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American Etiquette and Rules of Politeness (Part One)

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Walter R. Houghton A.M

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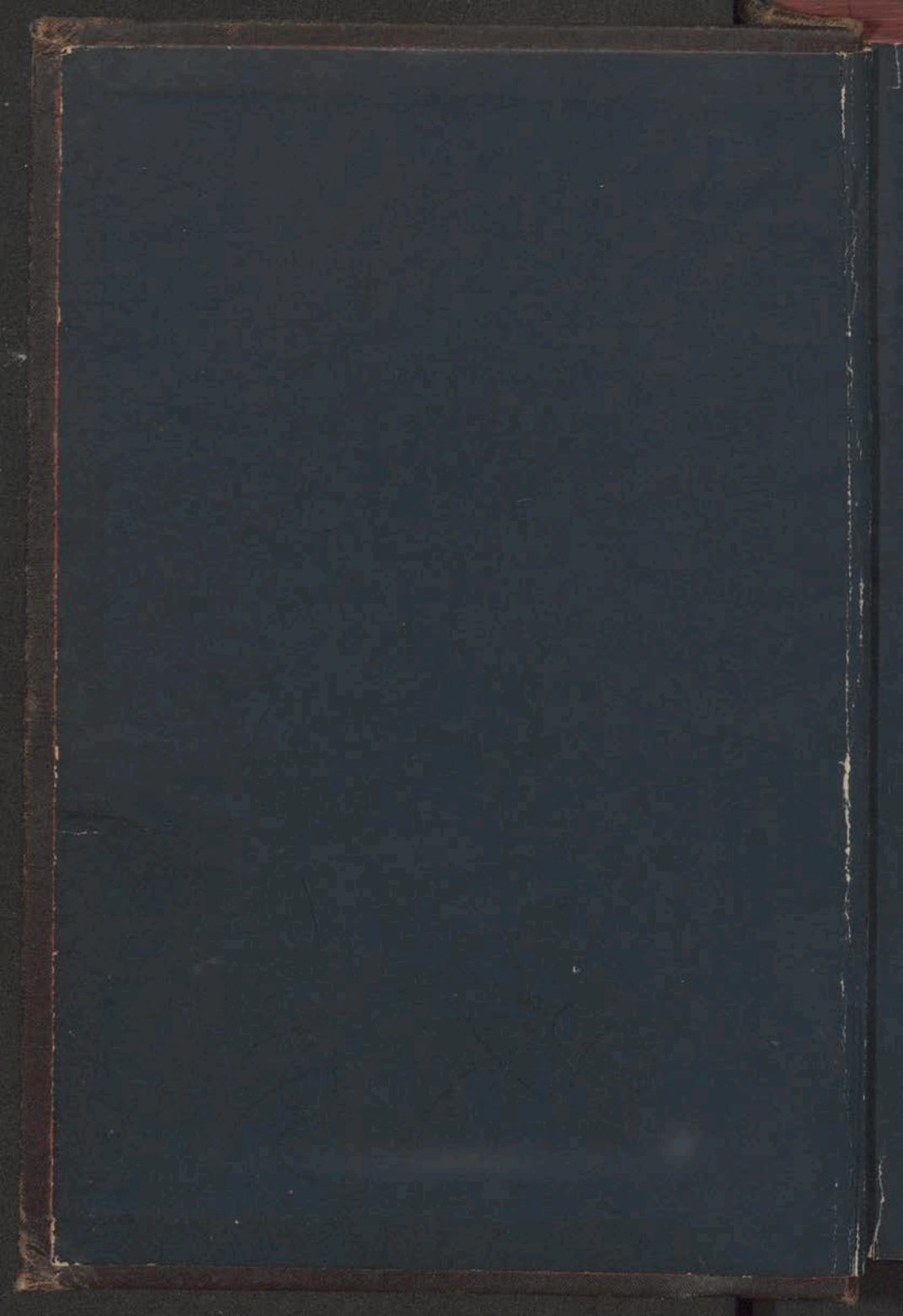
Rev. A. B. Philputt A.B., Walter R. Houghton A.M, James K. Beck A.B., Horace R. Hoffman A.B., A. E. Davis,
and Mrs. W. R. Houghton

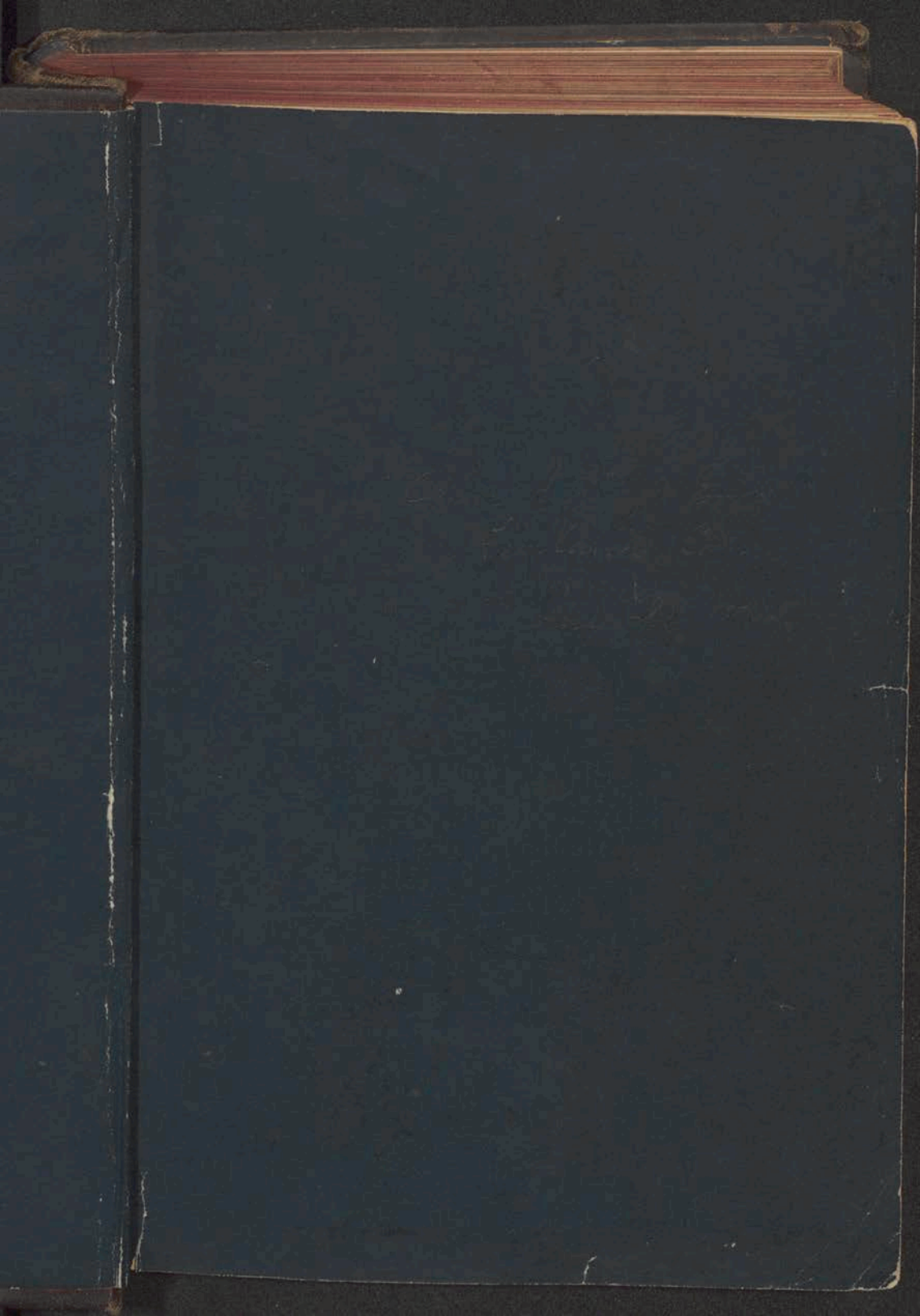
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AND
RULES OF
POLITENESS.

AMERICAN

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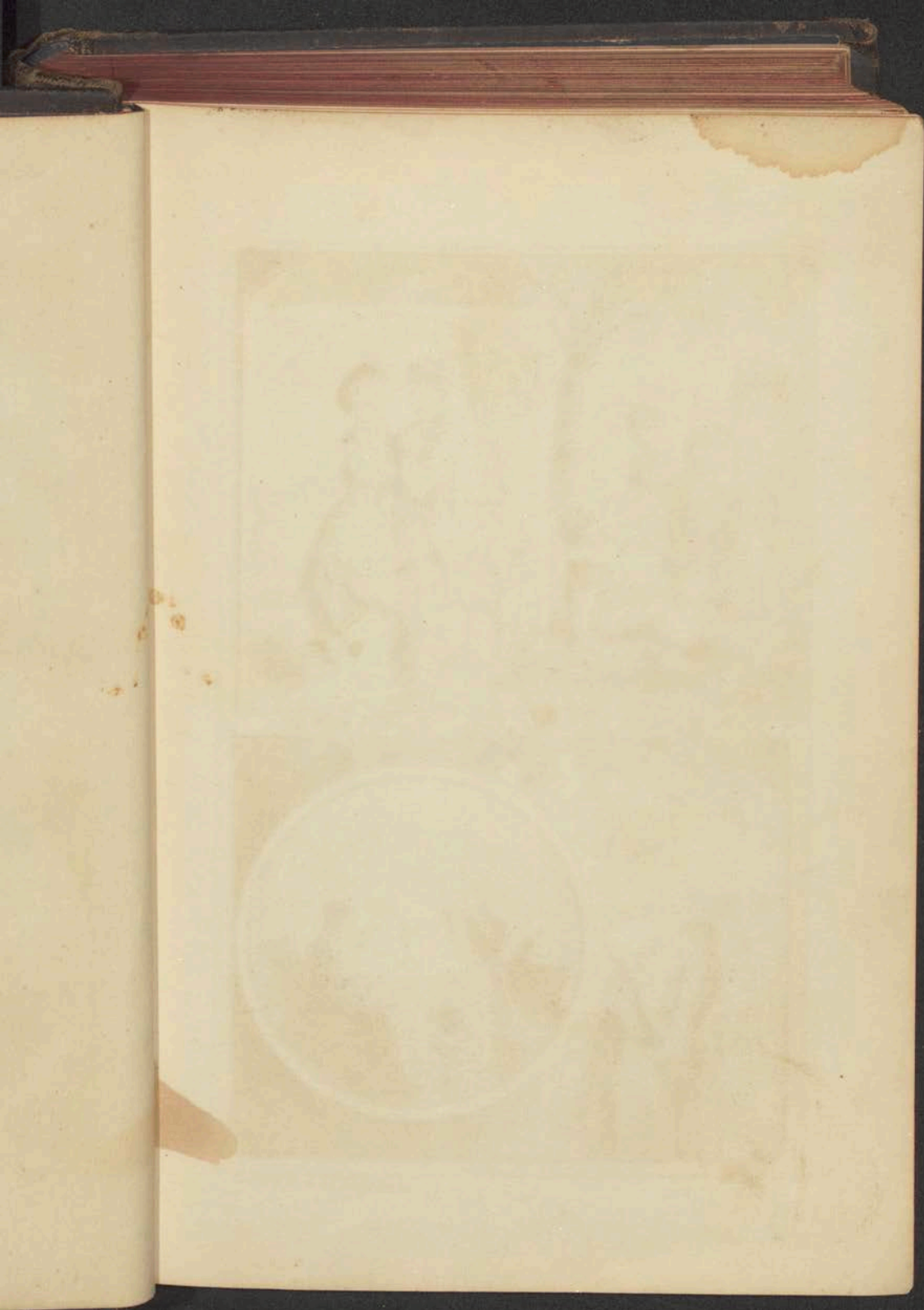
AND
RULES OF
POLITENESS.





