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Everyday Etiquette (Part 1)

Marion Harland

Virginia Van De Water

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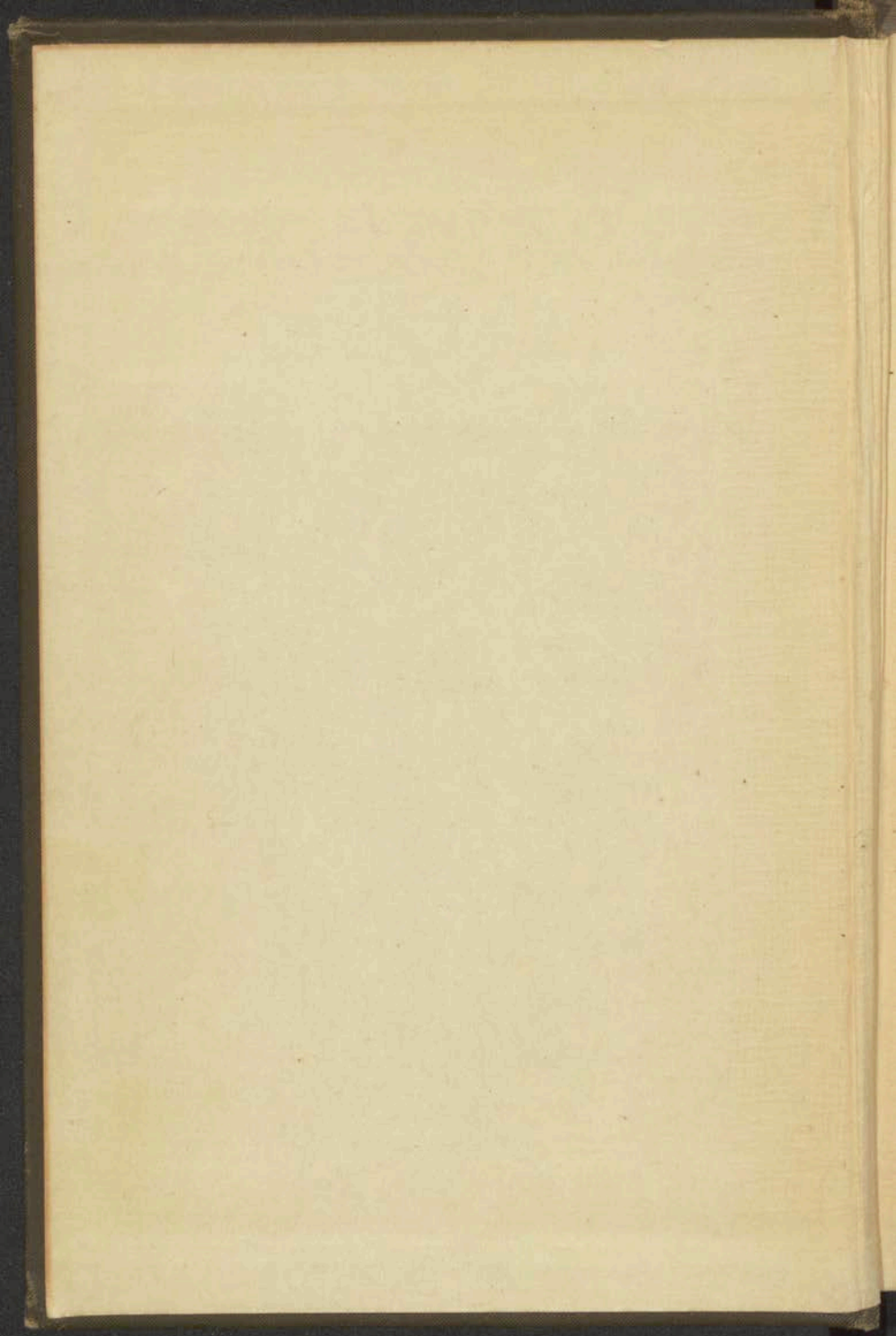
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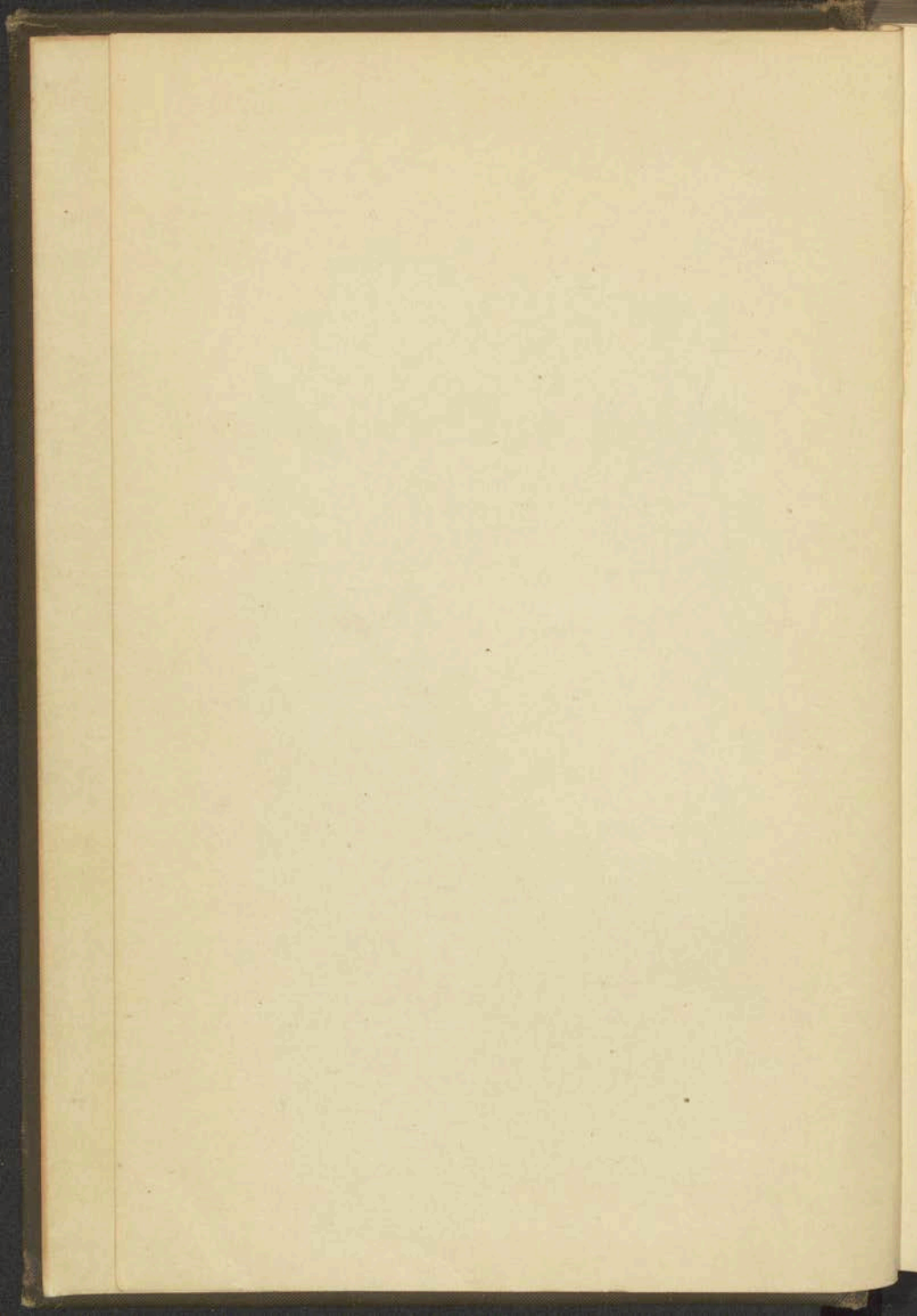
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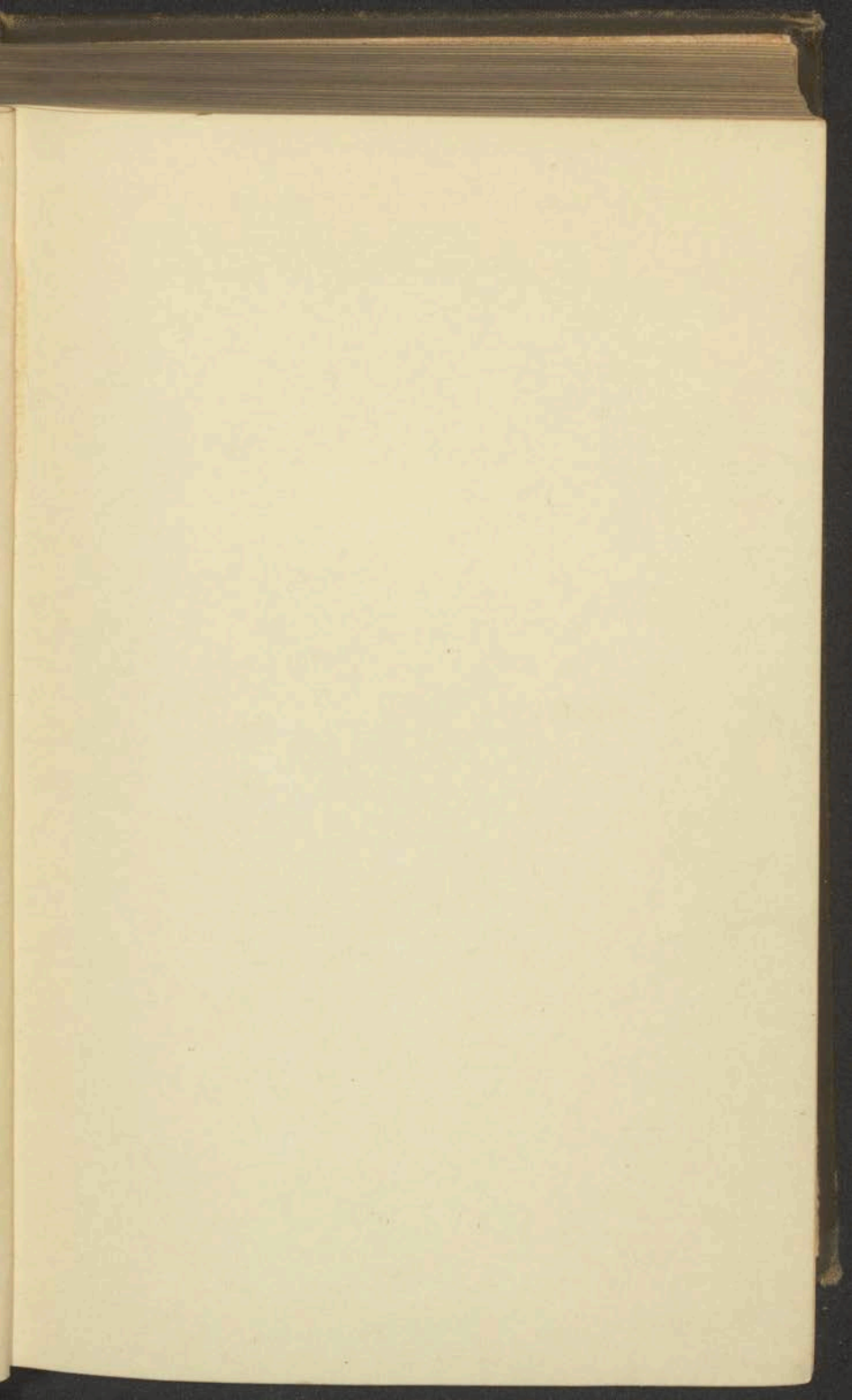
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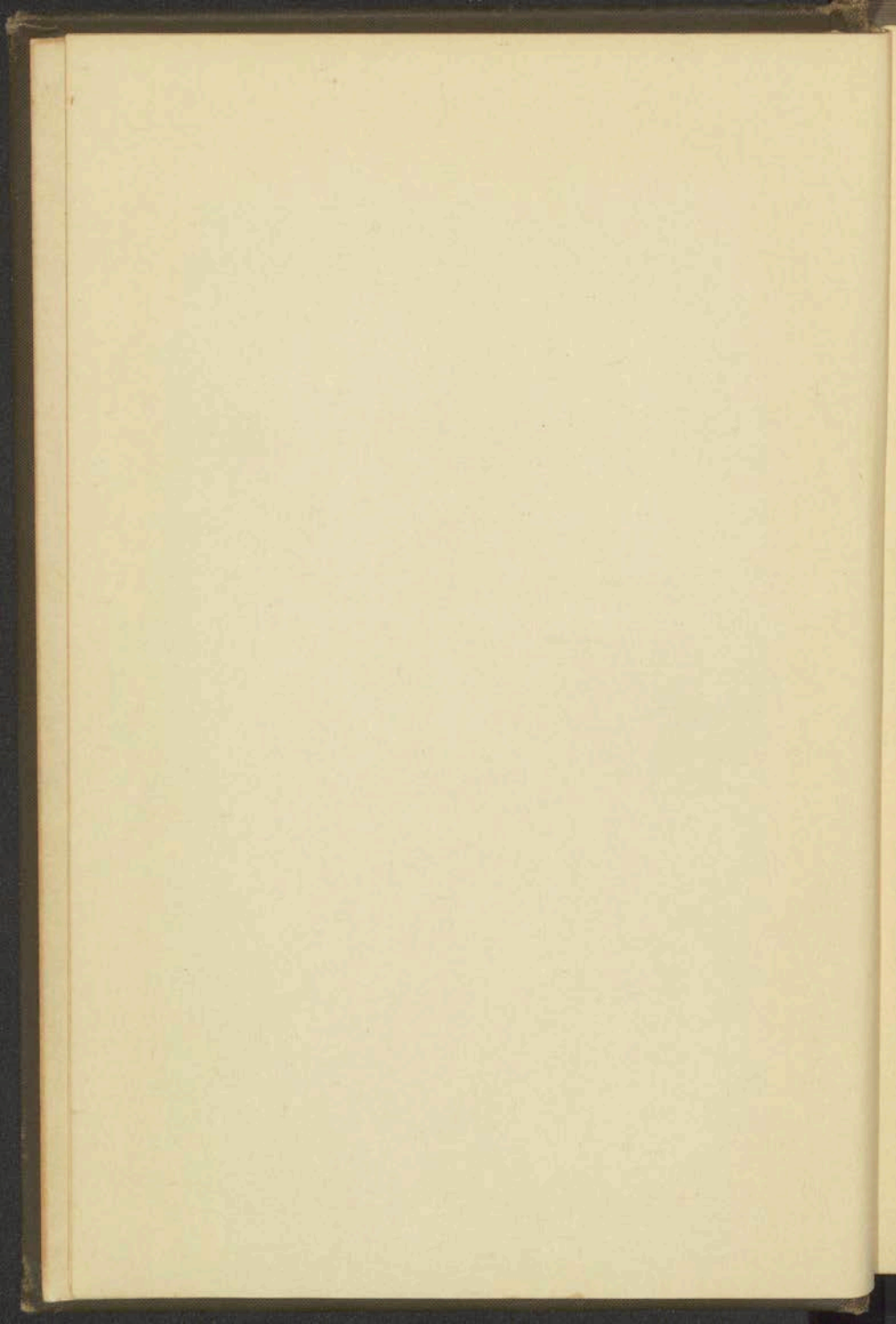
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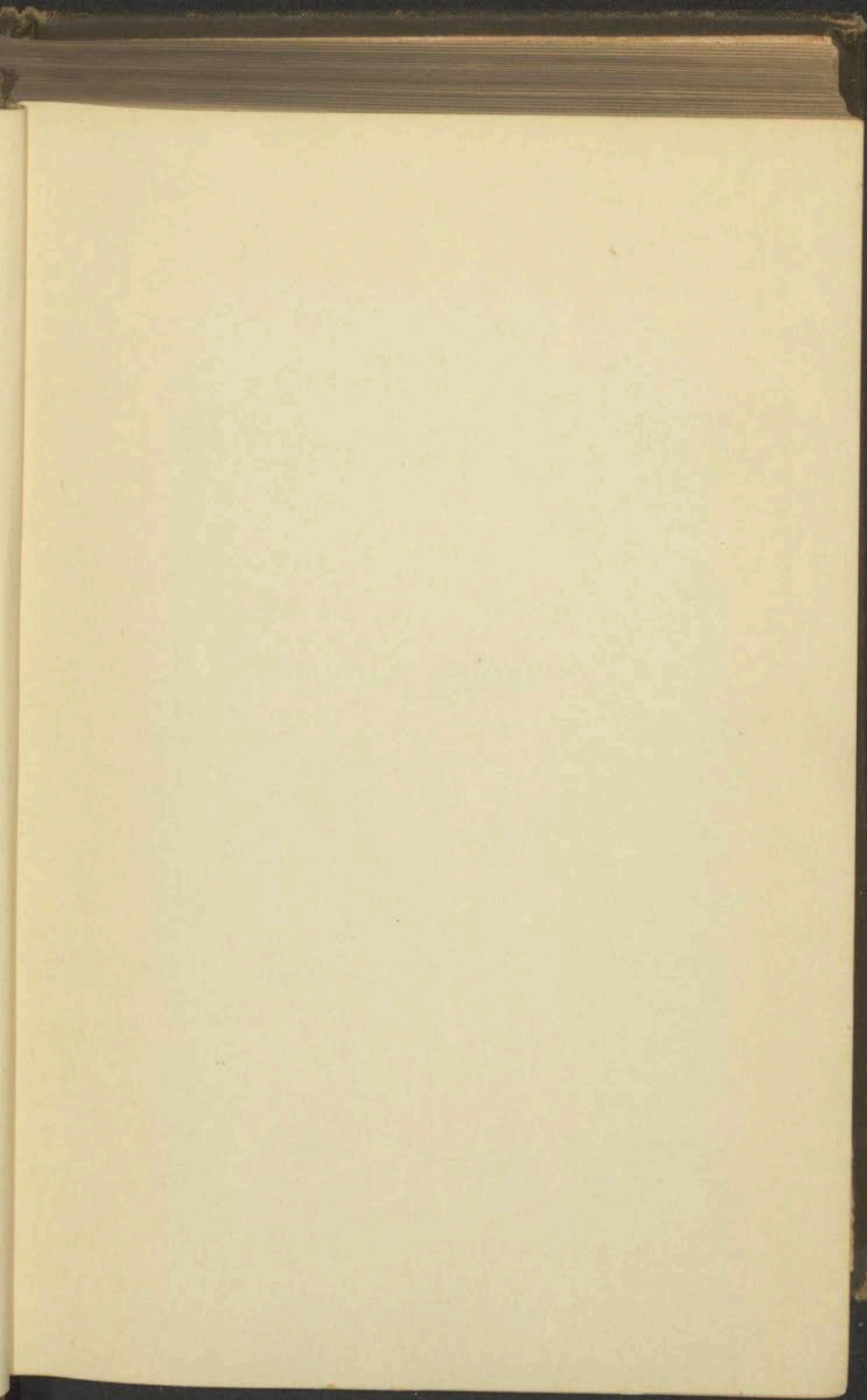


