in the West. This little point of gallantry calls to mind an episode in my salad days, as rector of my first parish in the borough of Richmond, Greater New York. My Sunday night congregations of young people began to fall off alarmingly. Not realizing the true cause—my maiden efforts at sermonizing were as dry as tinder—I began to cast about. Among other things I learned that the most eligible bachelor in those parts was a young physician of the same faith. I went to him and begged of him to attend my evening services. He did so and the effect in an increased attendance of young people was instantaneous and electrical.

#### THE CHURCH A MARRIAGE BUREAU

Laying aside all pleasantries, I believe the church should be in the highest and noblest sense of the term a marriage bureau. I have known of many happy marital alliances primarily formed by discreet clergymen and their consorts in parishes. One of the several reasons chargeable for the increasing number of unfortunate marriages of the day is that the high-contracting parties do not know enough about one another before taking

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the step. There are too many impulsive alliances and on too short a probation of betrothal. Under the genial searchlight of a clergyman and his flock it does not take long for many points regarding a young person's habits and general trend to be observed with an approximate degree of accuracy. Of course, the precaution need hardly be given that only a coarse nature is given to making jocose comments in a parish on the sentimental relation. The solemnity of the marriage contract cannot be too often emphasized in the pulpit.

#### CHURCH ENTERTAINMENTS

First of all, in the autumn, after the parishioners have come back from their various sojourns at the seashore and in the mountains, their houses have been put to rights for the season, and the children have been started in their school studies, a sort of harvest home church supper, serving the two-fold purpose of a reunion of habitual members and a welcome to strangers, should be given in the parlors of the church. But in general, avoid the extreme of giving church suppers with such frequency as to reduce the status of the women of the parish almost to the rank of menials.

Then an annual fair or sale should be held either a few weeks prior to Christmas, or in Easter week. Scarcely any other form of church or

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*Correct Social Usage*

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philanthropic entertainment is so lucrative as a well managed fair. Have side shows and the scenic and costume effects of a bazaar of all nations, if you choose, but it is better that lotteries and the taking of chances be eschewed, for the national curse of our Republic at the present hour is the prevalence of gambling and of other illicit "get rich quick" schemes. Apropos of this side topic, bridge whist and progressive euchre tournaments, with their squabbles and wrangling, so often inimical to good breeding, should never be countenanced in aid of any church or high-minded philanthropy. Too great care cannot be taken in regard to the class and breeding of the women who are allowed to solicit merchandise for the fair and preside at its sales tables. The more attractive these "sales ladies" the better, and let them send broadcast invitations to young men who have perhaps been accepting their hospitality all along *sans* return; at the same time see the bazaar is so decorously conducted as to force into desuetude the oft-repeated adage that fairs are man-traps much harder to extricate one's self from than a queen's drawing-room. Fancy dancing *fetes*, which sometimes germinate a perfect hotbed of indiscretions, should be tabooed from the list of church benefits. In fact, the parish clergyman and his wife should be by virtue of their office the moral censors of every form of entertainment for which their church



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goes sponsor, especially at this beginning of the twentieth century, an era of moral latitude in which an ell of concession is liable to be construed into a rod of license.

The church should be the head centre of diversified forms of culture. The musical talents of its people should be fostered. Even operettas can be given in the proper place by its young people. Of these latter musical compositions I do not know, for example, of one brighter, more sparkling and cleaner for the young people of a parish to produce than Dank's operetta of "Pauline, the Belle of Saratoga," which has coined a great deal of money for struggling churches. The musical education of the clergy cannot be too fully expatiated upon. I know a rector whose parish was almost devoid of young people. The church, too, was weighed down with debt. The newly-called clergyman had received an elaborate musical education. He opened a free school of Italian singing, the pupils, as pay for their tuition, giving only their services to his choir. The choir became famous for miles around, and many of its pupils eventually were added to the parish list of communicants. Literary clubs should also emanate from the parish, few predilections being such a moral safeguard to young people as a fondness for books and studious reading habits. In the smaller towns the most interesting people are often the best read people, their

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*Correct Social Usage*

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stock of information acquired through books frequently standing as a reproach to the inhabitants of a metropolis.