Carrie A. Riley.
Freeland, Colorado.
May 20th 1882.







RAND, MC NALLY & CO. CHICAGO.

AMERICAN
ETIQUETTE
AND
RULES OF POLITENESS

BY

REV. A. B. PHILPUTT, A. B.

ASSISTED BY

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MRS. W. R. HOUGHTON.

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PREFACE.

THE design of this work is to furnish ample and satisfactory information on all those subjects that are embraced under the word "Etiquette," to the end that the readers may have before them the best thoughts on the topics for consideration.

The classification of the work is such that, by aid of the Table of Contents, the place where any topic or sub-topic is treated, can be found almost instantaneously.

In addition to the subject matter properly belonging to Etiquette, there is given much kindred information collated from the most reliable sources.

That the book might be prepared in the best manner, and free from the impress of one man's views, a number of writers have been selected, whose education and opportunities render them peculiarly fitted for treating the subjects on which they have written. In this way we are enabled to furnish the ladies and gentlemen of America with the most complete work on Etiquette that has yet been presented to the public.

INDIANAPOLIS, IND., January 2, 1882.

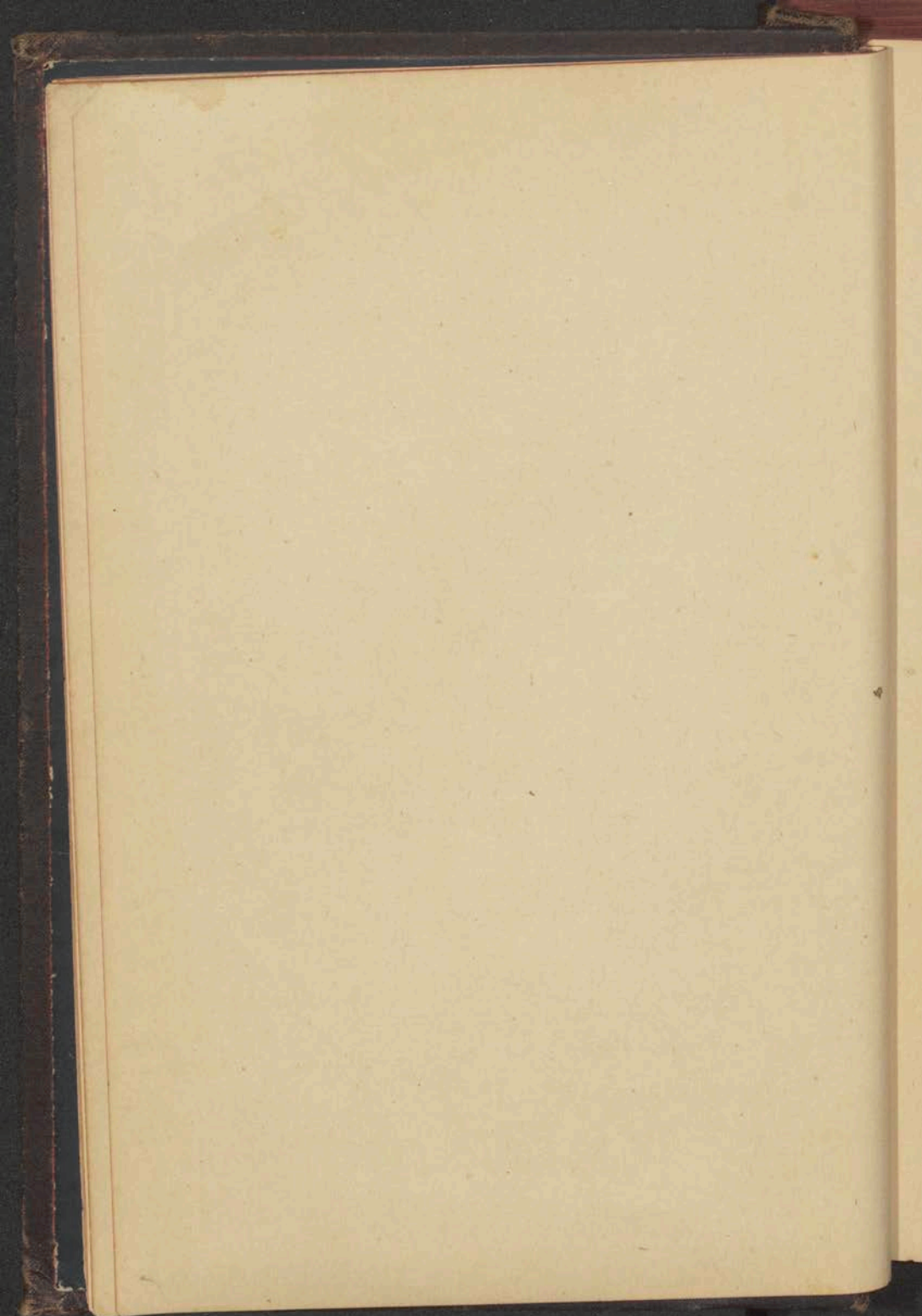


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AMERICAN ETIQUETTE.

CHAPTER I.

VALUE OF ETIQUETTE.

INTRINSIC VALUE.



To estimate the real value of etiquette, decorum, or good manners, is to measure the breadth and scope of modern civilization. That culture only is valuable which smooths the rough places, harmonizes the imperfections, and develops the pure, the good and the gentle in human character. The revenge of the savage, the roughness of the barbarous, and the rudeness of even some who claim to be civilized, are all lost in the good will and suavity of gentle manners. The efficiency and usefulness of a liberal education are dwarfed unless developed under the genial influence of proper decorum. The actual worth, then, of politeness is such as to make every one who would be refined and cultured seek to culti-

vate it to such an extent as to make it practical in all the walks of life.

EXCHANGEABLE VALUE.

“A man’s manners are his fortune,” is a saying as true as it is old, as valuable as it is true. Many commodities are exchangeable, and money is the pivot upon which they turn. This is not less true of good manners than it is of the theories of the political economist. Who will number the times fortune has smiled upon penniless men who have had a good countenance and a pleasing address at their command? Good manners are made a leading business qualification in all pursuits. Neither sex is exempt, and the best positions with the fattest salaries are always commanded by the best mannered, most courteous individuals. Then, as an avenue to wealth and position, good manners constitute a desirable acquisition.

VALUE TO SOCIETY.

What is called society would be impossible were it not for the laws and usages of etiquette. So many interests are to be served—some to be protected, others to be restrained, and still others to be allowed the privilege of growth and expansion—that all these could not be done without some acknowledged standard of action, of which all may acquire some information both on entering and while in society. The best manners are to be found in the society of *the good*, and they are only the outgrowth of what is actually essential to regulate intercourse among such people. Man can not do without society, and society can not be maintained without customs and laws; therefore

we have only to think of the mistakes, the heart-burnings and the mortifications which are the experience of the unrefined and ill-mannered, to see how valuable to society is a knowledge of the rules of decorum.

VALUE TO GENTLEMEN.

The name gentleman indicates one who is gentle, mild, even-tempered. Some are born so, and will naturally exercise these qualities in having to do with their fellows. Many have these qualities to acquire, and some, at least, have to use them as a cloak to gain admission to circles otherwise closed against them. The polished way, smooth speech and easy bearing of a complete gentleman pleasantly affect any company of persons, neither are they soon forgotten. Unconsciously we imitate them, and thus the grace of good behavior becomes an influence well worth the while of any one who would be a gentleman, to seek it.

VALUE TO LADIES.

Woman is peculiarly the organizer and refiner of elegant society. Men will seek the essential principles, but all the nicety and elegance of polished manners must and do come through woman. A woman rude and uncultured in her manners, however beautiful in person she may be, is like an uncut diamond, whose sparkle and lustre, though like that of the dog-star, are lost by the roughness of the exterior. The graceful mien and pleasing address of a cultured and refined woman make her a favorite in every company, and the radiant of a courtesy as wide and as luminous as her manners are pleasing. Worthy men strive to please and honor noble, virtuous, amiable women. So that

woman, who by her courtesy has acquired these attributes, has in her power the touch-stones which test and at the same time claim the best society among gentlemen.

VALUE TO THE RICH.

Riches are desirable, but many a one who has had money at his command has been entirely unable to find ingress to good society. The basis of etiquette does not rest upon money, neither will money buy good manners. Yet the rich seek the culture and the courtesy of good society, because of the finish and the eclat thus given to their wealth and their homes.

VALUE TO THE MIDDLE CLASSES.

In society there is a large class of persons who, without being affluent, still have sufficient of this world's goods to enable them to enjoy much of the culture and refinement which may come of education and right training in the customs of courtesy. To these the practice of good manners is especially enjoyable, because it affords them the amenities and the pleasurable things of life, without its troubles and vexations. These persons hold, too, the balance of power in social life. Their culture and their courtesy give them admission to the houses of the rich, and at the same time permit them to elevate the society of their poorer friends. The great majority of our best writers and most cultured speakers have sprung from the ranks of this class. To these, more than to any other class, are we indebted for the invention and application of those rules of conduct which serve to make social life more attractive and more desirable than it could

otherwise be. To people of this class we look for a large application and a more liberal interpretation of the Golden Rule, upon whose principles all real etiquette must rest. Then, to those who must be the adjusters of the arrogance in the rich and the self-deprecation in the poor, a correct knowledge of the usages of polite society can not but be of inestimable value.

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VALUE TO THE POOR.

It is the birthright of an American citizen to rise from the ranks of poverty to the highest gift of the people, if he but possess the ability. Whatever the circumstances, no one likes to admit his poverty. Of all things which make us most easily forget a man's poverty, the practice of good manners is most efficient. One's clothing may be naught but rags and tatters, but if he bear the impress of a gentleman he is honored and respected by all. The graceful air and self-reliant feeling which belong to a well-bred man, are the most effectual antidotes for the stings of poverty. Many a poor man, not only in this but in other lands, has found his way into the society of the best, only on the favor granted because of his manners. One may be poor, yet if he possess good manners and an amiable style in his intercourse with people, his poverty is soon lost amid the good will and friendly feeling created among his associates. Therefore let the young man or the young woman of humble circumstances take courage and set to work at once to acquire a knowledge of the laws and usages of good society.