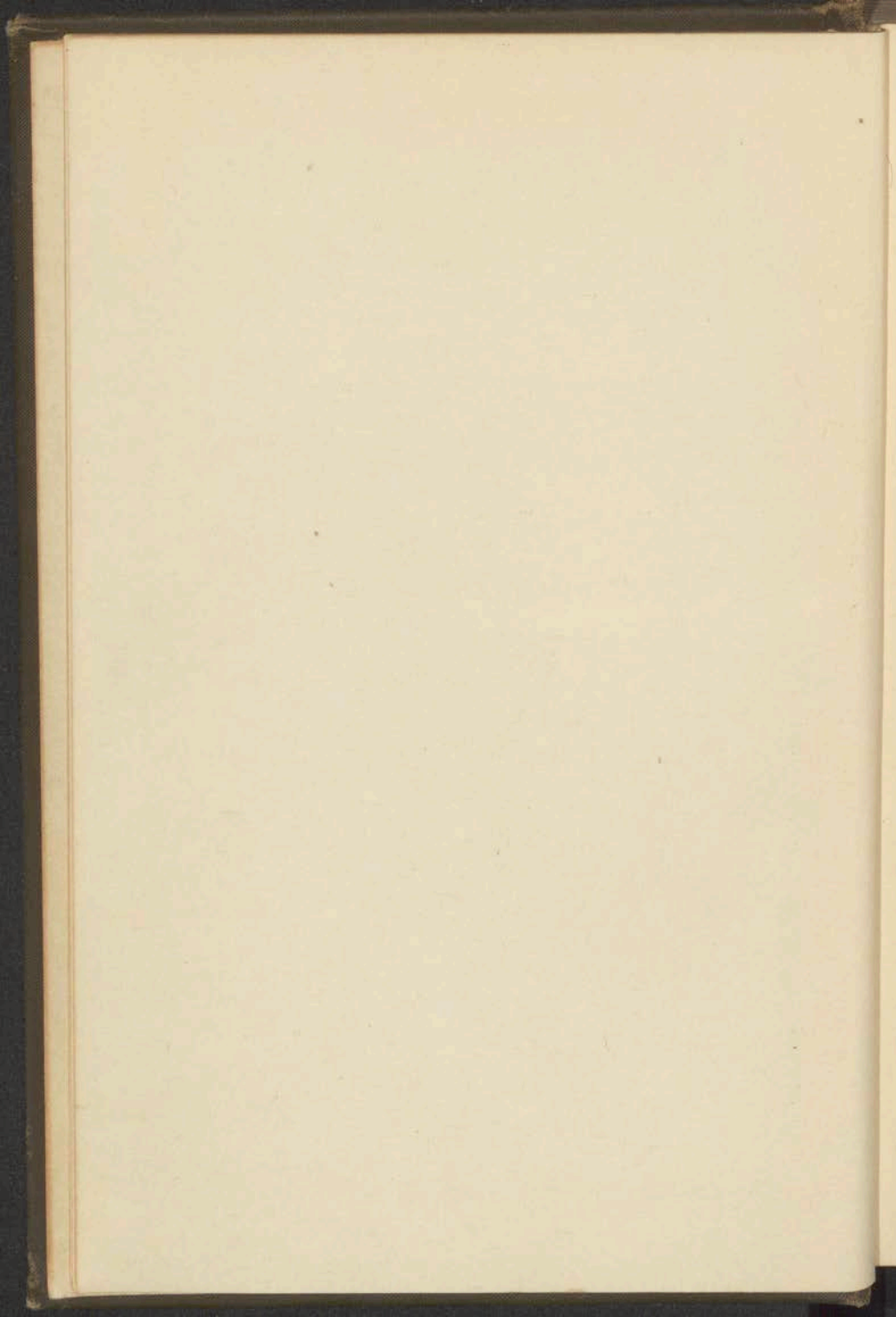
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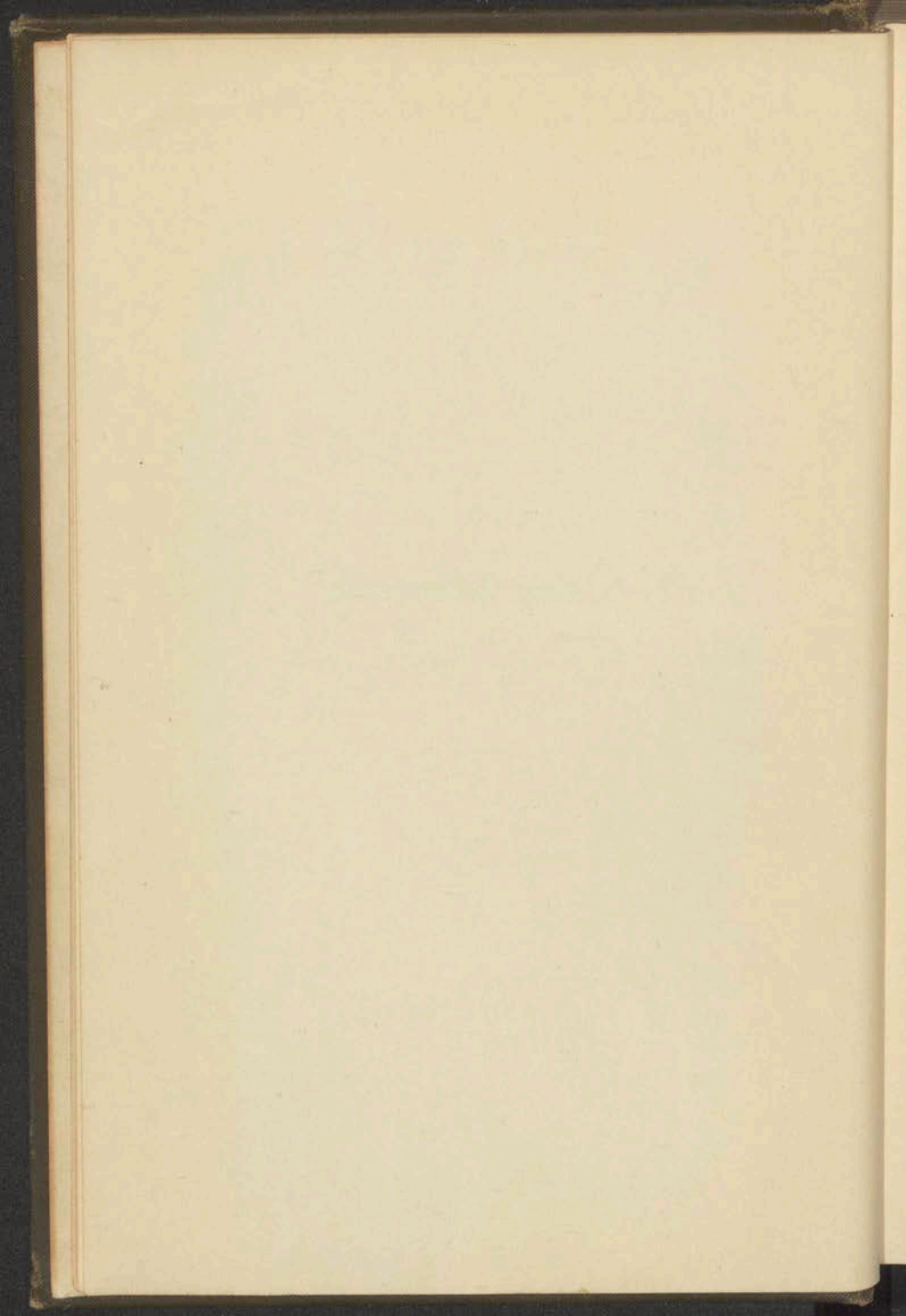








Everyday Etiquette



Everyday Etiquette

A PRACTICAL MANUAL OF SOCIAL USAGES

By MARION HARLAND
and
VIRGINIA VAN DE WATER

"Manners must adorn knowledge and smooth its way through the world."—*Chesterfield's Letters*.

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Everyday Etiquette

Journal of the

DEDICATION

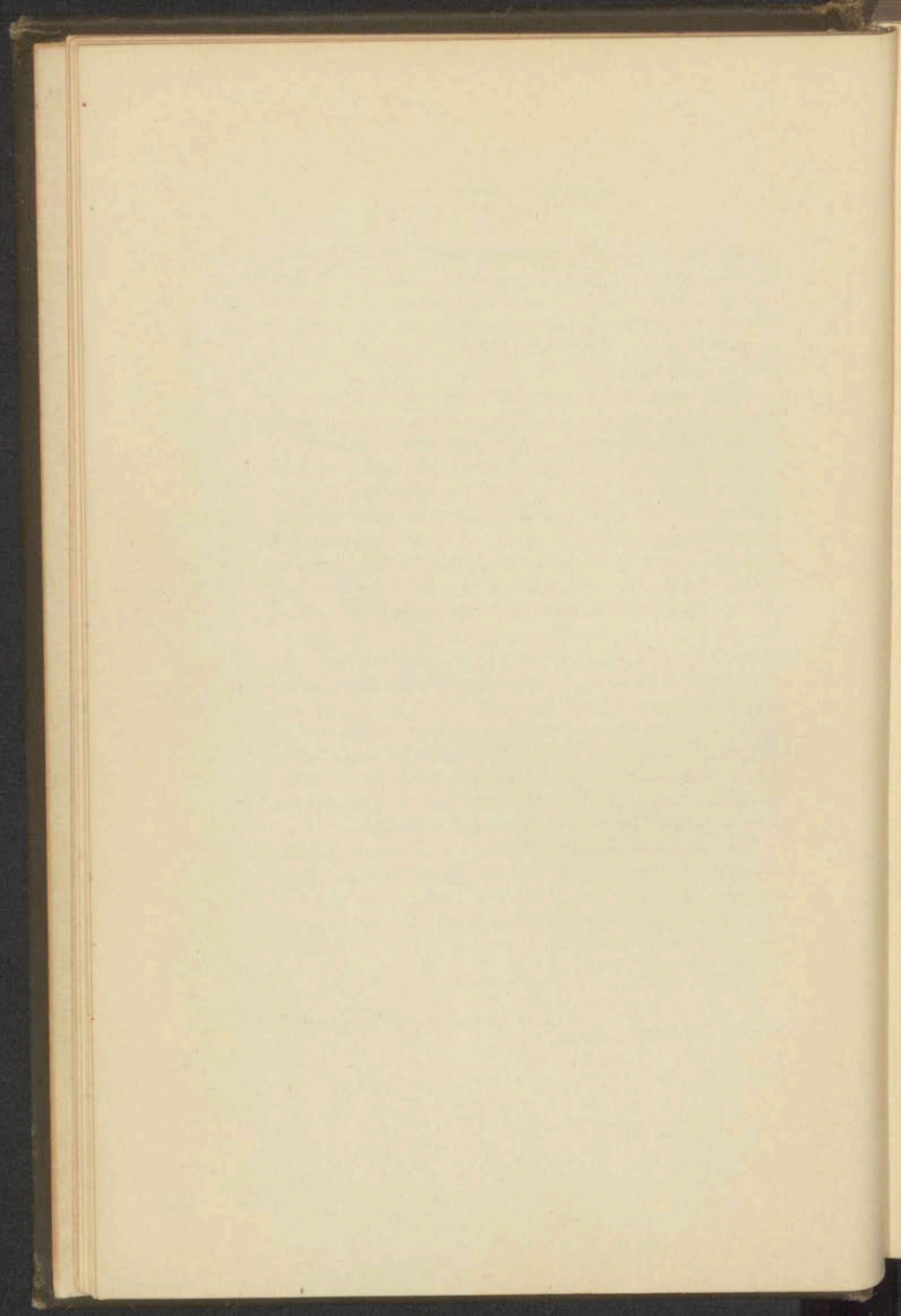
As mother and daughter,—as author and amanuensis,—we, who have collaborated in the preparation of this book, have had equal opportunities of knowing how much it is needed. Thousands of letters have been received and answered by us yearly, asking for just such information as we have written down here.

One fact enlisted our sympathizing interest at an early stage of the correspondence. Those who were most anxious to learn the by-laws of polite society, and to order their manners in accordance with what we long ago elected to call the "Gospel of Conventionality," were not the illiterate and vulgar. Men and women—women, in particular—to whom changed circumstances or removal from secluded homes to fashionable neighborhoods involved the necessity of altered habits of social intercourse; girls, whose parents are content to live and move in the deep ruts in which they and their forebears were born; people of humble lineage and rude bringing up, who yet have longings and tastes for gentleness and for the harmony and beauty that go with really good breeding—these make up the body of our *clientele*. Every page of our manual was written with a thought of them in our minds. We have tried to make the lessons they would learn simple, and in all to show the aptness of the phrase quoted above as descriptive of the code made up of decorous and gracious ordinances.