A LUCRATIVE HINT

Have your church edifice constructed with an extra broad middle aisle, if possible. I know of a church in New York City which has had an interminable succession of weddings, people coming from remote quarters of the city for the nuptial knot to be tied, solely for that reason. Nothing is a more prolific feeder to the increase of young people in a parish than its facilities for having weddings given in attractive style. The clergyman and his wife should both be practical observers and close students of the latest customs and newest wrinkles in wedding ceremonies. They should point out to the high-contracting parties how effective a color-scheme is for the wedding, even if the floral decorations consist of the wild flowers of the fields and woodland. And if one aspires to grand effects, green, white and gold, the heavenly colors should be used. If some really striking effect is to be attained, the florist can run a white and gold temporary rood screen—a series of gothic arches with little gates—across the chancel, with smilax and Easter lilies trailing down over the arches.

SOCIAL ABUSES

As to current social abuses the clergyman both

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in and out of the pulpit can hardly declaim too strongly against the paramount ones—the violation of the sanctities of the marriage vow, excessive drinking among women, and, above all, the prevalence of gambling which is menacing nearly every grade of society from the laboring classes up the social gamut. The timid young person of righteous endeavor can be told that it is no longer tabooed as bad form in fashionable society to decline a glass of wine at a dinner, if one has personal reasons, and such a withdrawal is no longer sneered at by well-bred or thorough-going men and women of the world.

#### A WORD TO THE CLERGY

It is sun-clear to even the most superficial observer of polite society and its usages, as well as of the signs of the times, that the society idea is sweeping the continent. And this is plainly evidenced by the intense desire on the part of nearly all classes of society to know correct social usage, how to do the conventional thing, how to appear at the best advantage, however contracted one's social sphere.

This phenomenal spread of the society idea over the continent, with its over-balance of good, with possibly a few baneful effects mixed in, has to be met at once on its own ground by the clergy. In the average town, or smaller city, who is better fitted to be the conservator and exponent of gen-

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*Correct Social Usage*

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tlemanly breeding and correct social form than the clergyman? And if the church cannot impart this imperatively needed set of ideas, will not young people go to other more worldly, or even antagonistic, sources to evolve them? This attitude on the part of the minister of the gospel must, of course, be taken with moderation, tact and discretion. Far from me be it to advocate the clergyman's setting himself up for the Ward McAllister or Beau Brummel of his town; but fully in keeping with the dignity of his cloth, a thorough knowledge and practice of correct social usage can be made of inestimable value to the young people of his flock. I tried the experiment successfully myself only a few years ago and built up a thriving congregation of young people out of a little sorry remnant in a community of hostile traditions.

The vocation of the clergyman is pre-eminently the gentlemanly calling. The clergyman is almost the only type of man save the ambassador, vested by society with the prerogative of introducing women to each other. What a field for his exercise of good form there is in the ceremonial and etiquette of the wedding and the funeral alone! Numbers of his parishioners, as likely as not, are so densely ignorant of certain proprieties that they do not know, for example, what a harsh breach of etiquette it is for a letter or card of condolence to go without a response.

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*Church Etiquette*

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To all such the clergyman and his helpmate can be of inestimable benefit, both by precept and example.

THE CHURCH A SCHOOL OF MANNERS

Young men and women of ambitious aims to move with ease and credit to themselves in approved society, do not need to make themselves over into cheap second editions of the smart set. On the contrary, the great school of manners in America, especially in the smaller cities and towns and rural communities, is the church. Within the varied walks of the church's activity, its guilds, devotional meetings and clubs, there is a constant commingling with people from nearly every rank of life. Even members of the much-vaunted smart set, if they find they are losing caste among their own elect on moral grounds, are often glad enough to betake themselves to the church for a foil, to hold office in it if they can, as a cloak for evil doings, and to receive a moral whitewashing by having its clergymen and their families break bread with them under their roof.

In carrying on the noble work, however, of the social elevation of the people of a parish, no one can be a more valuable adjunct than the clergyman's wife. She should not become espoused to a clergyman in the first place unless she has a sense of vocation and of personal fitness almost as clearly defined as a candidate for an order of

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*Correct Social Usage*

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deaconesses. She should also know correct social usage perfectly and should be garbed with an elegant simplicity winning to both old and young. When a funeral occurs in the parish it is the clergyman's wife who can drop a gentle hint that out of respect for the departed, as well as out of sympathy for the bereaved, not only the entire family connection, but the friends attending the obsequies, should be dressed in black, if possible, or in sober garments, with entire absence of display. The garish exhibit of colored hats and gowns worn sometimes even by family connections at funerals in smaller towns and villages grates harshly on refined sensibilities.