VALUE TO VARIOUS KINDS OF BUSINESS.

Most of the laws of business are based upon the Golden Rule. One who has gained for himself a practical knowledge of this rule is fit for any business. What one of the learned professions would thrive without the aid of proper behavior in its practice? In the physician's efforts to alleviate pain and disease, how valuable to him is a knowledge of what is proper and right in his social treatment of patients. Who has not heard of a physician unsuccessful in his practice because he did not observe good manners? Every successful lawyer soon discovers the benefit of good breeding in his dealings with his clients. Who has not heard it asked about a minister, "Are his social qualities good?"—meaning nothing more nor less than an estimate of a pastor's ability to exercise good manners and genial behavior among his people. Such knowledge is equally useful to the teacher, who must in turn shape the manners of his pupils. Where do we find more agreeable or more polite men, women and boys, than in the clerks, sales-women and cash-boys of the large mercantile establishments of our cities and towns? Every business is pervaded, more or less, by the influence of good behavior and gentle manners. Hence, who can venture to undertake any business except he first acquaint himself with what is right as to his manners and conduct?

VALUE TO CHURCHES.

As disciples of the great Master we would naturally expect the best manners to be found among Christians. This as a rule is true, and as a result these teachings

are practiced to a greater or less extent in all places of worship. Besides this, various classes of persons collect in our churches. This calls for some plan of action and mode of intercourse which shall cause the least trouble and the easiest and most harmonious action among all interested. The minister has his rule of action, and so have the pews. Churches ought not to be places to which people go to see and be seen. Therefore a respectful and reverent manner is necessary to worship properly in any church. Quiet, and attention to proper behavior in church, are always marks of good breeding, and they are valuable in helping to make the services and the teachings of the sanctuary useful and beneficial to all engaged in them.

VALUE TO GOVERNMENTS AND NATIONS.

France has long been considered the politest nation of the modern world. Greece held sway in this particular among the ancients. The two nations have stood foremost during their respective ages. The culture of Athens, the grace and gayety of Paris, have long been proverbial. The "free and easy" manners of America, as compared with the stiffness and severe propriety of England, strike a balance in favor of the Republic. French influence, language and manners have long moved the courts of the continent. French diplomacy only gave way to the energy and persistence of the Prussian Bismarck. Here we are confronted by the code of manners which governments have found it necessary to institute. Not even Republican America is exempt from this necessity. Washington etiquette stands side by side with that of the Court of

St. James and St. Cloud. The decorum of a capital must necessarily influence the conduct of all officials belonging to the government. Without this formality and system the dignity and self-respect of a nation could not be preserved. As it is, the weakest nation claims recognition and honor at the hands of the strongest; and the mildest government as thoroughly influences the diplomacy and courtesy of the world as does the most severe. So thoroughly does the observance of propriety and etiquette pervade the actions of governments, that the Golden Rule is more thoroughly observed among nations than it is among individuals.

SUMMARY.

Good manners are great helps in the work of life. From individuals to governments, from nations to communities, their value is seen and appreciated. Politeness in the hourly intercourse of life pours oil upon the troubles and vexations of business, and smooths away most of the rudeness that otherwise might jar upon our nerves. "In honor preferring one another," is the great secret of good manners. An Indian Chief, at an official interview with President Jackson, was as graceful as Henry Clay. He was asked, "How is it that you are so graceful, never having studied etiquette?" "Ah," said the Chief, "I have no mad in me now." So it is with us all. With the good will of the Master in the heart, the practice of the rules of good breeding is easy. Study, observation, experiment, will make any one master of this great accomplishment.

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CHAPTER II.

POLITENESS AND GOOD MANNERS.



IT will be accepted as a truism, that the heart should be educated as well as the mind and body. Good behavior, a pleasing carriage, civility, decent and respectful deportment, are the products of an educated heart. The cultivation of these traits, called, in a word, *good manners*, is a very important part in the education of every person of whatever call or rank in life. It may not be possible for every one to cultivate and expand the powers of his mind, but it is possible and requisite for every one who would associate with his fellow men, to learn and practice pleasing, affable manners. We believe it is as much a duty

to be genteel, courteous, gentlemanly or lady like, as it is to be honest or truthful. So it is as essential that our children and young people should be carefully instructed in the principles of good manners, as it is that they should be developed intellectually, or encouraged to become intelligent, to improve. A graceful bearing and pleasing ways are not picked up in a day; they are not assumed and thrown aside as occasion may demand, but come to us as the result of careful attention and long practice. Man has been made a social being. Whether he wishes it or not, he can not very well help associating with his fellow men. In these associations he may be agreeable, pleasant and amiable, or he may be disagreeable, rough, vulgar and unbearable. That ease and gracefulness of manner, arising from a desire to please others, giving careful attention to the wants of others, which make one pleasing, attractive and sometimes even lovable, may properly be termed

POLITENESS.

The importance of being polite can not be overstated. Of all social acquirements of the present day it stands first. To have a place in good society, to be respectable or respected, to be a gentleman or a lady, one must be polite. Taking for granted, as we ought, the importance of this attribute of excellence, let us ask ourselves what true politeness implies. Politeness is a virtue. Like character, it has a great deal to do with what a man *is*. If it does not rank with the virtues of truth, honesty and love for fellow men, it is the outgrowth of them, and at the same time the index to them. True politeness is a heart product. If a man be truthful, honest,

forbearing and unselfish—in short, full of love for his fellow men, he will be polite. The rules of etiquette which he observes are a mere outward expression, a form assumed by that politeness. So it can be truly said that goodness is the parent of politeness, as badness is the parent of vulgarity; for bad temper is vulgar; selfishness is vulgar; greediness, prevarication, lying and dishonesty are vulgar—in short, *vice* is vulgar. Seeing, then, that true politeness is more important than simple, outward acts, that it is deeper than surface work, more lasting than the impression of temporary behavior, more like character than reputation, how important is the cultivation of politeness, or

HOME MANNERS.

All education begins at home. The *home* is the most powerful and really the most effective institution on earth for training the rising generation. Home influence is the truest character moulder; and if continued from infancy through early childhood to manhood, it will shape the moral and intellectual man or woman in spite of all outside directive power. For this influence is early, coming with the first possibilities of man, and therefore most impressive; it is constant, continuing through all the formative period of life. The child who never learns anything at home will never know much, whether in science, morals or religion. Here he forms his habits—either habits of idleness, ignorance and vice, or habits of industry, intelligence and virtue—and as the twig is bent the tree will grow. Then “good manners, like charity, must begin at home.” As parents teach their children truth, honesty, love, let them teach their outward forms

in acts of unselfishness and kindness, *i. e.*, politeness. Let our children be trained in an atmosphere of gentleness and kindness from the nursery upwards; let them grow up in a home where a rude gesture or an ill-tempered word are alike unknown; where between father and mother, master and servant, mistress and maid, friend and friend, parent and child, prevails the law of truth, of kindness, of consideration for others, and they will carry into the world naught of coarseness, of untruthfulness, or of vulgarity of any kind. Parents should be what they wish their children to be. In no place does the observance of the rules of good manners bear more gratifying results than in the home circle, where, stripped of their mere formality, tempered with love, and fostered by all kindly impulses, they improve the character and bear their choicest fruits. "Train up a child in the way he should go, and when he is old he will not depart from it," is a rule of wisdom which works well in this as in all other departments of life. While there is such a thing as native politeness, while a child may naturally know to do certain things and to refrain from doing certain things, yet, in the main, acts of politeness are the result of training, of education, of *good breeding*.

OCCASIONS FOR POLITENESS.

Politeness is not like a robe of state, to be worn only on special and great occasions. It is like kindness of heart,—a permanent quality. A mean, coarse and vulgar man may know and observe all the rules of etiquette; he may *assume* politeness at certain times; but in many little ways, of which there are a thousand, he will display his character, he will show that he is

not capable of being truly polite. The truly polite man, acting from a high sense of right and wrong, is the same, in his intercourse with men, at all times, in all places, with all persons, under all circumstances. This quality of the heart is not confined to a district or to a class; it does not belong only to the rich, the courtly, or those in high estate; but being only "real kindness kindly expressed," it may be met with in the hut of the Arab, in the lowly hovel of the freedman, in the poor cottage of the peasant. No person can be so insignificant or mean that politeness can be dispensed with toward him. No circumstance however unimportant, no observance however minute, can be passed by as trivial if they tend to spare the feelings of others. If we see a person in embarrassment or under trial, politeness will lead us into sympathy with him. The universal

RULE OF POLITENESS

is the great rule of morals: "Do unto others as you would have others do unto you." Every unfeeling and unkind act is rude and impolite.

THE TRUE GENTLEMAN

will never forget that if he is bound to exercise courtesy and kindness in his intercourse with the world, he is doubly bound to do so in his intercourse with those who depend upon him for advice, protection and example. However high his station he does not bear an air of condescension or pride, and the humblest man feels instantly at ease in his presence; he is respectful and patient, distinguished above all things for his quick and active sympathy, his unwilling-

ness to cause pain, his readiness to speak a pleasant word to relieve embarrassment. He is frank and cordial in his bearing toward others, and by his graceful and pleasing speech and manners he wins the respect and admiration of all with whom he comes in contact.

THE TRUE GENTLEWOMAN

will show as much courtesy, and observe all the little details of politeness as unflinchingly toward her parents, husband and family, or even toward her own domestics, as toward the most distinguished stranger. She is amiable. *General amiability* has been given as another term for politeness. An amiable person is one who is pleasing, attractive, friendly and lovable; and we consider it inconsistent to think of an amiable person being impolite.

Such, we think, are some of the truths concerning this law of manners called *politeness*.

LITTLE THINGS.

A great many people who wish to be regarded as well-mannered, pass by many slight acts of courtesy as trifles. The petty incivility or slight rudeness or neglect, arising from thoughtlessness or lack of foresight, should be carefully guarded against.

A person is judged as much by his little acts as by more important ones; little acts may render him disagreeable or offensive. As little grains of sand make up the shore, so little acts make up the great aggregate of human intercourse. A pleasant smile, a kind word or look, little acts of good humor—and with these we can afford to be generous as the sun—are as welcome in any place and at all times as a wise discourse in con-

versation, sallies of wit or refinements of understanding. It is only by attention to little things that we can become mannerly. A great many rules of etiquette are made to cover these trifles. It is not our purpose in this chapter to lay down specific rules for our conduct in society; that is done fully elsewhere. But while on the topic of little things, we regard it in place to suggest a few things which, though little in themselves, and, we regret to say, quite common, are yet regarded by all persons of refinement as acts showing a lamentable lack of good breeding. We may truly say that it has always been regarded as unequivocally vulgar to yawn in the presence of others, to beat time, to hum or whistle, to lounge, to lean against the wall, to put your feet on a chair, or to do anything which shows indifference, selfishness or disrespect. Snuffing, spitting, hawking, scratching the head, gulping, picking the teeth, and blowing the nose, should be avoided in society. It has often been observed that the lady who sits cross-legged or side-ways on a chair, who twirls her trinkets or picks at anything, or a man who sits across his chair, bites his nails, or nurses his leg, manifest an unmistakable want of good breeding. A well-bred person never elbows his way in a crowd, nor forces himself, at concerts and lectures, into a seat which is already full. All these may be little things, but they must be closely observed if we would be regarded as persons of good manners.