We could ask no greater measure of success for the volume we here and now dedicate to these, our correspondents and their congeners, than that a copy of it may find welcome and use in every home from which have come to us requests for light and help upon EVERYDAY ETIQUETTE.

Marian Harland
Virginia San de Wetts

New York, August, 1905

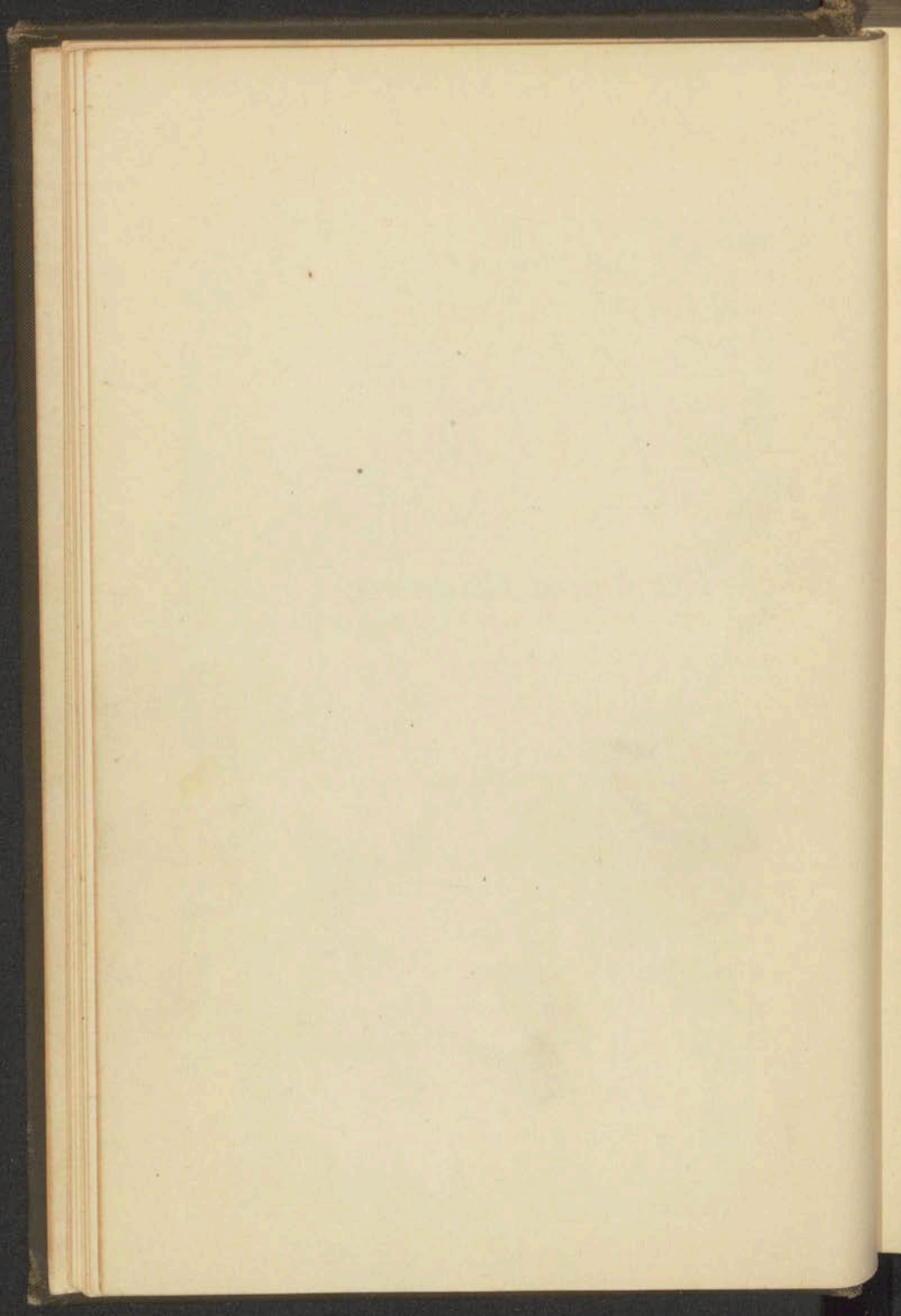


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Everyday Etiquette



EVERYDAY ETIQUETTE

I

SENDING AND RECEIVING INVITATIONS

The sending and receiving of invitations underlies social obligations. It therefore behooves both senders and recipients to learn the proper form in which these evidences of hospitality should be despatched and received.

It is safe to assert that in the majority of cases an invitation demands an answer. If one is in doubt, it is well to err on the side of acknowledging an invitation, rather than on that of ignoring it altogether.

Those that we will consider first are such as demand no acceptance, but which call for regrets if one can not accept.

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Such are cards to "At Home" days, to teas, and to large receptions. Unless any one of these bears on its face the letters "R. s. v. p." (*Répondez, s'il vous plaît*—Answer if you please) no acceptance is required. If one can not attend the function, one should send one's card so that one's would-be-hostess will receive it on the day of the affair.

The cards for an "At Home" are issued about ten days before the function. They bear the hostess' name alone, unless her husband is to receive with her, in which case the card may bear the two names, as "Mr. and Mrs. James Smith." The average American man does not, however, figure at his wife's "At Homes" when these are held in the afternoon. The exigencies of counting-room and office hold him in thrall too often for him to be depended on as a certainty for such an occasion.

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The card bears in the lower right-hand corner the address of the entertainer; in the lower left-hand corner the date and the hours of the affair,—as “Wednesday October the nineteenth,” and under this “From four until seven o’clock.”

If the tea be given in honor of a friend, or to introduce a stranger, the card of this person is inclosed with that of the hostess, if the affair be rather informal. If, however, it be a formal reception it is well to have engraved upon the card of the hostess, directly under her own name, “To meet Miss Blank.”

The recipient, in sending her cards of regret, also incloses a card for the guest or friend whom she has been invited to meet.

The cards for an evening reception may be issued in the same style. If not, they are in the form of a regular invitation, and in the third person, as:

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“Mr. and Mrs. James Smith
Request the pleasure of Mr. and Mrs.
Brown’s company
On Wednesday evening, October nine-
teenth,
From eight to eleven o’clock.
2 West Clark Street.”

If this formal invitation bears “R. s.
v. p.” in one corner, it should be accepted
in the same person in which it is written,
thus:

“Mr. and Mrs. John Brown accept with
pleasure Mr. and Mrs. Smith’s invitation
for Wednesday evening, October nine-
teenth.”

It is hardly to be supposed that any
person who reads this book will be guilty
of the outrageous solecism of signing his
or her name to an invitation written in the
third person. But such things have been
done!

Invitations to dances are often issued
in the same form as those to teas, with

INVITATIONS

“Dancing” written or engraved in the corner of the card. As with teas, so with evening receptions, a declinature must be sent in the shape of a card delivered on the day of the function. The custom that some persons follow of writing “Regrets” on such a card is not good form.

An invitation to a card-party, no matter how informal, always demands an answer, as the entertainer wishes to know how many tables to provide, and the number of players she can count on.

Cards to church weddings demand no answer unless the wedding be a small one and the invitations are written by the bride or one of the relatives, in which case the acceptance or regret must be written at once, and thanks expressed for the honor. A “crush” church wedding is the one function that demands no reply of any kind. If one can go, well and good. If one does not go one will not be missed

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from the crowd that will throng the edifice. An invitation to a home-wedding or breakfast demands an answer and thanks for the honor.

While on the subject of invitations to large or formal affairs, it may be well to touch on the point concerning which many correspondents write letters of agtonized inquiry,—the addressing of envelopes to the different members of the family. The question, "Can one invitation be sent to an entire family, consisting of parents, sons and daughters?" is asked again and again. To each of these an emphatic "No!" should be the answer. If any one is to be honored by an invitation to a function, he should be honored by an invitation sent in the proper way. One card should be sent to "Mr. and Mrs. Blank;" another to the "Misses Blank," still another to each son of the family. Each invitation is inclosed in a separate

INVITATIONS

envelop, but, if desired, all these envelops may be inclosed in a larger outer one addressed to the head of the house.

The most important of invitations,—that is, one demanding an immediate answer,—is that to a dinner or luncheon, be this formal or informal. For very stately and most formal dinners, engraved invitations in the third person are sent. But it is quite as good form, and in appearance much more hospitable and complimentary, for the hostess herself to write personal notes of invitation to each guest. These may be in the simplest language, as:

“My dear Miss Dorr:

Will you give Mr. Brown and myself the pleasure of having you at dinner with us on Thursday evening, December the sixth? We sincerely hope that you will be among those whom we expect to see at our table that night. Dinner will be at seven o'clock. Cordially yours,
Luella Brown.”

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To a married woman the invitation should always include herself and her husband, but it is addressed to her because it is the woman who is supposed to have charge of the social calendar of the family. This note may read:

“My dear Mrs. Aikman:

Will you and Mr. Aikman honor us by being among our guests at dinner on Thursday evening, December the sixth, at seven o'clock? Sincerely hoping to see you at that time, I remain,

Cordially yours,
Luella Brown.”

A note of invitation to a single man is written in the same way. If the dinner be given to any particular guest or guests, this fact should be mentioned in the invitation. As, for instance, “Will you dine with us to meet Mr. and Mrs. Barrows,” and so forth.

As soon as practicable after the receipt of such an invitation, the recipient should

INVITATIONS

write a cordial note of acceptance, expressing thanks and the pleasure she (or her husband and she) will take in being present at the time mentioned.

If a declinature is necessary, let it be in the form of a recognition of the honor conveyed in the invitation, and genuine regret at the impossibility of accepting it. This may be worded somewhat in the following way:

“My dear Mrs. Brown:

Mr. Aikman and I regret sincerely that a previous engagement makes it impossible for us to accept your delightful invitation for December the sixth. We thank you for counting us among those who are so happy as to be your guests on that evening, and only wish that we could be with you.

Cordially and regretfully yours,
Jane Aikman.”

No matter how informal a dinner is to be, if the invitation is once accepted, nothing must be allowed to interfere with one's

EVERYDAY ETIQUETTE

attendance unless she is so ill that her physician absolutely forbids her leaving the house.

Some wit said that a man's only excuse for non-attendance at such a function is his death, in which case he should send his obituary notice as an explanation. Certain it is that nothing short of one's own severe illness or the dangerous illness of a member of the family should interfere with one's attendance at a dinner. Should such a contingency arise, a telegram or telephone message should be sent immediately that the hostess may try to engage another guest to take the place of the one who is unavoidably prevented from being present.

All the rules that apply to the sending and receiving of invitations to a dinner prevail with regard to a luncheon. It is as important a function, and the acceptance or declinature of a letter requesting that

INVITATIONS

one should attend it must be promptly despatched.

The matter of invitations to pay visits will be treated under the headings of "The Visitor" and "The Visited."

Before closing this chapter we should like to remind the possible guest that an invitation is intended as an honor. The function to which one is asked may be all that is most boring, and the flesh and spirit may shrink from attending it. But if one declines what is meant as a compliment, let him do so in a manner that shows he appreciates the honor intended. To decline as if the person extending the invitation were a bit presumptuous in giving it, or to accept in a condescending manner, is a lapse that shows a common strain under the recently-acquired polish. A thoroughbred accepts and declines all invitations as though he were honored by the attention. In so doing he shows him-

EVERYDAY ETIQUETTE

self worthy to receive any compliment that may under any circumstances be extended to him. Would that more of the strugglers up Society's ladders would appreciate this truth!

II

CARDS AND CALLS

The styles of calling-cards change from year to year, even from season to season, so that it is impossible to make hard-and-fast rules as to the size and thickness of the bits of pasteboard, or the script with which they are engraved. Any up-to-date stationer can give one the desired information on these points.

In choosing a card-plate it is well to select a style of script so simple yet elegant that it will not be outré several seasons hence, unless one's purse will allow one to revise one's plate with each change of fashion. It should not be necessary to remark that a printed card is an atrocity. Even a man's business card should be engraved, not printed.

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It is no longer considered the proper thing for one card to bear the husband's and wife's names together, as was a few years ago the mode, thus,—“Mr. and Mrs. Charles Sprague.” Still, some persons have a few cards thus marked and use them in sending gifts from husband and wife. As a rule, however, the husband's card is inclosed in an envelop with that of his wife in sending gifts, regrets, and the like.

The card of a matron bears her husband's full name unless she be a *divorcée*, thus,—“Mrs. George Williams Brown.” Even widows retain this style of address. In the lower right-hand corner is the address, and in the lower left-hand corner one's “at home” days are named, as “Tuesdays until Lent,” or “Wednesdays in February and March,” or “Thursdays until May.”

A young woman's cards bear her name,

CARDS AND CALLS

"Miss Blank," if she be the oldest or only daughter in the family. The address on her cards is in the lower left-hand corner. If she have an older sister the card reads "Miss Mary Hilton Blank."

A man's card is much smaller than that of a woman and often has no address on it, unless it be a business card, which must never be used for social purposes. The "Mr." is put before his signature as, "Mr. James John Smith." By the time a boy is eighteen years of age he is considered old enough to have his cards marked with the prefix "Mr."

Perhaps there is no social obligation that is more neglected and ignored than that of calling at proper times and regular intervals. In the rush and hurry of American life, it is well-nigh impossible for the busy woman to perform her duty in this line unless she have a certain degree of system about it. To this end she should

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keep a regular calling-list or book, and pay strict heed to the debit and credit columns. It will require much management and thought to arrange her visits so that they will always fall on the "At Home" days of her acquaintances. When a woman has an "At Home" day it is an unwarrantable liberty for any one to call at any other time unless it be on business, or by special invitation, or permission. As many women have the same day at home one must limit the length of a call to fifteen or twenty minutes upon a casual acquaintance, never making it longer than half-an-hour even at the house of a friend.

Some persons seem to feel that there is a certain amount of pomp and circumstance about calling on an "At Home" day and the novice in society asks timidly what she is to do at such a time. She is to do simply what she would do on any other day when she is sure of finding her hostess

CARDS AND CALLS

in and disengaged. The caller hands her card to the servant opening the door; then enters the parlor, greets her hostess, who will probably introduce her to any other guests who happen to be present, unless there be a large number of these, in which case she will probably be introduced to a few in her immediate vicinity. The caller will chat for a few minutes, take a cup of tea, coffee or chocolate offered her, with a biscuit, sandwich or piece of cake, or decline all refreshment if she prefer. At the end of fifteen or twenty minutes, she will rise, say "Good Afternoon" to her hostess, murmur a "Good Afternoon" to the company in general and take her departure. If her card has not been taken by the servant who opened the door for her, our caller may lay it on the hall table as she goes out.

When a woman is at home one day a week for several months, she is expected

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to make very little preparation in the way of refreshment for her chance guests. The tea tray is ready on the tea-table at one side of the room, and upon it are cups and saucers, tea-pot, canister, and hot water kettle. A plate of thin bread-and-butter, or sandwiches, or biscuits, and another of sweet wafers or fancy cakes, stand on this table. Sugar and cream and sliced lemon complete the outfit. The kettle is kept boiling that fresh tea may be made when required, and a servant enters when needed to take out the used cups. If there are many callers, the services of this maid may be required to assist in passing cups, and sugar and cream. Otherwise the hostess may attend to such matters herself, chatting pleasantly as she does so. It is not incumbent on a caller to take anything to eat or drink unless she wishes to do this. When one attends half-a-dozen such "At Homes" in an afternoon one

CARDS AND CALLS

would have to carry a bag like that worn by Jack the Giant-Killer of fairy-lore, if one were to accept refreshments at each house. The hostess should, therefore, never insist that a guest eat and drink if she has declined to do so.