It is the clergyman's wife who can instil the sentiment into the minds of the young women of a parish not to fall into line with factory girls and the more ordinary class of shop girls in wearing cheap and really ludicrous imitations of the flamboyant hats and gowns of the smart set either within the sacred domains of the church or out in the world at large. But, above all, both the clergyman and his wife should labor to break down class distinctions in the flock and to teach both by precept and example, that all grades and conditions of Christians can meet hand to hand and heart to heart in the social meetings and reunions of a church, without any loss of dignity, each at the same time preserving inviolate his own individual status. There is something talis-

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*Church Etiquette*

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manic about the real lady and the gentleman that is recognized alike by the lowest and the highest and is accorded a certain deference.

*C. W. de Lyon Nichols.*

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## WHAT NOT TO DO

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### HERE AND THERE

**D**ON'T borrow, don't nag, don't growl, don't gossip.

Don't say something critical and malicious in order to keep up a conversation. There is a wondrous charm in silence, and the power of repose cannot be overestimated.

Don't play a French horn, practise vocal exercises, or even run a pianola during the hours which less talented folk desire to spend in sleep.

Don't read letters not intended for your eyes, no matter how they may come into your possession.

Don't discipline your family or growl at the table. Many men and women who should know better appear to regard the announcement of dinner as a declaration of war, and fight through every course, making an hour that should be pleasantly anticipated as a time of happy reunion a dreaded misery for every member of the family circle.

Don't tell lies. Make few promises, and keep them. Speak the truth, and when you address a person look him in the eyes.

Don't forget that your character cannot be really or seriously injured excepting through your own acts. The law of cause and effect has never been suspended for an instant.

Don't go into debt. Live within your income,



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*What Not to Do*

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and refuse steadfastly to spend money not actually yours to dispose of.

Don't marry, if you are a man, unless you are able to support a wife.

Don't marry, if you are a woman, unless you are in good health and are prepared and capable to be not only sweetheart and friend, but a helpmeet.

Don't, if you are a woman employed by a man, accept social civilities from your employer.

Don't expect to control others until you have learned to control yourself.

Don't talk about things which only interest yourself.

Don't let this description of the bore fit you: "A bore is a person who insists upon talking about himself when I want to talk about myself."

Don't wear loose, ill-fitting gowns and neglect to dress your hair because only your husband will see you. The slovenly wife is on the road that leads to the loss of her kingdom.

Don't forget that to keep a husband's love you must be lovable.

Don't nag; there's nothing in it but hateful thoughts for all concerned, and such thoughts are germs that breed deceit on one side and ungovernable temper on the other. At the end of the road is division of hearts, often a divorce court.

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*Correct Social Usage*

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Don't be witty at the expense of another's feelings.

Don't be rude or inconsiderate to the saleswoman and by that same token, if you are a saleswoman, don't be supercilious and rude to your customers.

Don't set up your own standards and expect the entire world to be governed by them.

Don't by a single thought or action add to the burden of sorrow pressing so heavily upon many fellow pilgrims.

Don't condemn because you do not understand.

Don't fail to alleviate to the extent of your ability the suffering and distress of others.

Don't contradict your friends or interrupt them when they are speaking.

Don't spend time deploring the imperfections of others, but consider how best to mend your own.

Don't forget that all of the evil passions are traceable to two roots—anger and worry. These are the thieves that steal precious time and energy from life.

“Anger is a highway robber, and Worry is a sneak thief.”

IN YOUR RELATION WITH SERVANTS

Don't be familiar with your servants; treat every employé with respect. Don't let your servant set you an example of courtesy.

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*What Not to Do*

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Don't permit your servant to discuss his last employer with you, or permit him to tell you about other people's affairs.

Don't forget that you have a duty to your inferiors, and that if you fail in your obligation you cannot expect your servant to fulfill his.

Don't always suspect the worst of your servants. Consider that human nature is very much alike and that the capacity for good and evil is not bounded by any circumscribed social status.

Don't fail to recognize long and faithful service, and remember that money alone will not compensate for affection and fidelity of many years on the part of your servant. Let your faithful servant be made sure that you are his friend and that you appreciate his loyalty.