ADVANTAGES OF GOOD MANNERS.

It does not matter in what work in life a man may be engaged, his chances for success are greatly increased by the cultivation and practice of good

manners. The lawyer at the bar wins his jury oftentimes by his manner; the physician inspires confidence in his patients greatly by his manner; the orator convinces by his delivery; the politician who would be popular among the masses, and cultivate their good will, prizes highly the tact of pleasing by his manner; the business man can have no better paying investment than the accustomed exercise of attractive and pleasing manners; the minister in the pulpit may demand the attention of his hearers, showing them that he has something to say, and knows how to say it, by his manner. Thus, in all departments of activity pleasing manners will prove an inestimable advantage. "Good manners" can not be made a narrow or technical term. Consisting, as they do, in a constant maintenance of self-respect, along with attention and respect to others; in correct language, gentle tones of voice, ease and quietness in movement and action, who can estimate their importance in *social intercourse*? Says an eminent writer on etiquette: "The knowledge of what *is* done and what is *not* done by persons of refinement and cultivation, gives to its possessor the consciousness of feeling thoroughly at ease in whatever sphere he may happen to move, and causes him to be considered well-bred by all with whom he may come in contact. In conversation, good manners restrain the vehemence of personal or party feelings, and promote that versatility which enables persons to converse readily with strangers, and take a passing interest in any subject that may be addressed to them. To listen with patience, however prosy our entertainer may be; to smile at the thrice-told jest; to yield the best seat or the choicest dish, or the most amusing

volume, are acts, not of mere civility, but of kindness or unselfishness, and such are among the requirements of good breeding. The essence of good manners is unselfishness; its animating spirit is forbearance." A person whose nature is inclined to such kindness of manners, and who has had that nature supplemented by such breeding, reaches to the eminence of the gentleman or gentlewoman, and that is the highest attainment of success.

OUR MANNERS SHOW WHAT WE ARE.

It is said that the *way* anything is done is that which stamps life and character on every action. It has come to be almost a trite expression, that the manner in which a person does or says a thing is a truer index to his character than what he does or says. All rules have their exceptions, and there may be exceptions to this. It is possible that a man may hide a bad heart under a well-mannered exterior; a deed prompted by vanity, pride or selfishness may possibly be made to assume the manner of virtue; it may be within the bounds of possibility, yet hard to conceive of, that a kind, refined and cultured heart may be found in one whose outward manners are rough and uncouth. If there be such exceptions they are extremely rare. The intelligence of the eye, the motion of the hand and body, the involuntary look of the countenance, can not be incessantly guarded that we may appear to be what we are not. A man may perform an act which is in itself commendable; he may be liberal in his donations, broad and charitable in his conduct, but if his motive is bad—and from his motive he must be judged—his manner

of acting is almost sure to betray it. We think it may be said to be a truth beyond exception, that a heart of refinement will find expression in refined and gentle manners.



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CHAPTER III.

SOCIAL INTERCOURSE.



MAN is a social being. By coming in contact with his fellows he is made conscious of his individuality; he is apprised, at the same time, of his dependence upon others. This mingling with society affords him the greatest possible opportunity for culture. Why is it that some distance others so far in their social qualities? Why is it that some can move actively in all the relations of life—have to do with all classes of people, and find in it their highest enjoyment, while others are only at peace with those they do not know? The secret is in personal qualities and qualifications. To get along with people, and make your presence and society desirable, requires some effort and some culti-

vation. There are people who can not be cultivated—people on whom kind words and good manners make no impression—swainish, morose people, who must be kept down and quieted as you would those who are a little tipsy. No one has a right to impose himself or herself upon others, who is incapable of enhancing the pleasure of social intercourse or receiving substantial enjoyment from it himself. It is the duty of every one to qualify himself for society. If society is to become highly civil and refined, each person must contribute to make it so. Good meaning, good sense, good action, lovely behavior, becoming modesty, and a persistent preference for others—these are some of the qualities that fit us for enjoyable and profitable companionship.

CIVILITY.

Civility, or good behavior, is the very first sign of force—civility, and not performance, or talent, or much less wealth. It is as natural to a refined person as perfume is to the flower. No one can put it on as he would a Sunday coat to appear before his betters in. There is nothing more awkward or ludicrous than to see a young man or woman trying to *AFFECT* civility. One is not truly civil as long as it requires an effort to be so. It is a part of our personal culture. We must be civil in feeling before we can be so in manners. How often we are made to blush at the outcropping rudeness of some boorish fellow, whose vulgarity can no longer contain itself! "Out of the abundance of the heart the mouth speaketh." In business as in social life we must never forget to pay due deference to the feelings of others. The man who

never gives cause for offense is the true man. People do not want to be bored with the uncivil and discourteous. Their respect for such persons may prevent them from banishing them entirely from their society, but they are always unwelcome. Make it a matter of conscience with yourself to be civil—not only in outward appearance, but cultivate kind feelings toward all. If others have faults or make mistakes, do not annoy them with the fact. If those who have an interest in you should tell you your faults, be thankful for it. Never think the less of another because he tries to make you a better man. Be approachable in your disposition. The civil man is one whose heart is ever open, one who loves the communion of his fellow man, one whose presence is soothing, and whose conversation is edifying.

EDUCATION.

“What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint and the hero—the wise, the good and the great man—very often lie hid and concealed in a plebeian, which a proper education might have disinterred and brought to light.”—*Addison*. Education not only polishes but gives substantial form and shape to our mental and moral powers. The school is not the only means of education, but it is a very important one. So-called “book learning” has come to be a necessity to a successful and happy career. Education is too often regarded as only necessary for the professional man. This is a great mistake. The farmer and the business man should be educated. In his love for knowledge and familiarity with books a man may find his happi-

ness and usefulness increased a hundred fold. Education is a means of culture; by it each one may contribute to the elevation of society. It softens the manners, refines the tastes, and fills the soul with nobler purposes and higher aspirations. In proportion as man is educated, the spiritual predominates over the animal nature. Get the best education your means and circumstances will permit, for by it you may become a better citizen, a better companion and a better counselor.

INFORMATION.

One may be educated in the narrow sense of the term and still have little information of current and past events. You owe it to yourself and to those with whom you mingle to be as well informed as possible. Read books of history, travel, poetry and romance. Read the newspaper; cultivate an interest in the affairs of men. Know how things are going in the State, the nation and the world. Every one loves to hear the well-informed man talk. He always profits us. A man of information is at ease in any society. Be able to converse intelligently on all matters of public interest. There is no embarrassment like that which comes from conscious ignorance of things we ought to know. Get an education if possible, but by all means get information.

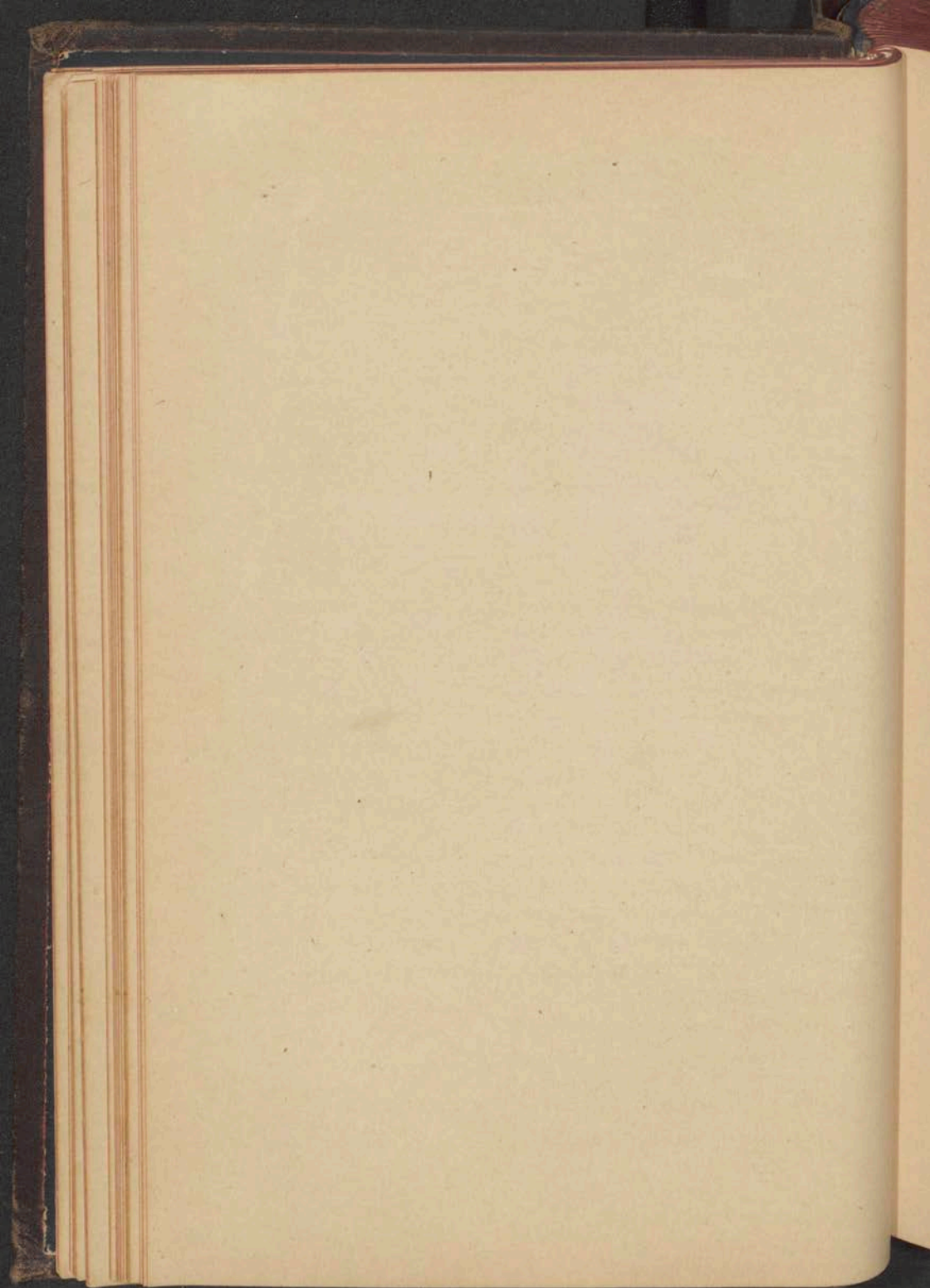
CHARACTER.