In calling on a married woman a matron leaves one of her own cards and two of her husband's. Her card is for the hostess, one of her husband's is for the hostess and the other for the man of the house. If there be several ladies in the family, as for instance, a mother and two daughters, the caller leaves one of her own and one of her husband's cards for each woman, and an extra card from her husband for each man of the household.

This is the general rule, but it must have some exceptions. For instance, in a household where there are five or six women it is ridiculous to leave an entire pack of visiting-cards. In this case a woman leaves

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her card for "the ladies," and leaves it with her husband's, also for "the ladies." One of his cards is also left for the man of the family. Or if there be several men it may be left simply for "the gentlemen."

If one knows that there is a guest staying at a house at which one calls, one must send in one's card for this guest. Or, if one have a friend staying in the same town with one, and one calls on her, it is a breach of good breeding not to inquire for the friend's hostess and leave a card for her whether she appear or not.

Custom clings to the black-edged card for those in mourning. It has its uses and surely its abuses. For those in deep mourning it is a convenience to send in the form of regrets, as the black edge gives sufficient reason in itself for the non-acceptance of invitations. It may also be sent with gifts to friends. If one uses it

CARDS AND CALLS

as a calling-card the border should be very narrow. If one is in such deep mourning that one's card must appear with a half-inch of black around it, one is certainly in too deep mourning to pay calls. Until the black edge can be reduced to the less ostentatious eighth-of-an-inch width, the owner would do well to shun society.

Nor should a black-edged card accompany an invitation to a social function. Several seasons ago a matron introduced to society in a large city a niece who had, eighteen months before, lost a brother. With the hostess' invitations to the reception was inclosed the card of the young guest, and this card had a black border an eighth-of-an-inch wide. The recipients of the invitations were to be pardoned if they wondered a bit at the incongruity of a person in mourning receiving at a large party. Under the circumstances she should have declined to have the social

Delightful Luncheon.

Mrs. Benjamin D. Hammill entertained at luncheon the sixty members of the Nature Club at her residence, "The Cobblestone," Thornburg, Pa. The house was beautifully decorated with American beauty roses, Jack roses and red and pink carnations. Banks of violets and ferns were used in the music room, where the hostess received. Mrs. Frank Thornburg favored the company with a reading, which was most entertaining.

Mrs. Hammill was assisted by Mrs. McLaren, Mrs. Frederick Weigle, Miss Minerva Thomas and the Misses Aiken.

Luncheon for Visitors.

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function given in her honor, or should have laid aside her insignia of dolor.

If, then, one has reached the point where one is ready to reënter society, let one give up the mourning-cards and again use plain white bits of pasteboard.

In calling at a house after a bereavement, it is well, except when the afflicted one is an intimate friend, to leave the card with a message of sympathy at the door. One may, if one wishes, leave flowers with the card. A fortnight after the funeral one may call and ask to see the ladies of the family, adding that if they do not feel like seeing callers they will please not think of coming down. Under such circumstances only a supersensitive person will be hurt by receiving the message that the ladies beg to be excused, and that they are grateful for the kind thought that prompted the call.

The rule that we have just given ap-

CARDS AND CALLS

plies to the household in which there is serious illness. A call may consist of an inquiry at the door, and leaving a card. This may be accompanied by some such message as "Please express my sincere hope that Mrs. Smith will soon be better, and assure Mr. Smith that if I can be of any service to him, or Mrs. Smith, I shall be grateful if he will let me know."

One should always return a first call within three weeks after it has been made. After a dinner, luncheon, or card-party, a call must be made within a fortnight. An afternoon tea requires no "party call." After a large reception one may call within the month. After a wedding reception one must call within a fortnight on the mother of the bride, and on the bride on her "At Home" day as soon as possible after her return from the wedding trip.

III

LETTER-WRITING

The writing of letters, of the good old-fashioned kind, is rapidly becoming a thing of the past. People used to write epistles. Now they write notes. Before the days of the stenographer, the typewriter, the telegraph and telephone, when people made their own clothes by hand, wove their own sheets, and had no time-saving machines, they found leisure to write epistles to their friends. Some of us are so fortunate as to have stowed away in an old trunk some of these productions. The ink is pale and the paper yellowed, but the matter is still interesting. All the news of the family, the neighborhood gossip, the latest sayings and doings of the children and of callers, an account of the

LETTER-WRITING

books read, of the minister's last sermon, and of the arrival of the newest of many olive branches, filled pages. What must these same pages have meant to the exile from home! And how much there was in such letters to answer!

Still, even in this day and generation there are a few people who have so far held to the good old traditions that they write genuine letters. And—wonder of wonders!—they answer questions asked them in letters written by their correspondents. Only those who have written questions to which they desired prompt answers, appreciate how maddening it is to receive a letter which tells you everything except the answers to your queries. And this ignoring of the epistle one is supposed to be answering is a feature of the up-to-date letter-writer. There is, even in friendly correspondence, a right and a wrong way of doing a thing.

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The wrong, and well-nigh universal, way of treating a letter is as follows: It is read as rapidly as possible, pigeon-holed, and forgotten. Weeks hence, in clearing out the desk it is found, the handwriting recognized, and it is laid aside to be answered later. When that "later" comes depends on the leisure of the owner. At last a so-called answer is hastily written without a second reading of the letter to which one is replying. Such a reply begins with an apology for a long and unavoidable silence, an account of how cruelly busy one is nowadays, a passing mention of the number of duties one has to perform, a wish that the two correspondents may meet in the near future, and a rushing final sentence of affection followed by the signature. Such is the up-to-date letter.

If a correspondent is worth having, she is worth treating fairly. Let her letter be

LETTER-WRITING

read carefully, and laid aside until such time as one can have a half-hour of uninterrupted writing. Then, let the letter one would answer be read, and the questions it contains be answered in order, and first of all. This is common courtesy. After which one may write as much as time and inclination permit. If one has not the time to conduct one's correspondence in this way, let one have fewer correspondents. It is more fair to them and to oneself.

Colored letter-paper is in bad form unless the color be a pale gray or a light blue. From time to time, stationers have put upon the market paper *outré* in design and coloring, and the persons who have used it were just what might be expected. It reminds one of what Richard Grant White said of the words "gents" and "pants"—he noticed "that the one generally wore the other." So, paper that

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is such bad form as this is usually used by persons who are "bad form."

Plain white paper of good quality is always in fashion. For social correspondence this paper must be so cut that it is folded but once to be slipped into an envelop. At the top of the page in the middle may be the address, as *123 West Barrows Street*, and the name of the city. Just now, this is the only marking that is used on the sheet, although some persons have the initials or monogram, or crest, in place of the address. It is no longer fashionable to have the crest or monogram and the address also. Except for business purposes the envelop is unmarked.

Letter-heads, such as are used for business correspondence, should never be used for social purposes. Even the business man may keep in his office desk a quire or two of plain paper upon which to write

LETTER - WRITING

society notes and replies to invitations. Nor is it permissible for him to use the type-writer in inditing these. All his business correspondence may be conducted with the aid of the invaluable machine, and he may, if he ask permission to do so, send letters to members of his own family on the type-writer. But all other correspondence should be done with pen and ink.

Unfortunately, mourning stationery is still in vogue, but the recipient of a black-edged letter is often conscious of a distinct shock when she first sees the emblem of dolor, and wonders if it contains the notice of a death. For this reason many considerate followers of conventionalities do not use the black-edged stationery, but content themselves with plain white paper marked with the address or monogram in black lettering.

A social or friendly letter is frequently

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dated at the end, at the left-hand lower corner of the signature. A business communication is dated at the upper right-hand corner.

The expression "My dear Mr. Blank" is more formal than is "Dear Mr. Blank," and is, therefore, used in society notes. Business letters addressed to a man should begin with the name of the person to whom they are intended on one line, the salutation on the next, as: "Mr. John Smith" on the upper line, and below this, "Dear Sir." In addressing a firm consisting of more than one person, write the name of the firm, as "Smith, Jones and Company," then below, "Dear Sirs." Never use the salutation "Gentlemen" in such a case.

It should be unnecessary to remind women not to preface their signatures with the title "Mrs." or "Miss." Such a mistake stamps one as a vulgarian or an

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ignoramus. The name in full may be signed, as : "Mary Bacon Smith." If the writer be a married woman, and the person to whom she writes does not know whether she be married or single, she should write her husband's name with the preface "Mrs." below her signature, or in the lower left-hand corner of the sheet, as ("Mrs. James Hayes Smith.")

To sign one's name prefaced by the first letter is no longer considered good form. "J. Henry Wells" should be "John Henry Wells." If one would use one initial letter instead of the full name, let that letter be the middle initial, as "John H. Wells," or better still, "J. H. Wells."

I wish I could impress on all followers of good form that a postal card is a solecism except when used for business purposes. If it is an absolute necessity to send one to a friend or a member of one's family, as, when stopping for a moment

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at a railroad station one wishes to send a line home telling of one's safety at the present stage of the journey, the sentences should be short and to the point, and un-prefaced by an affectionate salutation. All love-messages should be omitted, as should the intimate termination that is entirely proper in a sealed letter. "Affectionately" or "Lovingly" are out of place when written upon a postal card. Expressions such as "God bless you!" or "I love you," or "Love to the dear ones," are in shockingly bad taste except under cover of an envelop. A good rule to impress on those having a penchant for the prevalent post-card is as follows: "Use only for business, and then only when brevity and simplicity are the order of the day; never use for friendly correspondence unless the purchase of a sheet of paper, envelop and postage stamp is an impossibility."

The friendly letter may be as long as

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time and inclination permit. The business communication should be written in as few and clear sentences as possible. Some one has said that to write a model business letter one should "begin in the middle of it." In other words, it should be unpre-
faced by any unnecessary sentences, but should begin immediately on the business in hand, continue and finish with it. For such letters "Very truly yours" is the correct ending, unless, as in the case of a man or firm addressing a letter to a person totally unknown to the writer, when the expression "Respectfully yours" may be used.

Many people consider letters of congratulation and condolence the most difficult to write. This is because one feels that a certain kind of form is necessary and that conventional and stilted phrases are proper under the circumstances. This is a mistake, for, going on the almost un-

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failing principle that what comes from the heart, goes to the heart, the best form to be used toward those in sorrow or joy is a genuine expression of feeling. If you are sorry for a friend, write to her that you are, and that you are thinking of her and longing to help her. If you are happy in her happiness, say so as cordially as words can express it.

We can not close this chapter on letter-writing without a word to the person who writes a letter asking a question on his own business, and fails to inclose a stamp. This is equivalent to asking the recipient on whom one has no claim, to give one the time required for writing an answer to one's query, and a two-cent stamp as well. When the matter on which one writes is essentially one's own business, and not that of the person to whom one writes and from whom one demands a reply, one should always inclose a stamp or

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a self-addressed and stamped envelop, thus making the favor one asks of the least possible trouble to one's correspondent.

In all business and society correspondence a letter should be answered as soon as possible after it is received. One may afford to take a certain amount of liberty with one's friends, and lay aside a letter for some days before answering it. But the acceptance or declinature of an invitation, and the answer to a business communication, should be sent with as little delay as possible.

IV

“FUNCTIONS”

In former chapters some of the laws governing various social affairs have been touched on, but it may not be amiss to repeat some of them under the heading of “Functions.” Directions for invitations to most of these “occasions,” “affairs,” or by whatsoever name they are known, have been given in the chapter on “Sending and Receiving Invitations.” We will not touch on that subject in this.

One of the most formal of entertainments, a dinner-party, demands that the guest be not more than ten minutes early, and not a half-minute behind the time mentioned in the invitation. The servant at the door directs the women to their dressing-room, the men to theirs. In the

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dressing-room the women leave their wraps, but do not remove their gloves. Each woman, accompanied by her escort, descends to the drawing-room, greets the hosts, and the man who is to take her out to dinner is then introduced to her. All chat pleasantly until dinner is announced. Then the host offers his arm to the feminine guest of honor, who is to sit on his right, and the hostess takes the arm of the man who is to sit on her right-hand. The host goes first with his partner, followed by the other couples, the hostess and her escort bringing up the rear. When the women are seated, the men sit down, the host waiting until all the guests have taken their chairs before he takes his.

There has been much discussion as to who shall be served first at a large dinner. The latest verdict is, according to some authorities, that each dish shall be first passed to the hostess, that she may show

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by helping herself just how any viand that may be an innovation is to be served. For this reason the custom has its advantages, especially in the eyes of those unaccustomed to large dinners and new dishes. Still many people continue to prefer the old-fashioned method of passing each article first to the guest at the right of the host. If there be two servants, as at a large dinner, the second servant begins his tour about the table by offering his dish to the guest at the right of the hostess.

Where there are many courses a guest may, if he wish, sometimes decline one or more of these. He may also show by a gesture that he will not take wine, or, if his glasses are filled, he may simply lift them to his lips, taste the contents, then drink no more. As a glass will be filled as soon as emptied, the guest may say in a low voice, "No more, please!" when he has

“FUNCTIONS”

had enough. None of these refusals should be so marked as to attract the attention of his entertainers.

It should not be necessary to give particular directions as to how one should conduct oneself at a dinner. After the ladies have removed their gloves and the dinner-roll or slice of bread has been taken from the folded napkin and the napkin laid in the lap, the dinner conducts itself. The chapter headed “At Table” will answer any doubtful questions as to the manner of eating at home or abroad.

After the dinner is ended, the hostess gives a slight signal, or makes the move to rise. The gentlemen stand while the ladies pass out of the room, then sit down again for their cigars, coffee and liquors. Coffee and cordials are served to the ladies in the drawing-room, where they are later joined by the gentlemen.

When the time for departure ap-

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proaches it is the place of the woman who goes first to rise, motion to her husband, and then as soon as she and he have said good night to the host and hostess, they bow to the other guests, and retire to the dressing-rooms. After this they go directly from the house, not entering the drawing-room again.

In [saying good night it is perfectly proper, extremists to the contrary notwithstanding, to thank the entertainers for a pleasant evening. Such thanks need not be profuse, but may be simply—"Good night, and many thanks for a delightful evening!" or "It is hard to leave, we have had such a pleasant time!" One need never be afraid to let one's hosts know that the time spent in their presence has passed delightfully.

The rules that apply to a dinner hold good at a luncheon, to which function ladies only are usually invited, although

“FUNCTIONS”

when served at twelve o'clock, and called “Breakfast,” men are also bidden.

At a luncheon the women leave their coats in the dressing-room, wearing their hats and gloves to the table. The gloves are drawn off as soon as all are seated.

At an evening reception, the guests ascend to the dressing-rooms, if they wish, or may leave wraps in the hall, if a servant be there to take them. When one comes in a carriage with only an opera wrap over a reception gown, it is hardly worth while to mount the stairs. But this must be decided by the arrangements made by the entertainers. Before one enters the drawing-room one deposits one's cards on the salver on the hall table. If there be a servant announcing guests the new arrival gives his name clearly and distinctly to this functionary, who repeats it in such a tone that those receiving may hear it. The guest enters the parlors at this mo-

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ment, proceeds directly to his hostess, and after greeting her, speaks with each person receiving with her. He then passes on and mingles with the rest of the company.

An afternoon reception is conducted in the same manner, the only difference being that, at an evening function refreshments are more elaborate than at an afternoon affair, and the guests frequently repair to the dining-room, if this be large. At some day receptions, this is also done, but at a tea refreshments are usually passed in the drawing-rooms.

The "coming-out" party or reception, at which the *débutante* makes her entrance on the world of society, is conducted as is any other reception, but the *débutante* stands by her mother and receives with her. Each guest speaks some pleasant word of congratulation on shaking hands with the girl. Her dress should be exqui-

"FUNCTIONS"

site, and she should carry flowers. These flowers are usually sent to her. When more are received than she can carry, they are placed about the room. If the coming-out party be in the evening, it is often followed by a dance for the young people.