Don't expect more of your servant than you would be willing to give were positions reversed.

Don't allow a servant to rule you. Don't permit the entering wedge of insolence or impertinence.

Don't forget to maintain your position as head of the house with dignity and fairness.

Don't scold your servants. Don't discuss the faults of one with another. Criticize and insist on obedience and proper service, but control your temper. Dismiss a servant, but don't argue with him.

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*Correct Social Usage*

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Don't expect the maid who does general housework to appear always as neatly attired and as agreeable to look upon as the dainty creature that trips across the stage with dust brush in hand in the modern comedy.

Don't accuse a servant of worthlessness, incompetence, or laziness until after you have carefully estimated how you would acquit yourself in the performance of the same tasks.

Don't try to get your neighbors' servants away by bribing them.

Don't turn a sick servant into the street, or deduct his wages if he fails to attend to his duties on account of illness. Treat him with the same fairness you would expect yourself in similar circumstances.

Don't correct a servant in the presence of the children of the family.

Don't expect your servants to cheerfully remain at home every night while you yourself are wretched without entertainment.

Don't expect your young women servants to be stronger and to exercise greater self-restraint than you do yourself. Remember that youth naturally craves society and that it is cruel to forbid the proper diversion which is wholesome alike for those who are served and for the humbler ones who render service.

Don't lodge your servants in ill-ventilated and shabbily furnished rooms. Don't give them

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*What Not to Do*

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food you yourself would consider unfit or even unpleasant to subsist upon.

Don't retain a servant an hour after you have made up your mind he is not to be trusted. You have no right to keep a person in your employ who requires to be watched.

CONCERNING CORRESPONDENCE

Don't use pale or any bright colored ink. Violet or black ink is alone regarded as correct form for social correspondence.

Don't use ruled paper for personal notes or letters.

Don't use bright colors, eccentric shapes, or picturesque stationery.

Don't fail to put sufficient postage on your letters. It is a poor compliment to force your friends to pay postage on the letters you write.

Don't use a monogram or crest on the envelope.

Don't use postal cards for personal correspondence.

Don't fail to write straight and to write legibly.

Don't omit to enclose a self-addressed and stamped envelope when writing to strangers about your own affairs.

Don't attempt sealing wax unless you know how to make a neat looking seal.

Don't use heavy black bordered note paper

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*Correct Social Usage*

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after you have lightened your black dress. The border on stationery should conform to the mourning worn by the owner.

Don't write on both sides of the paper when you address an editor.

Don't cross the writing on your letters or omit the city and the date.

Don't forget that ladies and gentlemen are supposed to know how to spell correctly.

Don't write with a great show of flourishes or attempt to imitate the handwriting of another.

Don't sign a friendly letter as though it were a business communication.

Don't, if you are a married woman, sign your letter Mrs. David Brown, but Mary Ann Brown, with Mrs. in parentheses; or Mary Ann Brown, and lower down on the paper to the left, in brackets, Mrs. David Brown.

Don't write My Dear Sir, but My dear Sir.

Don't sign a friendly letter, Yours respectfully, but Yours sincerely, Yours faithfully, or Faithfully yours, Sincerely yours.

Don't underscore words to give them more emphasis in formal communications.

Don't address the wife of a clergyman as Mrs. Reverend or Mrs. Doctor James Smith, or the wife of a General as Mrs. General Jackson. There is no such thing as a Mrs. Reverend or a Mrs. General.

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*What Not to Do*

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Don't write a letter in one person and sign it in another. For example, "Mrs. Martin Vanburen requests the honor of your society," and "I remain, Very truly yours, etc., Mrs. M. Vanburen."

Don't address a letter to a married lady, whose husband is living and who is living with her husband, using her own name or initials. Always write Mrs. James George Wheeler in such circumstances, never Mrs. Clara Bell Wheeler.

Don't address the President of the United States as Dear Mr. Roosevelt, but as Sir.

Don't address an invitation to the Reverend Mr. T. J. Jackson, D.D. The Reverend Mr. Jackson is sufficient. Don't write Dr. Chas. Martin, M.D. Dr. Martin is sufficient, or Charles Martin, M. D.

Don't address an envelope with Esq. after a gentleman's name when enclosing an invitation. A business communication or an ordinary friendly letter may be addressed Walter Graham, Esq., but all invitations should be addressed to Mr. Walter Graham.