“Character is the diamond that scratches every other stone.”—*Bartol*. Character is human nature in its best form. It is moral order embodied in the individual. Men of character are not only the conscience

of society, but in every well-governed State they are its best motive power, for it is moral qualities in the main which rule the world. There are some things with which good character is incompatible: bad associates, vicious and sensational literature, and the gratification of evil passions. He or she whose life is marked by any one or all of these evils will never have the priceless treasure of a good character. Yearn after purity of heart and life. Fear sin as you would the sting of an adder.

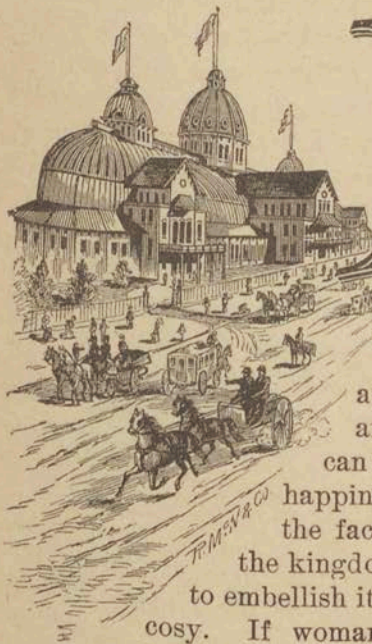
DIFFERENCES IN SOCIAL INTERCOURSE.

When you are compelled to differ from others you should be controlled by reason and moderation. If in a heated discussion one shows a disposition to unfairness or a bad temper, it is indicative of coarseness and the lack of refinement. We should accord those who differ from us the same respect that we demand from them for ourselves. A man should always be honest in his convictions and in the proper way not hesitate to express them, but he should never fly into a passion because others do not agree with him. Remember in the heat of discussion never to cast personal reflections upon your antagonist, nor say anything with the purpose of arousing angry feelings. Be ready to learn from others, and to confess your error when you plainly see it.



CHAPTER IV.

HOME, AND HOME ETIQUETTE.



HOME may be the brightest place on earth, or it may be the gloomiest. To make it the grandest of all institutions — to make it the one place ever dear to the heart, should be the ambition alike of parents and children. While all can contribute to its joy and happiness, there is no concealing the fact that it is pre-eminently the kingdom of woman. It is hers to embellish it, to make it tasteful and cosy. If woman rules and directs this little kingdom to the comfort and blessedness of her family, she has done what God intended in giving her to be the “help-meet” of man.

HAVE A HOME TO YOURSELF.

Many young married couples, not realizing the pleasure of living to themselves, often go to boarding,

or are content to share a house with some one else—perhaps a stranger. Married life does not yield up its secret of joy and comfort under such circumstances. Do not board if you can help it—and by all means avoid the greater risk of sharing your roof with others—

“And a mighty little cottage one family will do,
But I have never seen one yet that’s big enough for two.”

Most young people start in the world with limited means, which is nothing at all to be deplored. Rent or buy a little home, and have it all to yourself; do not envy those who dwell in mansions; the happiness of this world is found mostly in cottages. We’ll suppose a couple at the threshold of married life—wedding and reception all over, and they are now ready to begin home life. What shall it be? A home of disorder, of bad manners and worse tempers? Or shall it be a home of order, of refinement, of politeness, and of love? This question should come home to every husband and wife at the very beginning of their new career.

COMPANIONSHIP OF HUSBAND AND WIFE.

Husband and wife should remember that they have taken each other “for better or for worse.” Their companionship is to end only with death; hence they should see to it that their affection as lovers ripens into a permanent devotion. They can not become congenial companions without some effort to be such. If one should have tastes and inclinations to which the other is averse, they should not be obtruded. In matters where conscientious conviction is not involved, each should willingly yield to the other. One thing is

indispensable to the happiness of married life, and that is, confidence in each other. The faith which has been plighted at the altar is considered so sacred that once broken it can hardly be repaired again. Each must make allowance for the other's weaknesses. Be ready to give and willing to receive corrections from each other. Let criticisms never be made in a fault-finding way, however. Show a lively appreciation for the attentions and favors received from each other, and thus cultivate the love of making personal sacrifices. The husband should consider his wife entitled to know all about his business plans, and he should make her his counselor in all new undertakings. If the wife is not worthy to be the "confidant" of her husband, she is not fit to be his wife. Whatever faults each may see in the other should not be paraded before others. Any little difficulty or misunderstanding should be settled without the intervention of a third party. Bad temper should be suppressed and angry words withheld. One word spoken in haste may inflict a wound in the heart of your companion which will require months or years to heal over.

POLITENESS AT HOME.

Politeness is a habit. He who would be truly polite in society must render politeness habitual at home. Why is not politeness as good for home as for other society? Many seem to think that gentleness and civility are only necessary in society other than the family. They take extra pains to be polite in company because it contributes to the enjoyment of all, and relieves the occasion of friction. Why will it not do the same at home? How pleasant that home where

rudeness is unknown, and all are civil and polite! One should be governed by the laws of politeness toward all the members of one's family no less than in the intercourse of general society. There is, in addition, a tenderness and respect among the members of the home circle which can not be felt toward a common acquaintance. First of all, the father should receive a degree of deference which is given to no other. His opinions should be received with great respect, and his advice with gratitude and attention. His weaknesses, if perceived, should be concealed more carefully than your own. His comfort and convenience should be studied on every occasion. The mother may be treated with more freedom, but certainly with more tenderness. Happy is the mother to whom her children render the unreserved homage of the heart. Relations claim a preference over common acquaintances, if they are worthy. Always treat them with the respect due them. In conversation at the fireside and at table, such subjects should be chosen as have some interest to the wife or children, or both. Endeavor to render your meals social as well as physical repasts. But never engage in defaming the character of any one, or holding up the faults of your neighbors before your children. Some children are raised to hear other people talked about until they think there is nobody virtuous or honest. Hold up the virtues of others, and not their vices.

GOOD MANNERS AT HOME.

Hans Andersen's story of the cobweb cloth, woven so fine that it was invisible—woven for the king's garment—must mean manners, which do really form a

princely clothing for our natures. "Manners are stronger than laws." Good manners and good morals go together—they are firm allies. To refined persons there is nothing so repulsive as bad manners; they not only see them, but *feel* them. It hurts a lady or gentleman of taste to see the common rules of etiquette violated.

CORRECT TASTE.

There are no purely good manners in the absence of correct tastes. It is important from the earliest childhood to begin the formation of pure tastes. A correct taste is more properly the result of a general moral and intellectual culture than of any direct rules of discipline. It is a matter of feeling. It rests upon a few broad principles; and when these are interwoven with the character the desired end will be attained. It is easy to graft good manners onto good tastes. Manners must be practiced at home, at your own table, your own drawing-room and parlor. Like politeness, of which they are really a part, they must be habitual. The children should be taught to act at home just as the most sensitive parent would have them act at the house of a friend. Manners are awkward things unless they are natural. They are unnatural if we are conscious of them, and especially if they cost us some effort.

VALUE OF MANNERS.

We should not think of good manners as something fostered solely to carry with us when we go visiting. They have a permanent value in themselves. Home life is where, most of all, they are needed. Manners

tend to preserve mutual respect between brothers and sisters and parents and children. As we naturally despise ill manners, so those who bear them become the object of our contempt. Good manners preserve us from too great familiarity on the one hand, and too great reserve on the other. By them we are able to hold others at a distance, and at the same time win their esteem. Make the family life a model of courtesy and good manners, and the sons and daughters, when they go out into the world, will be in no danger of attracting the ill-bred and vicious.



CHAPTER V.

CULTURE AT HOME.



HOME is the fountain of life. If our character could be resolved into its elements, and these traced to their beginnings, the lines would all run back to home influence. There begin our earliest and best recollections.

“The mother’s heart is the child’s first school-room.” The influence of home extends beyond the fireside and familiar walls, even to the third and fourth generations. Be, therefore, what you wish your children to be.

THE MOTHER’S INFLUENCE.

Upon the mother devolves the duty of planting in the hearts of her children those seeds of love and virtue which shall develop useful and happy lives. There are no words to express the relation of a mother to her children. Indeed, it is more than a relation; they are the same bone and the same flesh. The mother’s supremest delight is in her children. They are the objects of her care and love. She cares not for the outward world, and is, in fact, alienated from it. Wealth may come to them, great honors may be heaped upon them, but she never thinks of them

other than as her children. The exclamation of President Garfield's mother, upon hearing the news of her son's assassination, was, "O! how could they kill my baby!" Through all the years and conflicts of his life—in all the high positions he had occupied up to the highest in the gift of the nation—he was never anything else to her than her "baby." This is the mother's instinct. She is constantly thrilled with the passion for her children. Let the mother, then, never forget that while she is training children she is rearing men and women. A mother's love and prayers and tears are seldom lost on even the most wayward child.

HONESTY.

"Persons lightly dipped, not grained, in generous honesty, are but pale in goodness."—*Sir T. Browne*. Home culture pertains to all qualities of mind and heart that go to make up character. There is no part of child-training that should be wholly entrusted to others—and certainly no part of moral training. One of the first things children learn to do is to tell stories. This is generally the first offense. When they are very small, parents think it so "cute" to see them playing little pranks, and encourage them in it. Out of this encouragement comes the disposition to play bigger pranks when older. Your children will be honest with you, if you are strictly honest with them. Honesty will beget moral courage. Set your children the example of being true to conviction—of being conscientious in all things. If you have succeeded in training a child to be conscientious you have succeeded in everything.

INDUSTRY.

Industry is a virtue; idleness is a vice. Industry sharpens the faculties of the mind and strengthens the sinews of the body, while indolence corrodes and weakens them. If the child is not industrious he soon becomes discontented, envious, jealous, and even vicious. "An idle brain is the devil's work-shop." In this busy world there is no room for idle men or women. They are dead weights on society. The industrious man is the happy man. He feels that he is doing something by his industry for society—at least, he is paying his own way through the world. Parents should encourage labor, in some useful form, as a duty. If you give your children money for any purpose, teach them to make some return for it—to engage in some extra work about the house or farm or office. Make them feel that they must earn their enjoyment. Industry is a security against shiftlessness and a lavish use of money. There is no virtue like that of industry. In the language of Addison, "Mankind are more indebted to industry than ingenuity; the gods set up their favors at a price, and industry is the purchaser."

SELF-RESPECT.

There are many ugly qualities which the children, through the negligence of the mother, easily attach to themselves. Among these are malice, avarice, self-esteem, lack of neatness, and a disregard for the convenience and welfare of others. There is one feeling, however, which, if early and strongly inculcated, will prove a safeguard against these and many other evils,

and that is, the feeling of self-respect. One great reason for the absence of this feeling in children is, that parents and grown people do not show to them that respect they deserve. When you hear a father speaking to his children, calling them "chap," "brats," or "young 'uns," you may be sure there will be a lack of self-respect on the part of the children. Call children by their right names, speak to them in an affectionate way, make them feel that you are counting on them for something, and they will then think something of themselves. Self-respect is one of the necessary conditions of a true manhood. It saves one from engaging in the thousand little dishonorable things that defile the character and blast the reputation. The mother having once made her children conscious that they are somebody—the object, at least, of a mother's love and a mother's prayers—it will serve as a shield to them in a thousand temptations.