In sending out invitations for such an affair, the daughter's card is inclosed with that of the mother.

One may leave such a function as has just been described as soon as one likes, and may take refreshments or not as one wishes. Just before departing the guest says good night to his hosts, then leaves.

The hour at which one goes to a reception may be at any time between the hours named on the cards issued. One should never go too early, or, if it can be avoided, on the stroke of the first hour mentioned. If the cards read "from half-after eight to eleven o'clock," any time after nine

EVERYDAY ETIQUETTE

o'clock will be proper and one will then be pretty sure not to be the first arrival of the company.

A card-party is a function at which one should arrive with reasonable promptness. If the invitations call for eight-thirty, one must try not to be more than fifteen or twenty minutes late, as the starting of the game will be thus delayed and the hostess inconvenienced. After the game is ended, refreshments are served, and as soon after that as one pleases one may take one's departure.

The same rule of promptness applies to a musicale. After greeting the hostess, guests take the seats assigned to them, and chat with those persons near them until the musical performance begins. During the music not a word should be spoken. If one has no love for music, let consideration for others cause one to be silent. If this is impossible, it is less unkind to send a

“FUNCTIONS”

regret than to attend and by so doing mar others' enjoyment of a musical feast.

At a ball or large dance, one may arrive when one wishes. The ladies are shown to the dressing-room, then meet their escorts at the head of the stairs and descend to the drawing-rooms or dance-hall. Here the host and hostess greet one, after which one mingles with the company.

At a formal dance, programs or orders of dance are provided, each man and each woman receiving one as he or she leaves the dressing-room or enters the drawing-room. Upon this card a woman has inscribed the names of the various men who ask for dances. As each man approaches her with the request that he be given a dance, she hands him her card and he writes his name on it, then writes her name on the corresponding blank on his own card. As he returns her program to her the man should say "Thank you!" The

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woman may bow slightly and smile or repeat the same words.

No woman versed in the ways of polite society will give a dance promised to one man to another, unless the first man be so crassly ignorant or careless as to neglect to come for it. Should a man be guilty of this rudeness he can only humbly apologize and explain his mistake, begging to be taken again into favor. If he be sincere the woman must, by the laws of good breeding, consent to overlook his lapse, but she need not give him the next dance he asks for unless she believes him to be excusable.

The hostess at a dance must deny herself all dancing, unless her guests are provided with partners—or, at least, she should not dance during the first part of the evening if other women are unsupplied with partners. At a large ball the hostess frequently has a floor committee

"FUNCTIONS"

of her men friends to see that sets are formed and that partners are provided for comparative strangers. No hirelings will do this so skilfully or with so much tact as will the personal friends of the entertainers.

A young girl may, after a dance, ask to be taken to her chaperon, or to some other friend. She should, soon after the dance given to one man, dismiss him pleasantly, that he may ascertain the whereabouts of his next partner before the beginning of the next dance.

The etiquette governing weddings and wedding-receptions will be explained in the chapters on "Weddings."

In our foremothers' day the publicity of the declared engagement was a thing unknown. Now, the behavior of the affianced pair and what is due to them from society deserve a page of their own.

Perhaps the most ill-at-ease couple are

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the newly-married, but the engaged couple presses them hard in this line. To behave well under the trying conditions attendant upon a recently-announced engagement demands tact and unselfishness. It should not be necessary to remind any well-bred girl or man that public exhibitions of affection are vulgar, or that self-absorption, or absorption in each other, is in wretched taste. The girl should act toward her betrothed in company as if he were her brother or any intimate man-friend, avoiding all low-voiced or seemingly confidential conversation. The man, while attentive to every want and wish of the woman he loves, must still mingle with others and talk with them, forcing himself, if necessary, to recollect that there are other women in the world besides the one of his choice. The fact that romantic young people and critical older ones are watching the behavior of the newly-en-

“FUNCTIONS”

gaged pair and commenting mentally thereon, is naturally a source of embarrassment to those most nearly concerned in the matter. But let each remember that people are becoming engaged each hour, that no strange outward transformation has come over them, and that all evidences of the marvelous change which each may feel has transformed life for him or her may be shown when they are in private. If they love each other, their happiness is too sacred a thing to be dragged forth for public view.

It is customary, when an engagement is announced, for the friends of the happy girl to send her flowers, or some dainty betrothal gift. She must acknowledge each of these by a note of thanks and appreciation.

It is not good form for a girl to announce her own engagement, except to her own family and dear friends. A friend

EVERYDAY ETIQUETTE

of the family may do this, either at a luncheon or party given for this purpose, or by mentioning it to the persons who will be interested in the pleasant news. When a girl is congratulated, she should smile frankly and say "Thank you!" She should drill herself not to appear uncomfortably embarrassed. The same rule applies to the happy man.

The conventional diamond solitaire ring is not worn until the engagement is announced.

The happily married as a rule consider the Great Event of their lives of sufficient interest to the world-at-large to be commemorated by yearly festivities.

Cards for wedding anniversaries bear the names of the married pair, the hours of the reception to be given and the two dates, thus:

June 15, 1880—June 15, 1905.

"FUNCTIONS"

If the anniversary be the Silver Wedding the script may be in silver; if a Golden Wedding, in gilt. Wooden Wedding invitations, engraved, or written on paper in close imitation of birch bark, are pretty. At one such affair all decorations were of shavings, and the refreshments were served on wooden plates. At a tin wedding, tin-ware was used extensively, even the punch being taken from small tin cups and dippers.

The reception is usually held in the evening, and husband and wife receive together, and, if refreshments are served at tables, they sit side by side. It is proper to send an anniversary present suitable to the occasion. Such a gift is accompanied by a card bearing the name of the sender, and the word "Congratulations." It is customary to send such a gift only a day or two before the celebration of the anniversary.

EVERYDAY ETIQUETTE

An anniversary reception is just like a reception given at any other time, and rules for conducting such an one apply to this affair.

In close sequence to weddings and wedding anniversaries we give a few general directions for the conduct of christening-parties.

As the small infant is supposed to be asleep early in the evening, it is well, when possible, to have the christening ceremony in the morning or afternoon. As it is not always convenient for the business men of the family to get off in the day-time on week days, Sunday afternoon is often chosen for such an affair. Whether the celebration be in the daytime, or at night, the *modus operandi* is about the same.

Every prayer-book contains a description of the duties of godfathers and godmothers, if one belongs to a church having such. If not, the father holds the child,

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and the father and mother take upon them the vows of the church to which they belong. The baby, clothed in flowing robes, is a passive participant in the ceremony. After the religious service the little one is passed about among the guests, and is then taken by the nurse to the upper regions, while those assembled in his honor regale the inner man with refreshments provided for the occasion.

The godfather and godmother make a gift to the child—usually some piece of silver or jewelry. This is displayed on a table in the drawing-room with any other presents that the invited guests may bring or send. It is the proper thing for the guests to congratulate the parents on the acquisition to the family and to wish the child health and happiness.

Handsome calling gowns are *en règle* at a christening, unless it be an unusually elaborate evening affair.

V

THE HOME WEDDING

To a home wedding, invitations may be issued two weeks in advance. Their style depends upon how formal the function is to be. If a quiet family affair, the notes of invitation may be written in the first person by the bride's mother, as:

"My Dear Mary:

Helen and Mr. Jones are to be married on Wednesday, October the thirteenth, at four o'clock. The marriage will be very quiet, with none but the family and most intimate friends present. We hope that you will be of that number. Helen sends her love and begs that you will come to see her married.

Faithfully yours,
Joanna Smith."

This kind of note is, of course, only permissible for the most informal affairs.

THE HOME WEDDING

For the usual home marriage, cards, which read as follows, may be issued:

"Mr. and Mrs. Nelson Brown request the pleasure of Mr. and Mrs. Blank's company at the marriage of their daughter on the afternoon of Wednesday, the thirteenth of October, at four o'clock, at One hundred and forty-four Madison Square, Boston."

Or the invitations may read:

"Mr. and Mrs. Nelson Brown request the pleasure of your company at the marriage of their daughter, Helen Adams, to Mr. Charles Sprague, on Tuesday afternoon, October the thirteenth, at four o'clock."

"R. s. v. p." may be added if desired.

(Rules regulating the answers to wedding invitations will be found in the chapter on "Invitations," those with regard to wedding gifts, in the chapter—"Making and Receiving Gifts.")

At a home wedding, the bride often has

EVERYDAY ETIQUETTE

but one girl attendant, and that one is the maid of honor. The bride tells her what kind of dress she wishes her to wear, and the groom provides her bouquet for her. He also sends the bride her bouquet.

Right here it may be well to state that, for a wedding, the expenses of the groom are the flowers for the bride and her maid of honor or bridesmaids, the carriage in which he takes his bride to the train, the carriages for best man and ushers, and the clergyman's fee. Besides this, he usually provides his ushers and best man with a scarf-pin. In some cases he gives these attendants also their gloves and ties; sometimes he does not. The bride's family pays all other expenses, including the decorating of the house, the invitations and announcement cards and the caterer. If guests from a distance are to be met at the train by carriages, the bride's father pays for these.

THE HOME WEDDING

We will suppose that at the house wedding with which we have to do the only attendants are the best man, two ushers and the maid of honor, and that the ceremony is at high noon, or twelve o'clock.

The matter of lights at this function is largely a question of taste. If the day be brilliantly clear, it seems a pity to shut the glorious sunshine from the house. Therefore many brides decline to have the curtains drawn at the noon hour, thus shutting out the sun's rays. Many persons prefer the light from shaded lamps and candles, as being more becoming than the glare of day.

The wedding-breakfast is provided by a caterer always when such a thing is possible. It may consist of iced or jellied bouillon, lobster cutlets, chicken pâtés, a salad, with cakes, ices and coffee. This menu can be added to or elaborated, as inclination may dictate. Sweetbread pâtés

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may take the place of the chicken pâtés. A frozen punch may take the place of the ordinary ices, and, if one wish, a game course be introduced. A heavy breakfast is, however, a tedious and unnecessary affair.

The bride's dress, if she be a young girl, must be white, with a veil. A train is advisable, as it adds elegance and dignity to the costume. The waist is made with a high neck and long sleeves, and white gloves are worn. The veil is turned back from the face and reaches to the bottom of the train where it is held in place by several pearl-headed pins. A single fold of tulle hangs over the face, being separate from the main veil. This is thrown back after the ceremony.

The groom wears a black frock coat, gray trousers, white waistcoat, white tie, light gray or pearl gloves, and patent leather shoes. His ushers dress in much

THE HOME WEDDING

the same fashion, although white waist-coats are not essential in their case.

The maid of honor wears a gown of white or very light color, with a slight train, and a picture hat, or not, as she wishes. When becoming, an entire costume of pale pink, with a large hat trimmed with long plumes of the same shade, is very striking. The bouquet carried by the bridesmaid will harmonize with the color of her gown. Of course, the bride's bouquet will be white, and is usually composed of her favorite blossoms.

The old fashion of ripping the third finger of the bride's left-hand glove, so that this finger might be slipped off for the adjusting of the ring, is no longer in vogue. Instead of this the left-hand glove is removed entirely at that part of the ceremony when the ring is placed on the bride's finger by the groom.

At a house wedding the guests assem-

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ble near the hour named, leave their wraps in the dressing-rooms, then wait in the drawing-room for the wedding. The whole parlor-floor is decorated with natural flowers, garlands of these being twisted about the balustrades, and making a bower of the room in which the marriage is to take place. If one can afford to do so, it is best to leave the matter of floral decorations to an experienced florist, but if one can not afford this luxury, friends may decorate the rooms. A screen of green, dotted with flowers, may stand at the end of the room in which the marriage is to be solemnized, and an arch of flowers is thrown over this. Within this arch the clergyman, the groom, and the best man may await the arrival of the wedding guests, as the wedding march begins.

The portières shutting off the drawing-room from the hall are closed when the time arrives for the bridal party to de-

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scend the stairs, and as they reach the hall the strains of the wedding march sound.

One word as to the orchestra. This should be stationed at such a distance from the clergyman and bridal party that its strains will not drown the words of the service. Since Fashion decrees that music should be played during the service, it should be so soft and low that it accentuates, rather than muffles the voices of the participants in the ceremony. Loud strains detract from the impressiveness of the occasion, and cause a feeling of irritation to the persons who would not miss a single word of the solemn service.

Through the door at the opposite end of the room from that in which the groom stands, enters the wedding procession. The two ushers come first, having a moment or two before marked off the aisle, by stretching two lengths of white satin

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ribbon from end to end of the room. Following the ushers walks the bridesmaid alone, and, after her, on the arm of her father, comes the bride. At the improvised altar, or at the cushions upon which the bridal couple are to kneel, the ushers separate, one going to each side. The maid of honor moves to the left of the bride, and the father lays the bride's hand in the hand of the groom, then stands a little in the rear until he gives her away, after which point in the ceremony he steps back among the guests, or at one side, apart from the bridal group. The best man stands on the groom's left. It is he who gives the ring to the clergyman, who hands it to the groom, who places it on the finger of the bride.

When the ring is to be put on, the bride hands her bouquet to the maid of honor, and draws off her left-hand glove, giving that also to the maid of honor, who holds

THE HOME WEDDING

both until after the benediction. After congratulating the newly-wedded pair, the clergyman gives them his place, and they stand, facing the company, to receive congratulations. The bride's mother should have been in the parlor to receive the guests as they arrived, and during the ceremony stands at the end of the room near the bridal party. She should be the first to congratulate the happy couple, the groom's parents following those of the bride. The maid of honor stands by the bride while she receives.

After congratulations have been extended, the wedding-breakfast is served at little tables placed about the various rooms. The bride and her party may, if desired, have a table to themselves, and upon this may be a wedding-cake, to be cut by the bride. This is not essential and has, of late years, been largely superseded by the squares of wedding-cake, packed in

EVERYDAY ETIQUETTE

dainty boxes, one of which is handed to each guest on leaving.

When the time comes for the bride to change her dress she slips quietly from the room, accompanied by her maid of honor. The groom goes to an apartment assigned to him and his best man to put on his traveling suit. Later, the maid of honor may come down and tell the bride's mother in an "aside" that she may now go up and bid her daughter good-by in the privacy of her own room. Afterward the young husband and wife descend the stairs together, say good-by in general to the friends awaiting them in the lower hall, and drive off, generally, one regrets to say, amid showers of rice.

I would say just here that the playing of practical jokes on a bridal pair is a form of pleasantry that should be confined to classes whose intellects have not been cultivated above the appreciation

THE HOME WEDDING

of such coarse fun. To tie a white satin bow on the trunk of the so-called happy pair so that all passengers may take note of them, is hardly kind. But this is refined jesting compared to some of the deeds done. A few weeks ago the papers gave an account of a groomsman who slipped handcuffs upon the wrists of bride and groom, then lost the key, and the embarrassed couple had to wait for their train, chained together, until a file could be procured, by which time their train had left. Such forms of buffoonery may be diverting to the perpetrator; they certainly are not amusing to the sufferers.

VI

THE CHURCH WEDDING

There is about a church wedding a formality that is dispensed with at a home ceremony. The cards of invitation may be engraved in the same form as those described in the last chapter, but the church at which the marriage is to take place is mentioned instead of the residence of the bride's parents. If in a large city where curiosity seekers are likely to crowd into the edifice, it is customary to inclose with the card of invitation a small card to be presented at the door. Only bearers of these bits of pasteboard are admitted. With the invitations may be cards for the reception or the wedding-breakfast to follow the ceremony. These cards demand acceptances or regrets.

THE CHURCH WEDDING

The matter of wedding gifts will be dealt with in the chapter on gifts in general.