Don't forget that well-bred men and women answer all letters promptly, and that invitations should be accepted or declined as soon after they are received as possible. Very punctilious women acknowledge the receipt of an invitation, accepting or regretting as the case

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*Correct Social Usage*

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may be, within six or eight hours after receiving cards or notes of invitation.

Don't forget to read your letters over before they are posted and to bear in mind that what you write may not be gainsaid.

Don't in any circumstances degrade yourself by writing an anonymous letter.

Don't forget to write to a friend or hostess after enjoying a stay in her home as a guest. This courteous expression of acknowledgment is called the bread and butter letter and should be posted within twenty-four hours after the event to which it refers.

Don't invite substitutes to take the places of original guests without informing the persons so asked of the circumstances. No man or woman of the world will take offense if asked to fill in where a guest originally invited cannot attend, but to invite a guest at the eleventh hour without explaining, when all the other members of the party have been asked two weeks in advance, is sure to cause unfortunate complications.

Don't issue invitations for large functions less than three or four weeks in advance of the occasion if you wish a large percentage of acceptances.

Don't address a note of invitation or wedding cards to Mr. and Mrs. Black and family. If there are young gentlemen and ladies of the family,



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*What Not to Do*

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they should have special invitations sent them. It is permitted to address one envelope to the Misses Black and another to the Messrs. Black, but it is in better form to send a separate invitation to each adult.

Don't address an invitation to a gentleman and his wife or to a gentleman and his fiancé as "Mr. Robinson and lady."

Don't accept or decline an invitation in the future tense, but always in the present. "Mrs. Bronson accepts Mrs. Lockwood's kind invitation," never "Mrs. Bronson will accept."

Don't invite a gentleman without his wife or a wife without her husband except it be to a function where men alone or women alone are to be asked.

Don't write personal communications or friendly letters upon a typewriter.

CONCERNING VISITING CARDS

Don't use fancy visiting cards. A perfectly plain card of fine pasteboard engraved in script or in Roman characters is correct. A gentleman's card should be smaller and narrower in proportion to its length than that used by a lady.

Don't fail to have the prefix Mr. to your name if you are a gentleman. Mr. James Baker, not James Baker.

Don't, if you are a married woman, use your husband's initials, Mrs. A. M. Peck, but have

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*Correct Social Usage*

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the full name engraved, Mrs. Ambrose Martin Peck.

Don't, if you are the eldest daughter, have your card engraved Miss Mary Brown. It should be Miss Brown.

Don't use a pet name or a nickname on a visiting card; nothing could be in more execrable taste than Miss Birdie Fox or Miss Petty Jones on the visiting card of some young women.

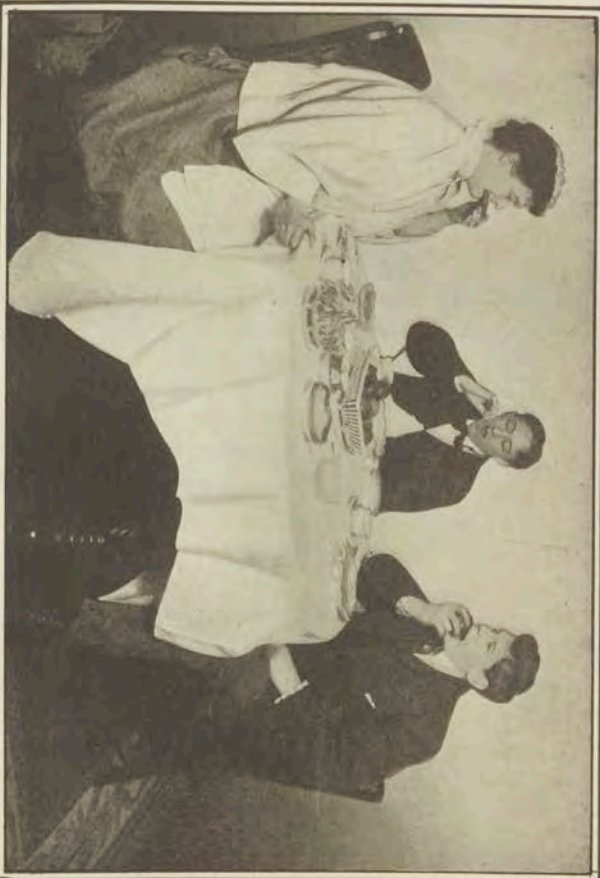
Don't use crests or monograms or gold type on visiting cards.