QUARRELING AND COMPLAINING.

"The oil of civility is required to make the wheels of domestic life run smoothly." The habit of quarreling and complaining, so often seen in the home circle, greatly mars the enjoyment of home life. These little annoyances occurring every day and every hour really make life a burden. Give your children no just cause for complaint. Feed them well, clothe them well, and indulge them in such social enjoyments as are innocent and elevating. Teach them the beauty of peace and contentment, and be sure you set them the example yourself. Never let them hear anything but kind words, and they will be very apt to catch the spirit of a peaceful and quiet life. Constant fault-finding,

misrepresentation of motives, suspicions of evil where no evil exists, will work the complete destruction of peace and quiet in your home.

"IN HONOR PREFERRING ONE ANOTHER."

This suggestion, made by an apostle to Christian people, is a good motto in the family. One of the greatest disciplines of human life is that which teaches us to yield our will to others. It is hard to do, even in the trifling things of every-day life. We should not be taught to yield, of course, where principle is concerned; but in the thousand little troubles at home between children, and even between parents, there is nothing more involved usually than a mere notion or fancy. Now cultivate the grace of giving in or yielding to the wishes of others. If you show no disposition to stubbornness, those who are with you will refrain from doing so too. Thus the path of every-day life is freed from jars and discord, and home is made pleasant and peaceful. This discipline will be of inestimable value in after life, for if we get through life successfully we must, sooner or later, learn to yield.

OBEDIENCE.

The government of the family should rest upon love rather than fear. The only true obedience is that which is inspired by love. The child that is whipped, or coerced under fears of brutal punishment, will one day become either desperate or cowed. The rod should not be spared altogether, but it should seldom be resorted to. Many of the largest and most obedient families have been raised without the rod. Obedience you must have; if this is lacking, everything else will

go wrong ; your instructions and counsels will prove ineffectual. Nothing has a greater tendency to bring a curse upon a family than the insubordination and disobedience of children. The ungoverned child will be the law-breaking man. Obedience to authority is one of the first laws of all government and social order. That parent who turns out upon society an ungoverned and disobedient son or daughter, inflicts a public injury upon it. A great part of the lawlessness which furnishes our jails and penitentiaries with occupants, is due to bad home discipline.

READING.

“The love of reading enables a man to exchange the wearisome hours of life which come to every one, for hours of delight.”—*Montesquieu*. Cultivate the desire of your children for reading. First be a reader yourself, if possible ; this will enable you to advise and direct the tastes of your children in this direction. Reading is not only valuable for the information it gives, but, what is of more value to the young, it redeems the hours from idleness and mischief. The habit of reading will keep your son in off the street at night, or from running over the country on idle days, in search of companions to help him kill time. It will turn the tastes of your daughter from the ball-room, and fit her for more cultivated society.

LITERATURE.

What sort of reading matter shall come into the family ? This question ought to be settled before the tastes of the young readers become perverted, and they relish only that which is impure. If you allow

sensational and vicious papers to be read in the family, the young minds suck up the poison from them, just as the capillaries of the skin do the poison applied to their mouths. It is interesting, and at the same time disheartening, to stand by a news-dealer's counter on a Saturday evening and see how many young from the shops, offices and other places of employment, as well as street boys and loafers, come in to buy such papers as the *Saturday Night* and *Police Gazette*. How these might all be elevated and profited by reading a better kind of literature! But no, their tastes demand such stuff as this, and they will have no other. So Sunday is spent filling the mind with a poison that will, sooner or later, work a permanent injury to the mental and moral character. There is plenty of good reading matter, and it is very cheap. There is no reason why every family should not take a good paper or two—say a religious paper and a newspaper. It is certainly far better to have your children interested in what the world is doing, and what is happening every day in various parts of the earth, than in what is purely romantic and unreal. Another grade of literature is becoming very prominent now, and that is periodicals—magazines that come once a month or once a quarter. These furnish very valuable reading for those old enough to appreciate them. Literature is cheap. Every family can supply itself with good reading in abundance. Keep your tables supplied with that which is interesting and profitable. You may always look with hope on a family of young people that love to read good literature.

BOOKS.

“Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as the latter.”—*Hood*. Books are as much a part of a home as pictures or furniture or carpets. A home without books is desolate indeed. Nothing elevating or ennobling can come from such a place. If you have books lying around, your children will naturally take to them. The great and good Channing said, “Let every man, if possible, gather some good books under his roof.” They are good company for children as well as grown people. You need never fear to trust your children with them. No mother who has the welfare of her children at heart will neglect the important work of choosing the proper books for them to read while they are under her charge. She should select such books for them as will instruct and interest; and this should be done before their minds are poisoned with bad books and novels. Go into any bookstore, and you will find it an easy thing to select suitable works for the family. Do not mind the light expense. The joy of seeing your children around the fireside, discussing this or that which they have read about, instead of wanting to be out in town in riotous company, will more than repay you for your money and pains.

A LIBRARY.

A library means a collection of books comprising variety—books of general literature, secular and religious, dictionary, encyclopædias, etc. Every home should have a library, if possible. Do not be content to buy a few scattering books here and there, but have

a book-case, and put in it, from time to time, as you can afford it, varieties of books. Let your children see that you take a pride in getting books, and they will take a pride in reading them. The very sight of a library is an inspiration.



NEATNESS.

Educate your children to be neat—neat in their dress—neat in the arrangement of their little possessions about the house. Where your dwelling will admit of it, give each child a room to himself or herself, or, if there are several children, give two brothers or two sisters a room, and hold them responsible for its appearance. When they feel that they

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are responsible for something, they will look to it with more care. Require all to be neat and tidy when they come to the table. There is a marked neglect in many families in this respect. They take no pains to arrange themselves neatly, but dash right into the dining-room, when a meal is announced, forgetting all the precepts of order and etiquette; consequently, when company comes, or they go out in answer to an invitation, they are all the time under restraint and embarrassment.

GOOD LANGUAGE.

It seems next to impossible to keep bad language of some sort out of the home. Children catch it up on the streets from their playmates, and bring it home with them in spite of everything. But a great deal can be done by vigilance upon the part of parents. Not only should profanity be rigidly forbidden, but also slang and impolite language of whatever kind. Vulgarity in common conversation is especially loathsome. Make home a place too sacred for any such indulgence.

RELIGIOUS CULTURE.

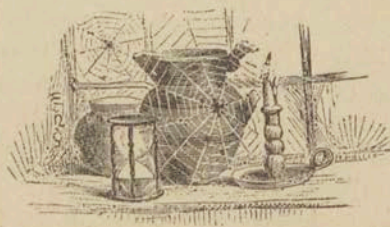
Every good habit, pure sentiment and noble aspiration has its origin and support in religion. It is the duty of parents to be religious. Your example will not be worth much unless you constantly impress upon your family their responsibility to God. After all, there is nothing half so cultivating as to gather your family daily around the altar and give thanks to a kind Father who has given you all the blessings you enjoy. The Spirit of Jesus Christ will save your home and your children when nothing else will. How

many young men have been made strong in the hour of temptation by the remembrance of a mother's prayers! Do not be content to be religious yourself. Bring your children up "in the nurture and admonition of the Lord." Show them by your example that religion is something real—that it is a constant source of joy and solace. Be religious in your family as well as at church. If you, as a father or mother, have a real and consistent life, your children will be likely to imitate you.

PURSUIT IN LIFE.

As children grow up and approach the time when they will be thrown on their own responsibilities, the question comes home to each one, "What shall I follow for a livelihood?" This is indeed an important question. It involves another, equally as important: "What am I best suited for?" Never turn from a pursuit for which you are fitted for one you fancy more honorable. Do not spoil a good farmer to make a poor merchant. Do not choose one of the professions when you excel in business tact. A young man says, "I believe I am best fitted for one of the professions, law, for instance, but it is crowded." This is no cause for discouragement. There is always room at the top, and if you do not go in to make a first-class lawyer, you should not go in at all. The law of the "survival of the fittest" operates in the professions just as in the animal kingdom. Remember, however, that it is just as honorable to farm well as to speak well or write well. To make a successful merchant is as desirable as to make a successful anything else. It takes quite as much brain-power to make a master-mechanic as to make a classical scholar.

There is absolutely no foundation for that sickly sentiment, so often entertained, that because a man is a professional man, he is two or three grades higher than anybody else. If a man chooses a profession, and, by hard work, succeeds well, he is to be honored for it; but the same can be said of any other calling. Preparation for your life-calling should not be deferred too long. While the family is yet together, the parents should interest themselves in the natural tastes and abilities of the children. A good home training forms a strong basis for them in a general way, but there should be some particular encouragement given in the direction of their life-calling. Chancellor Kent says: "A parent who sends his son into the world without educating him in some art, science, profession or business, does great injury to mankind as well as to his son and to his own family, for he defrauds the community of a useful citizen and bequeaths to it a nuisance."



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CHAPTER VI.

ENTRANCE INTO SOCIETY.



EVERY young lady or gentleman should cultivate a love for society—not as an end, but as a means. To look at society as an end—as more than the individual—will beget affectation and pride, and cause the loss of all individuality. But to regard it as a means to an end—the end being self-improvement and personal enjoyment—makes it a constant source of interest and profit. By mingling with others we not only reap enjoyment, but we grow, both intellectually and morally. Society is a community of certain goods, which are at the disposal of all, and are increased by being taken up. When you enter society you throw your life into it with all your mental and moral attainments, and those who mingle with you get the benefit of all you have, and you of all they have. Its tendency, therefore, is to make all equal. No young person should deny himself or her-

self of society. One can never have a complete life without it. But one danger should be avoided, and that is, the danger of giving one's self up too exclusively to society. Do not become intoxicated with it. There are in every town and city society "cracks," who are nothing unless social. Do not forget to have a life of your own—an inner life with which you can commune, and that, too, with pleasure. Some young people assume the outward manners and fashions of society, who are so utterly empty of information or sympathy that they are incapable of being real or interesting. They are not cultivated, in any sense, and their presence really detracts from the pleasure of any occasion. It was this class that Byron had in mind when he said, "Society is formed of two mighty tribes—the bores and the bored."

AFFECTATION.