The decorations for a church wedding are elaborate. As a rule, one color-scheme is chosen, and carried out through all the arrangements. For example, the coloring is pink and white, and if the wedding is in the autumn, chrysanthemums can be the chosen flowers, if in the summer, roses. The matter of decorations is usually put into the hands of a florist.

White satin ribbon is stretched across the pews to be occupied by the members of the two families and to these pews the destined occupants are conducted by the ushers a short time before the bridal party enters the edifice.

At a large and elaborate wedding six or eight ushers are often needed. Besides these there is an equal number of bridesmaids, a maid of honor and a best man.

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The best man, the groom, and the clergyman enter the church by the vestry door, and await at the altar the coming of the bride and her attendants. The organ, which has been playing for some moments, announces the arrival of the wedding party by the opening strains of the wedding march.

When the carriages containing the party arrive at the church door the ushers go down the canopy-covered walk and help the girls to alight, convey them into the vestibule, and close the outer doors of the church while the procession forms. Then the inside doors are thrown open and as the organ peals forth the wedding march, the procession passes up the aisle with the painfully slow walk that Fashion decrees as the proper gait for funerals and weddings. First, come the ushers, two by two, next, the bridesmaids in pairs, then the maid of honor, walking alone, and

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the bride on the arm of her father, or other masculine relative if her father is not living. As the altar is reached the ushers divide, half the number going to the right, the other half to the left, then the bridesmaids do the same, passing in front of the ushers and forming a portion of a circle nearer the altar. The maid of honor stands near the bride, on her left hand, and the best man stands near the groom's right. The groom, stepping forward to meet the bride, takes her hand and leads her to their place in front of the clergyman, the father remaining standing a little in the rear of the bride and to one side until that portion of the service is reached when the clergyman asks, "Who giveth this woman to be married to this man?" He then takes his daughter's hand, and, laying it in the hand of the groom, replies, "I do." After this he steps quietly down from the chancel and takes his place in the pew with

are \$5
and.....

\$2.50

to find the truth were greatly perplexed by the conflicting testimony.

Promises All Complied With.

"The tariff bill authorizes the President to expend \$75,000 in employing persons to assist him in the administration of the maximum and minimum clause, and to assist him and other officers of the government in the administration of the tariff law. I have construed this to mean that I may use the board appointed under this power not only to look into the foreign tariffs, but also to examine the question with respect to each item in our tariff bill, what the cost of production of the merchandise taxed is, and what its cost is abroad. This is not an easy task for impartial experts, and it requires a large

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his wife, or the other members of the family.

The maid of honor, standing near the bride, holds her bouquet and takes her glove when the ring is put on, and continues to hold them until after the benediction, which the bridal pair kneels to receive. Then the organ again sounds the wedding march, and the guests remain standing as the party assembled at the altar moves down the aisle. First, comes the bride on her husband's arm, then the best man and the maid of honor together, then the ushers and the bridesmaids, each girl on the arm of an usher. After that the family of the bride and groom leaves. The bridal party is driven directly to the home of the bride's parents where the wedding-breakfast is served or, if a reception follows the wedding, where the bride awaits the arrival of her guests.

The dress for the bride married in day

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light is the same as for an evening wedding, the trained white gown with lace or tulle veil being the conventional garb for a wedding at all times and places. The same is true of the costumes of the bridesmaids and maid of honor. These are selected by the bride. At one pink-and-white wedding the bridesmaids wore pink dresses with pink picture hats, while the maid of honor wore a gown of palest green with hat to match,—hers being the only touch of any color but pink in the assembly, and serving to accentuate the general rose-like scheme. The bridesmaids' bouquets are of flowers to harmonize with their costumes. The bride's bouquet is always white, bride roses being favorites for this purpose.

At a day wedding the groom wears a frock coat, light gray trousers, white waistcoat, white satin or silk tie, and patent leather shoes. Of course, the only hat

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permissible with a frock coat is a high silk one. The gloves are white, or pale gray. The ushers' dress is the same except that their ties need not be white.

At an evening wedding full dress is, of course, necessary. Then the groom wears his dress suit, white waistcoat, white lawn tie and white gloves. The ushers are dressed in the same manner.

It is customary for the bride to give her bridesmaids some little gift. This may be a stick-pin or brooch bearing the intertwined initials of the bridal pair, and this pin is usually worn by the recipient at the wedding.

The bride and groom with the bridesmaids stand together at the end of the drawing-room to receive the guests. An usher meets each guest at his, or her arrival, and, offering his arm, escorts the new-comer to the bridal pair, asking for the name as he does so. This name he re-

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peats distinctly on reaching the bride who extends her hand in greeting, and receives congratulations. The groom is then congratulated, and the guest straightway makes room for the next comer.

One is often asked what should be said to the newly-married pair,—what form congratulations should take, and so on. Stilted phrases are at all times to be avoided, and the greeting should be as simple and straightforward as possible. It is good form to wish the bride happiness, while the groom is congratulated. Thus one says to the bride, "I hope you will be very happy,—and I am sure you will." And to the groom one may say,— "You do not need to be told how much you are to be congratulated, for you know it already. Still I do want to say that I congratulate you from my heart."

A pretty custom followed by some brides is that of turning, when half-way

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up the stairs, after the reception or breakfast is over, untying the ribbon fastening the bouquet together, and scattering the flowers thus released among the men waiting in the hall below. This disposes of the wedding bouquet which one seldom has the heart to throw away, and yet which one can not keep satisfactorily.

If gifts are displayed at a reception, it should be in an upper room, and all cards should be removed. The bride may keep a list of her presents and of the donors, but to display cards gives an opportunity for invidious comparisons.

The tables for the wedding-breakfast may be placed about the drawing-rooms, and the guests are seated informally at them. The only exception to this rule is the bride's table at which the bridal party sits. As artificial lights are usually used at elaborate functions, even at high noon, pretty candelabra are upon each table.

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Or, if preferred, fairy lamps may take the place of the candelabra.

The menu for the wedding-breakfast may consist of grape-fruit with Maraschino cherries, or of oyster cocktails, or of clams on the half-shell, as a first course; next, hot clam bouillon (unless clams have already been served) or chicken bouillon; fish in some form, as fish croquettes with oyster-crab sauce; sweetbread pâtés with green pease; broiled chicken or French chops with potato croquettes or with Parisian potatoes; punch frappé; game with salad; ices, cakes, coffee. If wines are used, champagne is served with the breakfast.

The breakfast over, the bride slips away quietly, to change her dress for the wedding journey, and departs as after a home wedding.

The guests at a wedding-breakfast must call on the mother of the bride

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within three weeks after the marriage. They will, of course, call on the bride on one of her "At Home" days, the dates of which are given with the wedding invitations or with the announcement cards.

Announcement cards are issued immediately after the wedding, so must be addressed and stamped ready to be mailed several days before the ceremony. The text usually used is this:

"Mr. and Mrs. William Edwin Burnham announce the marriage of their daughter, Eleanor Fair, to Mr. John Langdon Morse, on Tuesday, the eighth of December, one thousand nine hundred and five, at St. Michael's Church, Davenport, Iowa."

Another form that is sometimes used is the following:

"Married, Wednesday, October eleventh, 1903; Florence Archer and John Staunton, 1019 Penn Street, Philadelphia."

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This last form is seldom used except in cases where the bride is so unfortunate as to have no relatives in whose names she may announce her marriage.

With the announcement cards may be inclosed another card bearing the dates of the bride's "At Home" days, and the hours at which she will receive. Announcement cards are usually issued after a small or private wedding to which only a limited number of guests have been invited. If the wedding has been large or was followed by a large reception to which all one's calling acquaintances may be bidden, the announcement cards are unnecessary and the "At Home" cards are issued with the invitations to the marriage, or are sent out after the bride returns from her trip.

VII

THE DÉBUTANTE

A clever young girl, when asked by an acquaintance if she had "come out" yet, answered, "I didn't come out. I just *leaked* out." Doubtless this states the case, in a somewhat slangy manner, for a large number of young women who, gradually and without any set function to serve as introduction, take their places in society. Even for them, however, the year following the close of school duties marks a change in their relation to the social world, while the distinction is much emphasized in the case of young girls to whom the affairs of balls, receptions, teas, and calls are a novelty. The date of a girl's formal entrance into the larger world marks her individual recognition in

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that world. Before this time she has been a person without social responsibility, not accountable in the social sense. She has been considered in relation to her family, perhaps. Now she stands for herself. She is an object of some curiosity to the public, and the pleasures and duties to which she falls heir deserve some special mention.

The age at which a girl makes her formal appearance on the scene of society varies in different places and with varying conditions. It is rarely under eighteen, seldom over twenty-two, the first being the age at which a girl not desirous of extended education escapes, usually, from the school-room, the second being the average age of graduation for the college girl. A girl younger than eighteen is commonly too immature to be considered an interesting member of society, and a certain degree of absurdity attaches to the

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idea of introducing to the world a girl older than the age last mentioned.

The special function by which a young woman's family signalizes her entrance to society varies little in different places. In many cities the custom is for the family of the *débutante* and also for the friends of the family to give some entertainment in her honor. A dinner, a luncheon, a tea, a theater party,—any one of these festivities is a proper manner of announcing one's interest in the new member of society and of emphasizing her arrival.

Everything should be done to facilitate for her an extension of acquaintance among those whom it is desirable she should know. It is said that a number of years ago when telephones were a luxury instead of being, as now, a necessity, in southern cities, the advent of the *débutante* in a house meant always the addition of a name to the telephone directory. This

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is a somewhat extravagant and florid comment on the idea advanced. But it will serve as an illustration. Particularly is it desirable that the débutante should become acquainted with the older members of the society in which she moves. She is now not only a part of the particular set to which her age assigns her; she is also a part of that larger society to which many ages belong. Her attitude on this question distinguishes her as well-bred or ill-bred. There is nothing more crass and crude than the young girl who has no eyes or ears for anybody out of the particular set of young people to which she belongs. It is the mark of the plebeian.

The clothes of the débutante are a matter of importance and her wardrobe should be carefully planned. It is natural that she should wish to look pretty and, as youth itself makes for beauty, given good health and the usual number of features

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properly distributed, there is no reason why she should not so appear, if some discretion be exercised in the selection of her clothes. It does not lie within the province of this book to stipulate in detail concerning the outfit necessary for this happy result. The purpose of this paragraph is to insist on simplicity of style in the gowns chosen for a girl's first year in society. Elaborate styles and heavy materials are opposed to the quality of a young girl's beauty. They kill the loveliness which it is their object to bring out. All her clothes should be made without perceptible elaboration. In ball-gowns she should be careful to select light, diaphanous materials,—materials that she can wear at no other time of life to such advantage. Of party gowns she should have a number. Three or four frocks of thin, inexpensive materials are far better, if a choice be necessary, than

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one heavy silk or satin. They are more becoming and the number of them guarantees to their owner perfect freshness and daintiness of appearance. A soiled, bedraggled ball-gown is a sorry sight on anybody. It looks particularly ill on a young person whose age entitles her to be compared to lilies and roses.

If the truth be told, despite the gaiety and the novelty of a girl's first year in society, it is not usually so pleasant a year as her second. She has much to learn, and it is the exceptional girl who does not feel a little awkward in her new position. She is prone to exaggerate the importance of small social blunders, and trifles, light as air, occupy a disproportionate place in her horizon. A certain timidity, the result of her unaccustomed position, is characteristic of her. This timidity shows itself either in a stiffness that modifies considerably her proper charm, or in an unnatural

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bravado of manner, the reverse of pleasing. "Why are you so down on débutantes?"—the writer of this chapter asked of an accomplished young society man. "Because they think it's clever to be rude," was the answer. The desire to be very apt, to be "on the spot" and "all there," as the slang phrase has it,—this is often at the bottom of the apparent rudeness of the young girl. She does not care to show her newness. As a bride wishes it to seem that she has always been married, so a débutante likes to present the appearance of thorough familiarity with the ground upon which she has just arrived.

Nothing will assist the débutante to self-control and a surer footing so much as contact with people who are somewhat older than herself and who have gained a proper perspective. From them she will learn to be less self-conscious, and this means to be happier and more interesting.

VIII

THE CHAPERON

In some parts of America the chaperon is, like Sairey Gamp's interesting friend, "Mrs. Harris,"—a mere figment of the imagination. Nowhere in America does she occupy the perfectly-defined position that she holds in Europe; nowhere in America are her duties so arduous as those imposed on her in older countries. The necessity of a chaperon for young people on all occasions offends the taste of the American. It is even opposed to his code of good manners. That a young woman should never be able in her father's house to receive, without a guardian, the young men of her acquaintance, is alien to the average American's ideal of good breeding and of independence in friendship.

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In addition, his sense of humor sets down constant attendance on the very young as a bore and wearisome in the extreme.

Because of these prejudices current concerning the idea of chaperonage, because of this flippant mode of considering the subject, characteristically American, it is all the more necessary that the line should be sharply drawn as to the occasions where the consensus of usage and good sense declares a chaperon to be indispensable. The sense of the best American conventionalities, broadly speaking, is that a young woman may have greater liberty in her father's house than elsewhere. A young man who frequents a house for the purpose of calling on a young woman should be on terms with the members of her family, but it is not taken for granted that he must spend every minute of his visits in their presence, or that the young woman should feel that she is

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acting unconventionally in receiving his calls by herself. It *is* unconventional, however, for her to take with him long evening drives without a chaperon, or to go on any sort of prolonged outdoor excursion, be the party large or small, without a chaperon. Driving parties, fishing parties, country-club parties, sailing parties, picnics of every kind,—here the chaperon is indispensable. No one can tell what accidents or delays may occur at festivities of this kind that might render a prolonged absence embarrassing and awkward without the presence of the chaperon.

A personal and individual chaperon for every young girl is not necessary at a ball. It is expedient, however, that there should be some one present who, on demand, can act in that capacity for her,—some married woman with whom she may sit out a dance, if she be not provided with a part-

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ner, or consult in any of the small difficulties possible to the occasion. If a young woman attend a ball in company with her mother or some other friend directly responsible for her, she should return each time, after a dance, to a seat occupied by her chaperon and should direct her several partners to find her there. In case she dances with any one unknown to her chaperon, it goes perhaps without saying that the man in the case should be presented properly to the friend in charge of her.

The custom as to chaperonage at the theater differs according to locality. In the East a man who asks a young woman to go with him to the opera or the play, often invites her mother or some feminine married friend to accompany them. In the West this usage is not so common. Those who do not observe it are not regarded as outside the pale of good form.

The duties of a chaperon are somewhat

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various, and more or less arduous, according to the quality of those chaperoned. These duties depend so largely upon circumstances that they are not easily classified. It is, of course, the part of the chaperon to smooth over awkward situations, to arrange and make smooth the path of pleasure. It is the duty of the chaperoned to agree without demur to whatever the chaperon may suggest. On any debatable point her decision must be regarded as final.

In the case of outdoor excursions she should fix the hour of departure to and from the place of festivity; she should group the guests for the journey there and back, and should designate their positions at the table if a meal or refreshments be served. The duty of the chaperoned, is, in return, to make the position of chaperon as agreeable as possible, to defer to her in every way. The favor, in the

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case of chaperonage, is conferred by the chaperon, though the actions of certain crude young people are no recognition of this fact. A case in point occurs to the writer where a young man and his wife were asked to chaperon a party of young people to a popular rendezvous twelve or fourteen miles from the city in which they lived. The married people, after much urging, consented with some reluctance, thereby sacrificing a cherished plan of their own. Going and coming they were asked to take the back seat, which they occupied by themselves,—a seat over the wheels of the large vehicle provided. During the country supper they sat at one end of the table where their presence was conversationally ignored. When the time came for returning home the married man was approached by one of the originators of the party, who said that the affair was a "Dutch treat," and would he (the mar-

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ried man) please pay his share of the bill. This is, of course, an exaggerated case, but in a gross way it is illustrative of the lack of consideration often incident to the relation between chaperon and chaperoned. That the obligation to the chaperon should be properly recognized is an important part of social training.