Don't, if you are a mother, allow your very young daughter to use a separate card, but have her name engraved beneath your own on your visiting card.

Don't leave visiting cards engraved Mr. and Mrs. James Montrose. Men and women have separate cards, husbands and wives as well as unmarried men or women.

Don't hand a card to the servant who opens the door until after you have been informed whether the lady is at home or not. In case the friend upon whom you are calling is at home it is no longer customary to offer the servant a card. The visitor is asked into the drawing room and the lady of the house is informed that Mrs. Jones or Mrs. Green has called. The visitor in such cases says to the servant after she has been informed that the mistress is at home: "Will you say Mrs. Green desires to see her?"

COMMON TABLE ERRORS—PLATE IV.



BITING BREAD OR FRUIT; THE TOOTHPICK IN PUBLIC

What's a fine person, or a beauteous face,  
Unless deportment gives them decent grace?  
Bless'd with all other requisites to please,  
Some want the striking elegance of ease,  
The curious eye their awkward movement tires,  
They seem like puppets led about by wires.

CHURCHILL'S "ROSCIAD."

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*What Not to Do*

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If the lady is not at home or is not receiving it is proper to leave a card or cards.

Don't bend your cards at one end or turn them down at the corners. It is no longer the fashion to do so.

Don't be too severe in the matter of visits with young mothers or professional women. Great leniency should be shown on this point to women whose duties are taken up with important functions and duties, and who cannot, without neglecting such duties, attend punctiliously to all social obligations.

Don't make formal calls while dressing in deep mourning.

Don't attempt to see personally any but near friends during the first days after a great bereavement. Send a card with a few written words of sympathy and flowers, but wait until you are quite sure a visit will be welcome before making it.

Don't call even on relatives or intimate friends at luncheon or dinner hour, and if you should call at such a time, don't say you will wait until the family or person has finished dinner or luncheon.

Don't, if you are a man, endeavor to wear another caller out. Good form demands that the first visitor shall leave not immediately after the entrance of the second but within a very few moments after.

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*Correct Social Usage*

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Don't fail to return first calls within a week.

Don't, if you are a man, wear your overshoes or your topcoat into the drawing-room. Don't if you are a hostess, devote yourself to one guest and slight another.

AT THE TABLE

Don't underestimate the importance of table manners, and recollect that an unwritten law obliges men and women of gentle breeding to be agreeable and amiable at table.

Don't keep the table waiting. Don't appear in a hurry, but treat the function as one of daily importance and dignity.

Don't lean on the table with your elbows or affect the other extreme by sitting far back in your chair or lolling on one side.

Don't eat soup from the point of your spoon, but always from the side. Dip the spoon into the soup with a movement from you toward the edge of the soup plate; not toward you. Don't fill the plate when helping soup and do not ask for a second helping of either soup or fish.

Don't eat fish with a knife, but with a silver fork, except where a silver knife and fork in one is provided.

Don't use a knife to convey food to the mouth.

Don't cut your meat with unnecessary energy.

Don't use a spoon for ice cream if a fork is provided.

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*What Not to Do*

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Don't cut potatoes with a knife or leave a spoon standing in your tea cup. Lay it always in the saucer.

Don't, when pouring out tea or coffee, fill the cup so full that it overflows.

Don't dip the whole hand into the finger bowl, but touch the water merely with the tips of the fingers.

Don't pile food on the back of the fork, but hold the fork in the right hand when eating with the tines curved down toward the middle and raise the fork to the mouth with the right hand. The prongs should form a bowl which holds the food.

Don't cross the knife and fork above the plate, but lay them side by side with the handles together.

Don't break bread into pieces or soak it in gravy, tea or coffee.

Don't butter a slice of bread by laying it whole upon the hand and spreading it with the knife, but break it in several bits and butter it daintily.

Don't take bites out of large slices of bread.

Don't behave at table as though you were afraid you were not going to get your share or were endeavoring to catch a train about to depart.