"If you wish to appear agreeable in society, you must consent to be taught many things you already know."—*Lavater*. Simplicity of conduct and of manners is unquestionable evidence of sound sense and a correct taste. "Affectation is the wisdom of fools and the folly of many a comparatively wise man." It is, says Johnson, an artificial show; an elaborate appearance; a false pretense. The affected person prefers the artificial to the real, and supposes that everybody else does too. To be genuine, requires no effort; to *seem* to be what you are not, requires constant effort. Sidney Smith says, "All affectation proceeds from the supposition of possessing something better than the rest of the world possesses. Nobody is vain of possessing two legs and two arms, because that is

the precise quantity of either sort of limb which every-body possesses." Affectation is certain deformity. It shows in some instances an empty mind, in others an estimate exceedingly too high of what ability one has. What weariness it must be to be always acting a part; to torture one's self constantly in daily intercourse, so as to produce a factitious result; to adopt conduct, select words, and profess sentiments, on the most trivial as well as the most important occasions, which shall be sure to differ more or less from what is plain, obvious and direct. You meet an affected person, perhaps your friend; he feels warmly toward you, but he must in some way preserve an imagined dignity, so he addresses you in an unnatural sort of way and does not open up himself as a friend should. Affectation has been compared to a coat of many colors and pieces—ill fitted, and neither stitched nor tied, which some unblest mortal might endeavor, with incessant pains and solicitude, to hold together and wear. Be natural. A natural awkwardness is far more endurable than an affected grace.

THE YOUNG LADY IN SOCIETY—DRESS.

Do not have a mania for fine dressing. Be able to talk about something else than the fashions. Dress is a material thing, and does not deserve the attention that some other things do. Yet it is a duty you owe those with whom you mingle to dress neatly, and, to a certain extent, in the fashion. Do not disfigure your person by oddly cut and oddly fitting clothes—do not do it even in the sacred name of religion. God intended that we should make our persons attractive. The being who gave nature her thousands of beauties

and adornments, and who made woman of all his creatures the most charming in her form and features, did not intend that this form should be marred by covering it up in a meal-sack and crowning it with a sugar-scoop. Dress always in good taste, but not gorgeously.

AFFECTED CONVERSATION.

Beware of a labored and affected style of conversation. Talk in good style and with becoming modesty, but be yourself. How intolerable it is to a young gentleman to have to submit to that "cut and dried" style of talking which so many young ladies assume. Be assured that your gentlemen friends do not admire it, however much you think they do. A lady who talks from her heart never fails to be entertaining.

GOSSIPING.

Be free from tattling. Do not inflict upon society another member of that despicable and dangerous species called gossipers. The tongue that carries slander and defames the character of others is as black as sin itself. Always be careful in your conversation not to dwell on what you heard somebody say about somebody else.

SEEK GOOD SOCIETY.

Many a young lady's prospects are ruined by starting out in inferior society. She may be virtuous and chaste herself, but has unwittingly fallen in with bad associations and rests under a ban. Reputation is especially valuable to a woman. Therefore fit yourself for the best society, and do not go in any till you can go in that.

MODESTY.

Do not be wild and boisterous in your conduct on the street or in the parlor. Show refinement and sobriety. Be free and sociable, but keep yourself within bounds. Remember that "modesty is the chastity of merit, the virginity of noble souls."

THE YOUNG MAN IN SOCIETY—DRESS.

The same remarks upon dress apply to the young man as to the young lady, so far as neatness and taste are concerned; though there is not as much expected of the young man in this particular as of the young lady. Clothing should not be flashy; that always betrays a coarse taste. Do not dress above your income. Wear only clothes that are paid for. Never envy the fop.

DEMEANOR.

Let your conduct toward others always betoken respect. Avoid giving offense by your pertness. Respect the old. Nothing indicates good breeding so much as deference to the aged. By all means avoid the habits of swearing, drinking and card-playing. In fact, never think of indulging in such things. The so-called smart young men may laugh at you, but never mind that. When they are in rags and homeless, you will have plenty and be respected.

MONEY.

Be sure you do not spend your money just for the sake of showing how liberal you can be. There is a reasonable limit to spending money, which everybody

will respect you for observing. Economy is nothing to be ashamed of. Avoid the habit of so-called treating. Your money goes, and you get no thanks for it. The habit is a bad one, and is closely allied with loafing and dissipation.



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CHAPTER VII.

INTRODUCTIONS.



THE custom of making persons known to each other is a necessity in good society. It is the basis of an acquaintanceship which may serve for the enjoyment of an hour, or which may ripen into a friendship as lasting and as important as life itself. An introduction, therefore, is not, as is usually the case, a mere repetition of two or more individuals' names in each others' presence, but it is a tacit pledge on the part of the introducer that the persons introduced are fit to come into each others' society. Yet it must not be understood that this is the only way by which parties may become acquainted. Circumstances often occur in which persons have to introduce themselves, thus securing great advantages

to all concerned, without any sacrifice of self-respect or the usages of polite society. The *formal introduction* is sometimes called *the highway* to friendship, while the "*scraped*" *acquaintance* is termed the *by-path*.

GENERAL INTRODUCTION.

Many persons form the habit of introducing their friends to every one whom they may meet without respect to time, place or occasion. Such a practice is neither necessary, desirable, nor at all times agreeable. In small towns and villages, however, where citizens are generally known to each other, the custom here alluded to has the effect of tendering to strangers a cordiality which can not otherwise be easily secured. While general introductions must, as a rule, be condemned, it should be borne in mind that much here, as elsewhere in the practice of etiquette, must depend upon the good sense and judgment of the parties concerned. Rather be governed by circumstances, and always avoid anything like unkindness, rudeness or discourtesy.

INTRODUCTION A SOCIAL ENDORSEMENT.

Among the Swedes, a very polite and hospitable people, it has been said that one individual introducing another becomes responsible for his good behavior, as if he should say, "Permit me to introduce my friend; if he cheats you, charge it to me." Such must be the real value of an introduction among all people who expect to take a place in good society. In the course of business, and under various circumstances, we form casual acquaintances, of whom we really know nothing, and who may really be anything

but suitable persons for us to know. It would be wrong, therefore, to bring such characters to the favorable notice of those whom we esteem our friends. Pains should be taken, especially in large cities and towns, in making two persons acquainted, to see that the introduction shall be equally desirable. If it is at all practicable, it is best to obtain the consent of the party to whom the introduction is desired. Where this is not possible, a thorough acquaintance of the introducer with the parties will enable him to settle the point for himself.

INTRODUCTION OF A GENTLEMAN TO A LADY.

Good society always accords a lady the right to say with whom she will form an acquaintance. It is proper, therefore, for a gentleman desiring an introduction to a lady, to ascertain first whether or not such an acquaintance will be agreeable to the lady. Neither should a stranger be introduced into the house of a friend unless permission is first obtained. Nevertheless, introductions of this nature are frequent, but they are improper, and should not occur. One may sometimes be asked to introduce one person to another, or a gentleman desires an introduction to a lady, but if he finds such an introduction would not be agreeable, he should decline to grant the wish. This may be done on the ground that one's own acquaintance is not sufficiently intimate to take such a liberty.

In case a gentleman is introduced to a lady, both should bow slightly, and it is the duty of the gentleman to start a conversation. In general, the one who is introduced should make the first remarks.



INTRODUCTION WITHOUT CEREMONY.

As has been already intimated, circumstances often determine the beginning of an acquaintanceship without an introduction. When parties meet at the house of a mutual friend, they may take such a fact as a sufficient guaranty for the beginning of an acquaintanceship, should there appear to be a mutual desire to know each other. It is always one of the duties of hospitality to afford a pledge of the respectability of all who happen to claim it. An introduction is unnecessary in the formation of acquaintances among ladies and gentlemen who may be traveling; but such friendship must be conducted with a certain amount of reserve, and need not be continued beyond the casual meeting. Dignified silence should mark the least indication of disrespect or undue familiarity. A young lady should be very careful as to the formation of traveling acquaintances, much more so than a married or even an elderly lady.

HOW TO GIVE AN INTRODUCTION.

In giving introductions it is proper to introduce the gentleman to the lady, the younger to the elder, the inferior in social position to the superior. In giving the introduction, one should bow to the lady, or make a slight wave of the hand toward her, and say, "Miss A., permit me to introduce my friend Mr. B." The lady and gentleman bow to each other, each repeating the other's name. The gentleman, in bowing, should say, "I am glad to meet you," or, "It gives me much pleasure to make your acquaintance," or some similar remark.

If gentlemen are introduced, it is customary to say,

“Mr. A., allow me to make you acquainted with Mr. B.” The form is often shortened to, “Mr. A.—Mr. B.” The words of an introduction are immaterial, so long as the proper form and order are retained.

It is of the utmost importance in giving introductions to speak each name *very distinctly*. Failure to do this often involves timid persons in a painful embarrassment. If either party does not distinctly understand the name of the other, he should say at once, and without embarrassment or hesitation, before making the bow, “I beg your pardon; I did not catch (or understand) the name.” The name may then be repeated to him.

When several persons are to be presented to one individual, it is best to mention the name of the individual first, and then repeat the names of the others in succession, bowing slightly, or waving the hand, as each name is called.

True politeness always explains to the parties introduced something of the business or the residence of each; or if one has recently returned from a trip of any kind, it is good manners to say so. Such items as these always aid in starting a conversation.

INTRODUCTION DURING CALLS.

During calls, where parties remain in a house but a short time, the ceremony of introduction may be dispensed with. And yet, if it seems that such a thing will add to the pleasure of callers, and there be no objection, it is good taste to give introductions even at such times. Such an introduction may or may not be extended into an acquaintance, so that there is no obligation to recognize each other as acquaintances again, unless they desire to do so.

INTRODUCTION OF RELATIVES.

Where members of one's own family are introduced, be careful to give both the degree of kinship and the name. Say, "My father, Mr. A.;" "My son, Mr. A., or Mr. Joseph A." One's wife is simply "Mrs. A.;" if, however, there happens to be another Mrs. A. in the family, she may be, "Mrs. A., my sister-in-law," etc. By giving the name, there is no ambiguity in the mind of the stranger as to what to call the party introduced.

MENTIONING TITLES.

In an introduction it is proper to give one his appropriate title. If a clergyman, say "Rev. Mr. B." If a doctor of divinity, say "Rev. Dr. B." A member of Congress is styled "Honorable." Mention to which branch of Congress he belongs. If a Governor of a State, specify the State. Or if he be a man of any note in any pursuit which claims great ability, it is well to state the fact. If an author, something like this, "Mr. Longfellow, author of 'The Psalm of Life,' which you have admired so much."

NECESSARY INTRODUCTIONS.

A visitor at one's house must be made acquainted with all callers, and good manners require the latter to cultivate the acquaintance while the visitor remains. If you should be the caller introduced, you must give the same attention to the friend of your friend that you would wish to be shown to your own friends under similar circumstances. This rule, however, need not be observed in public places, and if an introduction takes place, the acquaintance need not be continued unless desired.

CLAIMS OF AN INTRODUCTION.