IX

MAKING AND RECEIVING GIFTS

Wedding gifts may be sent any time after the wedding cards are issued. They are sent to the bride, and may be as expensive and elaborate, or as simple and inexpensive, as the means of the sender make proper. An invitation to a church wedding, and not to the reception, precludes the necessity of making a wedding-present. Indeed the matter of wedding-presents admits of more freedom each year and many people make it a rule to send gifts only to intimate friends and relatives. Perhaps this state of affairs has been brought about by the fact that among a certain,—or uncertain,—class, invitations were sometimes issued with the special purpose of calling forth a number

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of presents,—in fact, for revenue only. Few persons acknowledged this of themselves, but sometimes a bride was met who was so indiscreet or so void of taste as to confess her hope that all the persons whom she invited to her nuptials would be represented by remembrances in gold, silver, jewelry or napery. The pendulum has swung as far in the opposite direction, and fewer wedding gifts than of old are sent from politeness alone.

Suitable gifts for a bride are silver, cut-glass, table-linen, pictures, books, handsome chairs or tables, rugs, bric-à-brac and jewelry. In fact, anything for the new home is proper. It is not customary to send wearing apparel, except when this is given by some member of the bride's family. A check made out to the bride is always a handsome gift. The parents of the wife-to-be frequently give the small silver.

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How the silver should be marked is a disputed question. Good form demands that if the donor wishes to have his gift marked, it must be engraved with the bride's maiden initials. Some persons are so thoughtful that they send silver with the request that it be returned after the ceremony by the bride for marking as she sees fit. She then returns it to the firm from which it was bought,—said firm having received an order from the donor to engrave it according to the owner's wishes.

Still, if silver must be given marked, it is safe to have the initials of the bride put upon it. Even should she die, good taste and conventionality would forbid the use of her silver by the second wife,—should there be one. While on this melancholy side of the subject it would be well to state that when a wife dies, leaving a child, and the husband remarries, her silver is packed away for the child's use in future

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years. This is demanded by custom and conventionality. This rule is especially to be regarded if the child be a girl, as she then has a right to the mother's silver, marked with that mother's name.

A wedding gift is accompanied by the donor's card,—usually inclosed in a tiny card-envelop. As soon as possible, the bride-to-be writes a personal letter of thanks. This must be cordial, and in the first person, somewhat in this form:

“425 Cedar Terrace, Milton, Pa.

My Dear Mrs. Hamilton:

The beautiful picture sent by Mr. Hamilton and yourself has just arrived, and I hasten to thank you for your kind thought of me. The subject is one of which I am especially fond, and the picture will do much toward making attractive the walls of our little home. It will always serve to remind Mr. Allen and myself of you and Mr. Hamilton.

Gratefully yours,

Mary Brown.

June nineteenth, nineteen hundred and five.”

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If a gift arrives so late that it can not be acknowledged before the wedding, the wife must write as soon as possible after the ceremony,—even during the first days of her honeymoon. To neglect to do this is an unpardonable rudeness.

The wedding gifts may be displayed in a room by themselves on the wedding-day, but must not be accompanied by the cards of the donors. In spite of arguments pro and con, it is certainly in better taste to remove the cards before the exhibition. If there are so many presents that there is any danger of the bride's forgetting from whom the different articles came, let some member of the family keep a list, or take an inventory, before the cards are taken off. Some persons attach to each gift a tiny slip of paper bearing a number. In a little book is a corresponding number after which is written the name of the sender.

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The rules that apply to wedding-presents apply also to the gifts sent at wedding anniversaries, be they wooden, tin, crystal, silver or golden anniversaries.

Engagement presents are frequently sent to the fiancée, but this is entirely a matter of taste or inclination, and is not demanded by fashion or conventionality. Contributions to linen showers may be included among the engagement gifts. The fashion of such "showers" is ephemeral,—a fact not to be regretted.

A word or more is not out of place concerning the kind of gifts that a young man may make with propriety to a young woman with whom he is on agreeable terms. Flowers, books, candy,—these are gifts that he may make without offense, and she may receive without undue or unpleasant sense of obligation. If he be an old and intimate friend of her family, he may offer her small trinkets, or orna-

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mental, semi-useful articles, such as a card-case, or a bonbonnière. Anything intended solely for use is proscribed. If a young man is engaged to a young woman the possible choice of gifts is, of course, much enlarged. Even then, however, very expensive gifts are not desirable. They lessen somewhat the charm of the relation between the two.

When a baby is born, the friends of the happy mother send her some article for the new arrival. It may be a dainty dress or flannel skirt, a cloak, cap, or tiny bit of jewelry. These gifts the young mother is not supposed to acknowledge until she is strong enough to write letters without fear of weariness. As a rule some member of her family writes in her stead, expressing the mother's thanks for the dainty gifts.

When a baby is christened, it is customary for the sponsors to make the little

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one a present. This is usually a piece of silver,—as a cup, or bowl, marked with the child's name; or a silver spoon, knife and fork may be given. The godparents give, as a rule, something that will prove durable, or a gift that the child may keep all his life, rather than an article of wearing-apparel.

A guest invited to a christening-party may bring a gift, if he wishes to do so. This may be anything that fancy dictates. A pretty present for such an occasion is a "Record" or "Baby's Biography," handsomely bound and illustrated, containing blanks for the little one's weight at birth and each succeeding year, for the record of his first tooth, the first word uttered, the first step taken, and so on, as well as spaces for the insertion of a lock of the baby-hair, progressive photographs, and other trifles dear to the mother's heart. All christening gifts may be verbally ac-

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knowledged by the mother when the guest presents them.

The custom of making Christmas presents is so universal that it would seem superfluous to offer any suggestion with regard to them, had not the dear old custom been so abused that the lovers of Christmas must utter their protest. It should be borne in mind that the only thing that makes a Christmas gift worth while is the thought that accompanies it. When it is given because policy, habit, or conventionality demands it, it is a desecration of the good old custom. If we must make any presents from a sense of duty, let it be on birthdays, on wedding-days, on other anniversaries,—never on the anniversary of the Great Gift to the World. If the spirit of good-will to man does not prompt the giving, that giving is in vain. Nor should a present at this time be sent simply because one expects to

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receive a reminder in the shape of a present from a friend. A quid pro quo is not a true Christmas remembrance.

Let us suppose then, that the making of holiday presents is a pleasure. To simplify matters we would suggest that those who have a large circle of friends to whom they rejoice to give presents retain over to another year the list made the year previous. Not only will this keep in mind the person whom they would remember, but it will prevent duplicating presents. One woman learned to her dismay that for two years she had sent the same picture,—a favorite with her,—to a dear friend, while another sent a friend a silver button-hook for three consecutive Christmases.

All gifts, those of the holiday season included, should be promptly acknowledged, and never by a card marked "Thanks." If a present is worth any acknowledgment, it is worth courteous no-

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tice. When one says "Thank you!" either verbally or by letter, it should be uttered with sincerity, and from the heart. To omit the expression of cordial gratitude is a breach of good breeding.

X

BACHELOR HOSPITALITY

The day is past when the bachelor is supposed to have no home, no mode of entertaining his friends, no lares and penates, and no "ain fireside." He is now an independent householder, keeping house if he choose to do so, with a corps of efficient servants, presided over by a competent housekeeper,—or, in a simpler manner having a small apartment of his own, attended by a man-servant or maid, if he take his meals in this apartment. Oftener, however, he prefers to dispense with housekeeping cares and live in a tiny apartment of two or three rooms, going out to a restaurant for his meals. He is then the most independent of creatures. If he can afford to have a man to take

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care of his rooms and his clothes, well and good. If not, he pays a woman to come in regularly to clean his apartment, and she takes charge of his bed-making and dusting or,—if he be very deft, systematic and industrious,—he does this kind of thing himself.

In any of the cases just cited he is at liberty to entertain. He may have an afternoon tea, or a reception, or an after-theater chafing-dish supper. Unless he has his own suite of dining-room, kitchen and butler's pantry, he can not serve a regular meal in his rooms. But there are many informal, Bohemian affairs to which he can invite his friends. For the after-theater supper, for instance, he may engage a man to assist him and to have everything in readiness when the host and his party arrive at the apartment. The host, himself, will prepare the chafing-dish dainty, and with this may be passed

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articles supplied by a near-by caterer, such as sandwiches, ices and cakes. He may make his own coffee in a Vienna coffee-pot. The whole proceeding is delightful, informal, and Bohemian in the best sense of the word.

A sine qua non to all bachelor entertaining is a chaperon. The married woman can not be dispensed with on such occasions. The host may be gray-headed and old enough to be a grandfather many times over, but, as an unmarried man, he *must* have a chaperon for his women-guests. If he object to this, he must reconcile himself to entertaining only those of his own sex.

The age of this essential appendage to the social party makes no difference, so long as the prefix "Mrs." is attached to her name. She may be a bride of only a few weeks' standing,—but the fact that she is married is the essential.

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The would-be host, then, first of all, engages his chaperon,—asking her as a favor to assist him in his hospitable efforts. She should accept graciously, but the man will show by his manner that he is honored by her undertaking this office for him. She must be promptly at his rooms at the hour mentioned, as it would be the height of impropriety for one of the young women to arrive there before the matron. If she prefer she may accompany a bevy of the girls invited. To her the host defers, from her he asks advice, and to her he pays special deference. If there is tea to be poured, as at an afternoon function, it is she who is asked to do it, and she may, with a pretty air of assuming responsibility, manage affairs somewhat as if in her own home, still remembering that she is a guest. In this matter tact and a knowledge of the ways of the world play a large part. The chaperon is bound to re-

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main until the last girl takes her departure, after which it is quite *en règle* for the host to offer his escort, unless she accompanies the last guest, or a carriage be awaiting her. The host thanks her cordially for her kind offices, and she in turn expresses herself as honored by the compliment he has paid her.

Perhaps the simplest form of entertainment for the unmarried man to give in his own quarters is the afternoon tea in some of its various forms. For this function the man must not issue cards, but must write personal notes, or ask his guests verbally. It is well for him to invite several friends who will supply music, as this breaks up the monotony. If he have some friend who is especially gifted musically, and whom he would gladly bring before the eyes of the public, he may make the presence of this friend an excellent reason for his afternoon reception.

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After having secured the chaperon's acceptance he may write some such note as the following:

"My dear Miss Brown:

I shall be delighted if you, with a few other choice spirits, will take tea with me in my apartment next Tuesday afternoon about four o'clock. I shall have with me at that time my friend, Mr. Frank Merrill, who sings, I think, passing well. I want my friends who appreciate music and to whom his voice will give pleasure to hear him in my rooms at the time mentioned. Do come!

Henry Barbour.

August 10, 1905."

There should, if possible, be a maid, or a man in livery to attend the door at this time, but, if this is not practicable, and the affair be very informal, the host may himself admit his guests, and escort them to the door when they leave.

The only refreshments necessary are thin bread-and-butter, and some dainty

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sandwiches, small cakes and tea with sugar, cream, and thin slices of lemon. These things are arranged upon a prettily-set table in one corner of the room, and are presided over by the chaperon, who also, when the opportunity affords, moves about among the guests, chatting to each and all as if she were in her own drawing-room. If the man have several rooms, one may be opened as a dressing-room in which the women may lay their wraps. The men-guests may leave their coats and hats on the hall table or rack.

When the guests depart it is pretty and deferential for the host to thank the women for making his apartment bright and attractive for the afternoon. It is always well for a man to show by his manner that his woman-guest has honored him by her presence.

An evening reception may be conducted along the same lines, but at this time

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coffee and chocolate take the place of tea. Or, if the host prefer, he may serve only cake and coffee, or punch, or ices in addition to the cake and coffee.

If a bachelor be also a householder to the extent of running a regular menage, he may give a dinner in his home just as a woman might. He first engages his chaperon, then invites his guests. The chaperon is the guest of honor, is taken out to dinner by the host and sits at his right. It is also her place to make the move for the women to leave the men to their cigars and coffee, and proceed to the drawing-room. Here, after a very few minutes, the women are joined by the men or, at all events, by the host, who may, if he like, give his men-guests permission to linger in the dining-room a little longer than he does. They will, however, not take long advantage of this permission, but, at the expiration of five or ten minutes,

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will follow their host to the drawing-room.

The man who can not entertain in his own rooms may return any hospitality shown to him by giving a supper or dinner at a restaurant or hotel. In this case he must still have a chaperon,—if the party is to be made up of unmarried persons. For such an affair as this he engages his table and orders the dinner beforehand, seeing for himself that the flowers and decorations chosen are just what he wishes. It is his place to escort the chaperon to the restaurant and to seat her at his right. Everything is so perfectly conducted at well-regulated restaurants that the course of the dinner will progress without the host's concerning himself about it. This is certainly the luxury of entertaining. If, however, the host wishes to give an order, he should beckon to a waiter, and, in a low tone, make the necessary suggestion,

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or give the requisite order. It is, at such a juncture, the part of the chaperon to keep the conversational ball rolling,—in short, to act as if she were hostess.

The dinner over, the host escorts his guests as far as the door of the restaurant, going to the various carriages with the women, then calls up the chaperon's carriage and, himself, accompanies her to her home.

At a bachelor dinner the host may provide corsage bouquets for the ladies and boutonnières for the men. It is also a pretty compliment for him to send to the chaperon at his afternoon or evening reception, flowers for her to wear. But this is not essential, and is a compliment that may be dispensed with in the case of a man who must consider the small economies of life.

Of course, no dinner-call is made on the bachelor entertainer. It is hardly

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worth while to suggest that the women whom he has honored make a point of soon inviting him to their homes. In this day there is little need to remind women of the attentions they may with propriety pay to an eligible and unattached man.

XI

THE VISITOR

An invitation to visit a friend in her home must always be answered promptly. The invited person should think seriously before accepting such an invitation, and, unfortunately, one of the things she has to consider is her wardrobe. If the would-be hostess has a superb house, and the guest is to be one of many, all wealthy except herself, all handsomely-gowned except herself, and if she will feel like an English sparrow in a flock of birds of paradise, she would better acknowledge the invitation, with gratitude, and stay at home. If she does go, let her determine to make no apologies for her appearance, but to accommodate herself to the ways of the household she visits.

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One woman, visiting in a handsome home, was distressed to the point of weeping by the fact that, on her arrival, her hostess' maid came to the guest's room and unpacked her trunk for her, putting the contents in bureau-drawers and wardrobe. It would have been better form if the visitor had taken what seemed to her an innovation as a matter of course, and expressed neither chagrin nor distress at the kindly-meant attention.

If, then, our invited person, after taking all things into consideration, decide to accept the invitation sent to her, let her state just when she is coming, and go at that time. Of course she will make her plans agree with those of her future hostess. The exact train should be named, and the schedule set must not be deviated from.

It may be said right here that no one should make a visit uninvited. Few persons would do this,—but some few have

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been guilty of this breach of etiquette. One need not always wait for an invitation from an intimate friend, or member of one's family with whom one can never be *de trop*, but, even then, one should, by telegram or telephone, give notice of one's coming. If I could, I would make a rule that no one should pay an unexpected visit of several days' duration. If one must go uninvited, one should give the prospective hosts ample notice of the intended visit, begging, at the same time, that one may be notified if the suggested plan be inconvenient.

When a letter of invitation is accepted, the acceptance must not only be prompt, but must clearly state how long one intends to stay. It is embarrassing to a hostess not to know whether her guest means to remain a few days or many. As will be seen in the chapter on "The Visited," the hostess can do much to obviate

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this uncertainty by asking a friend for a visit of a specified length. But, in accepting, the guest must also say how long she will remain.