Don't forget that general conversation should form a delightful accompaniment to each meal,

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*Correct Social Usage*

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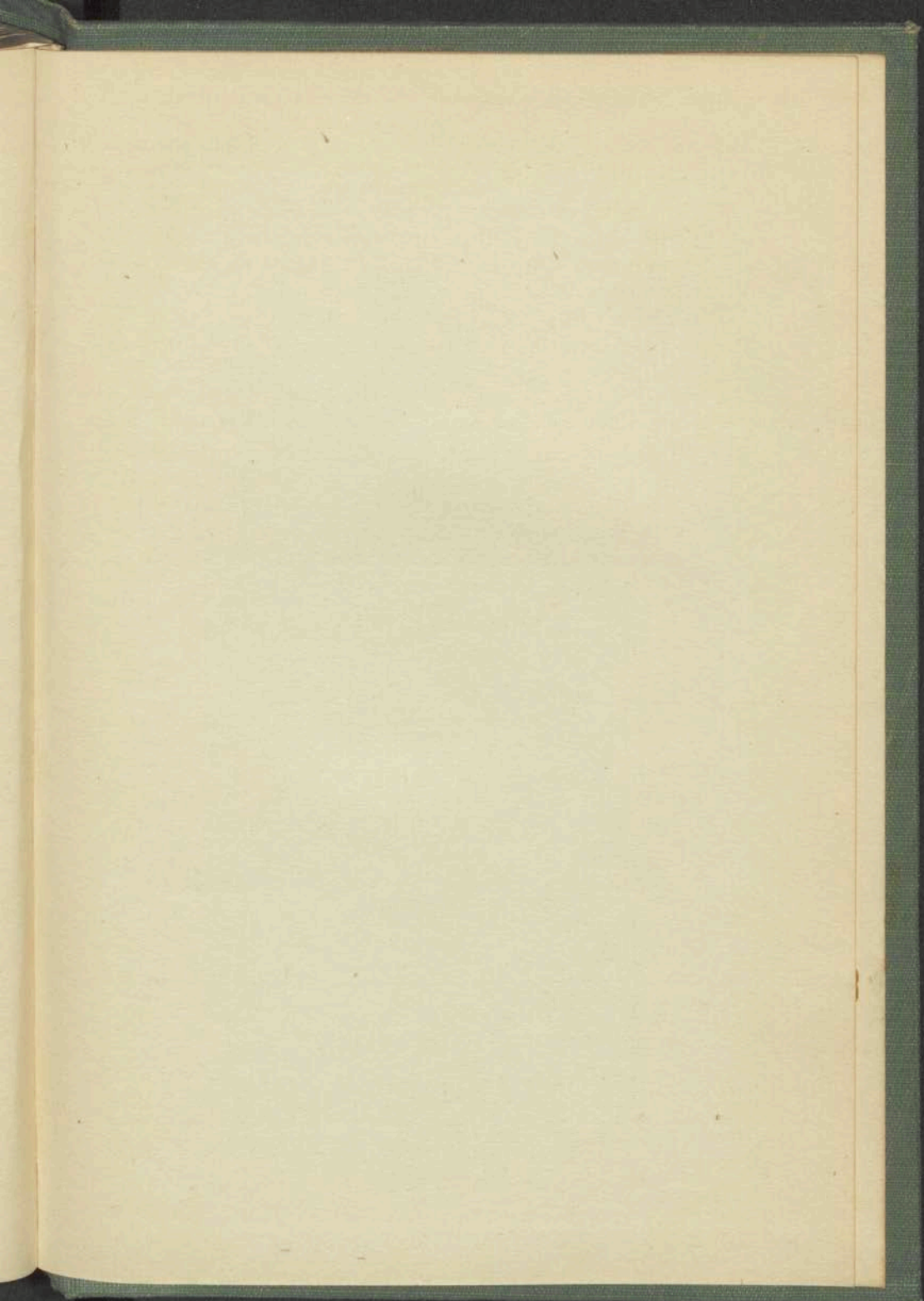
and that the obligation rests upon you to do your part toward making the dinner or luncheon pass off agreeably and pleasantly.

Don't fold your napkin after having partaken of a formal meal, but leave it unfolded on the table.

Don't use toothpicks at the table or directly after a meal in the presence of others. There is no reason why one should attend to the toilet of the mouth in the presence of one's family and friends, yet always retire to a dressing room to change one's shoes. Offices of the toilet should be performed in private.

*Harriet Howard Ayer*







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