An invitation should be received gratefully. In few things does breeding show more than in the manner of acknowledging an invitation to a friend's house. She who asks another to be a member of her household for even a short time is paying the person asked the greatest honor it is in her power to confer, and it should be appreciated by the recipient. He who does not appreciate the honor implied in such an invitation is unmannerly. When one is so devoid of the sense of what is proper as to accept this honor grudgingly, the would-be hostess has cast her pearls before swine.

An invitation once accepted, nothing but such a serious contingency as illness must prevent one's fulfilling the engage-

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ment. As has been said, one must never arrive ahead of time. Once in the home of a friend the guest makes herself as much a member of the household as possible. The hours of meals must be ascertained, and promptness in everything be the rule. To lie in bed after one is called, and to appear at the breakfast-table at one's own sweet will, is often an inconvenience to the hostess, and the cause of vexation and discontent on the part of the servants, for which discontent the hostess,—not the guest,—pays the penalty. Unless, then, the latter is told expressly that the hour at which she descends to the first meal of the day is truly of no consequence in the household, she must come into the breakfast-room at the hour named by the mistress of the house.

On the other hand, she should not come down a half-hour before breakfast and sit in the drawing-room or library, thus keep-

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ing the maid or hostess from dusting these rooms and setting them to rights. She will stay in her own room until breakfast is announced, then descend immediately.

If amusements have been planned for the guest, she will do her best to enjoy them, or, at all events, to show gratitude for the kind intentions in her behalf. She must resolve to evince an interest in all that is done, and, if she can not join in the amusements, to give evidence of an appreciation of the efforts that have been made to entertain. The guest must remember that the hosts are doing their best to please her, and that out of ordinary humanity, if not civility, gratitude should be shown and expressed for these endeavors.

If the hostess be a busy housewife, who has many duties about the house which she must perform herself, the visitor may occasionally try to "lend a hand" by dust-

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ing her own room or making her own bed. If, however, she is discovered at these tasks, and observes that the hostess looks worried, or objects to the guest thus exerting herself, it is the truest courtesy not to repeat the efforts to be of assistance. It disturbs some housewives to know that a visitor is performing any household tasks.

It is a safe rule to say that a guest should go home at the time set unless the hostess urges her to do otherwise, or has some excellent reason for wishing her to change her plans. To remain beyond the time expected is very often a great mistake, unless one knows that it will be a genuine convenience to the hosts to have one stay. The old saying that a guest should not make a host twice glad has sound common sense as its basis. If a visitor is persuaded to extend her visit, it must be only for a short time, and she

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must herself set the limit of this stay, at which time nothing must in any way be allowed to deter her from taking her departure.

The visitor in a family must exercise tact in many ways. Above all she must avoid any participation in little discussions between persons in the family. If the father takes one side of an argument, the mother the other, the wise guest will keep silent, unless one or the other appeal to her for confirmation of his or her assertions,—in which case she should smilingly say that she would rather not express an opinion, or laugh the matter off in such a way as to change the current of the conversation.

Another thing that a guest must avoid is reproving the children of the house in even the mildest, gentlest way. She must also resist the impulse to make an audible excuse for a child when he is reprimanded

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in her presence. To do either of these things is a breach of etiquette.

If she be so fortunate as to be invited to a house-party or a week-end party, she should accept or decline at once, that the hostess may know for how many people to provide rooms. For such an affair one should take handsome gowns, as a good deal of festivity and dress is customary among the jolly group thus brought together. A dinner or evening gown is essential, and, if, as is customary, the house-party be given at a country-home, the visitor must have a short walking-skirt and walking-boots, as well as a carriage costume.

Once a member of a house-party, the rule is simple enough. Do as the others do, and enter with a will on all the entertainment provided by the host and hostess for the party.

If you make a visit of any length you

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must not fail to leave a little money for each servant who has, by her services in any capacity, contributed to your comfort. This will, of course, include the maid who has cared for the bedroom, and the waitress. By one of these servants send something to the cook, and a message of thanks for the good things which she has made and you have enjoyed. The laundress need not be inevitably remembered, unless she has done a little washing for you; still, when one considers the extra bed and table linen to be washed, it is as well to leave a half dollar for her also. The amount of such fees must be determined by the length of your purse; and must never be so large as to appear lavish and unnecessary. A dollar, if you can afford it and have made a visit of any length, will be sufficient for each maid. The coachman who drives you to the train must receive the same amount.

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After the guest has returned to her own home, her duties toward her recent hosts are not at an end until she has written what is slangily known as "the bread-and-butter letter." This is simply a note, telling of one's safe arrival at one's destination, and thanking the late hostess for the pleasant visit one has had. A few lines are all that etiquette demands, but it requires these, and decrees that they be despatched at once. To neglect to write the letter demanded by those twin sisters, Conventionality and Courtesy, is a grave breach of the etiquette of the visitor.

Hospitality as a duty has been written up from the beginning of human life. The obligations of those who, in quaint old English phrase, "guesten" with neighbors, or strangers, have had so little attention it is no wonder they are lightly considered, in comparison.

We hear much of men who play the host

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royally, and of the perfect hostess. If hospitality be reckoned among the fine arts and moral virtues, to "gwesten" aright is a saving social grace. Where ten excellent hosts are found we are fortunate if we meet one guest who knows his business and does it.

The consciousness of this neglected fact prompts us to write in connection with our cardinal virtue of giving, of what we must perforce coin a word to define as "Guestly Etiquette." We have said elsewhere that the first, and oftentimes a humiliating step, in the acquisition of all knowledge, from making a pudding to governing an empire, is to learn how not to do it. Two-thirds of the people who "gwesten" with us never get beyond the initiatory step.

The writer of this page could give from memory a list that would cover pages of foolscap, of people who called themselves

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well-bred and who were in the main, well-meaning, who have departed themselves in hospitable homes as if they were registered boarders in a hotel.

Settle within your own mind, in entering your friend's doors, that what you receive is not to be paid for in dollars and cents. The thought will deprive you at once of the right to complain or to criticize. This should be a self-evident law. It is so far, however, from being self-evident that it is violated every day and in scores of homes where refinement is supposed to regulate social usages.

Taking at random illustrations that crowd in on memories of my own experiences,—let me draw into line the distinguished clergyman who always brought his own bread to the table, informing me that my hot muffins were “rank poison to any rightly-appointed stomach”; another man as distinguished in another profession

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who summoned a chambermaid at eleven o'clock at night to drag his bed across the room that he might lie due east and west; an author who never went to bed until two o'clock in the morning, and complained sourly at breakfast time that "your servants, madam, banked up the furnace fire so early that the house got cold by midnight"; the popular musician who informed me "your piano is horribly out of tune"; the man and wife who "couldn't sleep a wink because there was a mosquito in the room"; the eminent jurist who sat out an evening in the library of my country-house with his hat on because "the room was drafty";—ah! my fellow house-mothers can match every instance of the lack of the guestly conscience by stories from their own repositories.

The guest who is told to consider himself as one of the family knows the invitation to be a figure of polite speech as

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well as he who says it knows it to be an empty form. One man I wot of sings and whistles in the halls and upon the stairs of his host's house to show how joyfully he is at home. Another stretches himself at length upon the library sofa, and smokes the cigar of peace (to himself) at all hours, an ash-cup upon the floor within easy distance. A third helps himself to his host's cigars whenever he likes without saying "by your leave." Each may fancy that he is following out the hospitable intentions of his entertainers when, in fact, he is selfishly oblivious of guestly duty and propriety.

One who has given the subject more than a passing thought might suppose it unnecessary to lay down to well-bred readers "Laws for Table Manners While Visiting." Yet, when I saw a man of excellent lineage, and a university graduate, thump his empty tumbler on the table to

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attract the attention of the waitress, and heard him a few minutes later, call out to her "Butter—please!" I wished that the study of such a manual had been included as a regular course in the college curriculum.

A true anecdote recurs to me here that may soothe national pride with the knowledge that the solecisms I have described and others that have not added to the traveled American's reputation for breeding, are not confined to our side of the ocean.

Lord and Lady B——, names familiar some years back to the students of the "high-life" columns of our papers, were at a dinner-party in New York with an acquaintance of mine who painted the scene for me. Lady B——, tasting her soup as soon as it was set down in front of her, calls to her husband at the other end of the table: "B——, my dear! Don't

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eat this soup! It is *quite filthy!* There are tomatoes in it!"

We Americans are less brutally frank than our English cousins. Yet I thought of Lady B—— last week when my vis-à-vis,—a slim, pretty, accomplished matron of thirty, or thereabouts—at an admirably-appointed family dinner, accepted a plate of soup, tasted it, laid down her spoon and did not touch it again, repeating the action with an entrée, and with the dessert of peaches and cream. She did not grimace her distaste of any one of the three articles of food, it is true, being, thus far, better-mannered than our titled vulgarian. In effect she implied the same thing by tasting of each portion and declining to eat more than the tentative mouthful.

To sum up our table of rules: Bethink yourself, from your entrance to your exit from your host's house, of the sure way

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of adding to the comfort and pleasure of those who have honored you by inviting you to sojourn under their roof-tree. If possessed of the true spirit of hospitality, they will find that pleasure in promoting yours. Learn from them and be not one whit behind them in the good work. If they propose any especial form of amusement, fall in with their plans readily and cordially. You may not enjoy a stately drive through dusty roads behind fat family horses, or a tramp over briery fields with the hostess who is addicted to berrying and botanizing—but go as if that were the exact bent of taste and desire. A dinner-party, made up of men who talk business and nothing else, and their overdressed wives, who revel in the discussion of what Mrs. Sherwood calls “The Three Dreadful D’s”—Disease, Dress and Domesticity—may typify to you the acme of boredom. Comport yourself as if you

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were in your native element and happy there. The self-discipline will be a means of grace in more ways than one.

On Sunday accompany your hosts to their place of worship with the same cheerful readiness to like what they like. You may be a High Church Episcopalian and they belong to the broadest wing of Unitarians or the straitest sect of Evangelicals. Put prejudice and personal preference behind you and find consolation in the serene conviction of guestly duty done—and done in a truly Christian spirit.

XII

THE VISITED

It has been said,—and with an unfortunate amount of truth, that the gracious, old-fashioned art of hospitality is dying out. Those who keep open house from year's end to year's end, from whose doors the latch-string floats in the breeze, ready for the fingers of any friend who will grasp it, are few.

The "entertaining" that is done now does not compensate us for the loss of what may be called the "latch-string-out" custom of the days gone by. Luncheons, teas, dinners, card-parties, receptions and the like, fill the days with engagements and hold our eyes waking until the morning hours, but this is a kind of wholesale hospitality as it were, and done by con-

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tract. Such affairs remind one ludicrously of the irreligious and historic farmer-boy who, reminiscent of his father's long-winded "grace before meat," suggested when they salted the pork for the winter that he "say grace over the whole barrel" and pay off a disagreeable obligation all at one time.

Perhaps if our hostess were frank she would acknowledge a similar desire when she sends out cards by the hundreds and fills her drawing-rooms to overflowing with guests, scores of whom care to come even less than she cares to have them. But there seems to be a credit and debit account kept, and once in so often it is incumbent on the society woman to "give something." Florists and caterers are called to her aid, and, with waiters and assistants hired for the occasion, take the work of preparation for the entertainment off my lady's hands.

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In speaking of hospitality in this chapter, we refer especially to the entertaining of a visitor for one, or many days in the home. Let us put the blame where it belongs and aver that there are reasons for the decline of hospitality in this country, and that the greatest of these is—SERVANTS! Not long ago we made a point of asking several housekeepers why they did not invite friends to visit them. Three out of four interviewed on the subject agreed that the servants were the main drawback. The fourth woman, who was in moderate circumstances, confessed that she did not want guests unless she could “entertain them handsomely.”

To obviate the first-mentioned difficulty every housekeeper should, when engaging a servant, declare boldly that she receives her friends at will, in her home, and have that fact understood from the outset of Bridget's or Gretchen's career with her.

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As to the reason given by the fourth housekeeper, it is too contemptible to be considered by a sensible woman. Our guests come to see us for ourselves, not for the beauty of our houses, or for the elegance of our manner of living. The woman whose house is clean and furnished as her means permit, who sets her table with the best that she can provide for her own dear ones, is always prepared for company. There may be times when the unlooked-for coming of a guest is an inconvenience. It should never be the cause of a moment's mortification. Only pretense, and seeming to be what one is not, need cause a sensation of shame. If a friend comes, put another plate at the table, and take him into the sanctum sanctorum—the home. With such a welcome the simplest home is dignified.

But as to the invited guest. The would-be hostess knows when she wishes to re-

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ceive her friend, and, in a cordial invitation, states the exact date upon which she has decided, giving the hour of the arrival of trains, and saying that she or some member of her family will meet the guest at the station. One who has ever arrived at a strange locality, "unmet," knows the peculiar sinking of heart caused by the neglect of this simple duty on the part of the hostess.

The letter of invitation should also state how long the visitor is expected to stay. This may be easily done by writing—"Will you come to us on the twenty-first and stay for a week?" or, "We want you to make us a fortnight's visit, coming on the fifteenth." If one can honestly add to an invitation, "We hope that you may be able to extend the time set, as we want to keep you as long as possible," it may be done. If not meant, the insincere phrase is inexcusable.

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Elaborate preparations should be avoided—preparations that weary the hostess and try the tempers of servants. The guest-chamber will be clean, sweet and dainty. No matter how competent a chambermaid is, the mistress must see for herself that sheets, pillow-slips and towels are spotless, and that there are no dusty corners in the room. If the visitor be a woman, and flowers are in season, a vase of favorite blossoms will be placed on the dressing-table. The desk or writing-table will be supplied with paper, envelops, pens, ink, and even stamps. Several interesting novels or magazines should be within reach. All these trifles add to the home-like feeling of the new arrival.

A welcome should be cordial and honest. A hostess should take time to warm her guest's heart by telling her that she is glad, genuinely glad, to have her in her home. She should also do all she can to

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make the visitor forget that she is away from her own house.

All this done, the guest should be *let alone!* We mean this, strange as it may seem. Many well-meaning hostesses annoy guests by following them up and by insisting that they shall be "doing something" all the time. This is almost as wearing and depressing as neglect would be. Each person wants to be alone a part of the time. A visitor is no exception to this rule. She has letters to write, or an interesting book she wants to read, or, if she needs the rest and change her visit should bring her, it will be luxury to her to don a wrapper and loll on the couch or bed in her room for an hour or two a day. The thought that one's hostess is noting and wondering at one's absence from the drawing-room, where one is expected to be on exhibition, is akin to torture to a nervous person.

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Provide a certain amount of entertainment for the visitor in the way of outdoor exercise (if she likes it), callers, amusements and so forth, and then (again!) in plain English, let her alone!

One must never insist that a guest remain beyond the time set for her return, if the guest declares sincerely that to remain longer is inadvisable. To speed the parting guest is an item of true hospitality. The hostess may beg her to stay when she feels that the visitor can conveniently do so, and when her manner shows that she desires to do so. But when the suggestion has been firmly and gratefully declined, the matter should be dropped. A guest who feels that she must return to her home for business, family or private reasons, is embarrassed by the insistence on the part of her entertainers that such return is unnecessary.

Of course, the visitor in one's house

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should be spared all possible expense. The porter who brings the trunk should be paid by the host, unless the guest forestalls him in his hospitable intention. Car-fares, hack-hire and such things, are paid by the members of the family visited. All these things should be done so unobtrusively as to escape, if possible, the notice of the person entertained.

No matter what happens—should there be illness and even death in the family—a hospitable person will not allow the stranger within her gates to feel that she is in the way, or her presence an inconvenience. There is no greater cruelty than that of allowing a guest in the home to feel that matters would run more smoothly were she absent. Only better breeding on the part of the visitor than is possessed by her hostess will prevent her leaving the house and returning to her home. Should sudden illness in the family