When an introduction has taken place under proper circumstances, both parties have in the future certain claims upon each other's acquaintance. These claims should be recognized, unless there are good reasons for disregarding them. Should even that be the case, good manners demand the formal bow of recognition when meeting. This of itself encourages no familiarity. Only very poorly bred persons will meet or pass each other with a stare. But where it is the desire of both parties that the introduction should ripen into a friendship, each should be careful to maintain a reasonable degree of cordiality toward the other on meeting, and when mingling in society. The practice of shaking hands is optional, and should be exercised with some discretion, especially on the part of young and unmarried ladies.

RECOGNITION.

Good usage has given the lady the privilege of determining whether she will recognize a gentleman after the introduction. It is, therefore, her place to make the recognition first by a slight bow. The gentleman is bound to return her recognition in the same manner. When passing a lady on the street it is not enough for the gentleman to merely touch his hat, he should lift it from his head.

THE "CUT."

The "cut" is given by a continued stare at a person. This can only be justified at all by extraordinary and notoriously bad conduct on the part of the one "cut,"

and it is very seldom called for. Should any one desire to avoid a bowing acquaintance with another, it may be done by turning aside or dropping the eyes. Good society will not allow a gentleman to give a lady the "cut" under any circumstances; yet there may be circumstances in which he would be excused for persisting in not meeting her eyes, for should their eyes meet he must bow, even though she fail to grant him a decided recognition.

INTRODUCTION ON THE STREET.

An introduction should never be given on the street, unless it be strictly a matter of business or an emergency not to be avoided. If, when walking with a friend on the street, one should meet an acquaintance and stop a moment to speak with him, it is unnecessary to introduce the two who are strangers; but, on separating, the friend who is with you gives a parting salutation, the same as yourself. This rule is applicable to both ladies and gentlemen.

INTRODUCTION OF ONE'S SELF.

If, when entering a reception-room to pay a visit, you should not be recognized, mention your name at once. If you happen to know one member of the family and you find others only in the room, make yourself known to them. If this is not done, much embarrassment and awkwardness may be the result. You should mention your name in an easy, self-possessed way, and ask for the member of the family with whom you are acquainted.

SHAKING HANDS ON INTRODUCTION.

When an introduction takes place between a lady and a gentleman, she should merely bow and not offer to shake hands unless the gentleman is an intimate acquaintance of some member of the family. In case the gentleman is a well-known friend, she may give him her hand in token of esteem and respect. A gentleman must not offer his hand to a lady until she has made the first movement.

A married lady should offer her hand on being introduced to a stranger in her own house, especially if he has been brought to the house by her husband or by a mutual friend. Such an act on her part is indicative of a cordiality which shows the stranger that he is welcome and may enjoy her hospitality in good faith.

While much discretion must be used on the part of ladies in shaking hands with gentlemen, it nevertheless shows a good spirit, and where the surroundings are as they should be, no danger is likely to arise from the custom.

Gentlemen almost invariably shake hands with each other on being introduced. In this case the elder of the two, or the superior in social standing, should make the first movement in offering to shake hands. Gentlemen, in shaking hands with ladies or with each other, should be careful not to grip the hand too closely. This often inflicts pain, and shows anything else but good breeding.

WRITTEN INTRODUCTIONS.

Much care should be exercised in the granting of letters of introduction. These should be given only

to intimate friends, and addressed to one with whom the writer has a strong personal friendship. It is both foolish and dangerous to give such a letter to one with whom the writer is but slightly acquainted. By so doing he may not only place himself, but also the one to whom the letter is addressed, in a very mortifying position. The author of such a letter should not only be confident as to the integrity of the one introduced, but he should be equally well assured that such an acquaintance will be agreeable to the one to whom the letter is addressed. In general, such letters should be given very cautiously and sparingly.

The reader will find the form of such letters in the chapter on "Letter Writing."

DELIVERING LETTERS OF INTRODUCTION.

It is not generally best for the bearer of a letter of introduction to deliver it in person. The better plan is, on arriving in the place of residence of the party addressed, to send the letter to him, accompanied with your own card of address. If he desires to comply with the wish of his friend, he will at once call upon you. If circumstances are such that he can not call upon you, he will send you his card of address, and you may call upon him at your leisure

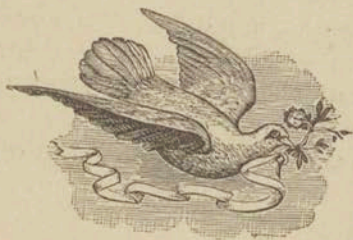
DUTY OF PERSON ADDRESSED.

In Europe, a person bearing a letter of introduction makes the first call. In this country, we are of the opinion that a stranger should not be made to feel that he is begging our attention. Therefore, if it is your wish and in your power, you should welcome at once and in a cordial way the one bearing a letter of

introduction addressed to yourself. Call upon him as soon as you receive his letter of introduction, and accord to him such treatment as you would be pleased to receive were you in his place.

BUSINESS LETTERS OF INTRODUCTION.

Letters of introduction for business purposes often pass between business men. Etiquette does not require the receiver to entertain the bearer as a friend. The conduct of each should be gentlemanly, but the obligation of such a letter ceases with the transaction of the business in hand. However, if the acquaintance proves mutually agreeable, such a letter may be the basis of a real and lasting friendship.



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CHAPTER VIII.

SALUTATIONS AND GREETINGS.

KINDS OF SALUTATIONS.



NOTHING so quickly or effectually indicates the well-bred person as the way in which he recognizes his fellow men on the street and in various other places. Salutations and greetings in themselves furnish a basis upon which to

found all other matters of etiquette. It would be interesting and profitable to reveal the history which lies hidden under the simple "Yes, Ma'am," and "No, Sir," of to-day; also, to present the forms of salutation used among the various nations of the earth. We must content ourselves, however, with only intimating these por-

tions of the topic, and proceeding at once to that which is practical and useful to the lady or the gentleman of to-day.

In England and America, the bow, the hand shaking and the kiss constitute the accepted modes of salutation.

THE BOW.

This mode of salutation is the one most generally used, and it is made to include quite a number of motions which of themselves are not bows, and yet custom has made them to take the place of the graceful bend of the body which we call a bow. Between gentlemen, a slight inclination of the head, a wave of the hand, or a mere touch of the hat, is sufficient. In bowing to a lady the hat must be lifted from the head, but custom has made it permissible to touch the hat, at the same time slightly inclining the head. If a gentleman is smoking he takes the cigar from his mouth before lifting the hat, or if he has his hand in his pocket he removes it.

If you know people slightly, you recognize them with some reserve; if you know them well, you use more familiarity in your salutation. At the first meeting of the eyes the bow should be given.

The bow is *the one mark* of good breeding, and it must never be omitted, even to one with whom you may have had a misunderstanding, as this shows an incivility which can not be countenanced by good manners.

Always return a bow even though you do not recognize the person who makes it, because he either knows you or has mistaken you for some one else, and to

neglect it would be to show yourself wanting in that which shows the great difference between the ill-bred and the well-bred person.

SALUTATION OF THE YOUNG TO THE OLD.

An introduction always entitles one to recognition, and it is the duty of the younger person to make himself known to the elder. He should do this by bowing, and should continue this until the recognition becomes mutual. There are two good reasons for this practice: first, older people have larger circles of acquaintances, and they do not always remember younger persons to whom they may have been introduced; second, older people are apt to forget the faces of young people and thus fail to recognize them. Owing to these facts elderly people usually wait for the young to recognize them before bowing, and this should always be done, for it shows good breeding and respect for age.

AVOIDANCE OF RECOGNITION.

If a bowing acquaintance is not desired with one who has been properly introduced, it may be broken by looking aside or dropping the eyes as the person approaches, for should the eyes meet the bow must be given.

BOWING ON PROMENADES OR IN DRIVING.

Civility requires but a single bow to a person upon a public promenade or in driving. If the individual is a friend, it is better, on subsequent passings, to smile slightly or exchange a word, should you catch his or her eye. In case of a mere acquaintance it is best to avert the eyes.



WORDS OF GREETING.

“Good Morning,” “Good Afternoon,” “Good Evening,” “How do you do,” (often shortened to “Howdy,” or “How d’ye do”), and “How are you,” are most commonly used in saluting a person. Of these the first three are most appropriate unless you stop, when you may ask after another’s health by using one of the last three words. It is polite for the eyes to express a smile as these words are exchanged, but a broad grin should be avoided. A respectful bow should always accompany the words.

SHAKING HANDS.

With friends a shake of the hand is the most hearty and genuine expression of good will. “The etiquette of hand shaking is simple. A man has no right to take a lady’s hand until it is offered, and has even less right to pinch or retain it. Two ladies shake hands gently and softly. A young lady gives her hand, but does not shake a gentleman’s unless she is his friend. A lady should always rise to give her hand; a gentleman of course never dares to be seated. On introduction into a room, a married lady generally offers her hand; a young lady, not. In a ball-room hand shaking is out of place, and, in general, the more public the place the less proper is hand shaking. In case an introduction is accompanied with a personal recommendation; such as, “I want you to know my friend Jones,” or, if Jones comes with a strong letter of introduction, you must give Jones your hand, and warmly too. Lastly, it is the privilege of a superior to give or withhold his hand, so that an inferior should never put his forward first.”

If a lady shakes hands with a gentleman, she should manifest frankness and cordiality. Equal frankness and good will should characterize the gentleman, but he must be careful as to undue familiarity or anything which might be construed as such.

In shaking hands the right hand should always be given. If that be impossible, an excuse should be offered. The French offer the left hand as nearest the heart, but it is considered bad taste to do so in this country. *

The mistress of a house should offer her hand to every guest invited to her house. This should be done especially where a stranger is brought into the house by a common friend, as an evidence of her cordial welcome.

THE KISS.

We have in the kiss the most affectionate form of salutation, and it is only proper among near relatives and dear friends.

THE KISS OF FRIENDSHIP.

The kiss of friendship and relationship is on the cheeks and forehead. This expression of affection, especially in this country, is usually excluded from the public, and, in the case of parents, children and near relations, too much care is taken to conceal it.

KISSING IN PUBLIC.

The practice of women kissing each other in public is decidedly vulgar, and is avoided entirely by ladies of delicacy and true refinement.

CHAPTER IX.

CONVERSATION.



NOTHING can be more desirable than the ability to converse well; not only to understand how to make a conversation interesting as to the subject and the way you treat it, but also to understand the proprieties that should characterize it. Nothing reveals one's character so much as his manner of conversation. Fight against it as we will, those with whom we converse freely know us better even than we know ourselves. It is, looking from a social point of view, the accomplishment of accomplishments.

It is more desirable to talk well than to sing well or play well. Every intelligent person should acquire the habit of talking sensibly and with facility upon all topics of general interest to society, so that he may be both interested and interesting in the social circle. They who have the true taste of conversation enjoy themselves in a communication of each other's excellencies, and not in a triumph over their imperfections.

Conversation warms the mind, enlivens the imagination, and is continually starting fresh game that is immediately pursued and taken, which would never have occurred in the duller intercourse of epistolary correspondence. Says Montaigne, "It is good to rub and polish our brain against that of others." Before proceeding to the consideration of special topics on this subject we will indulge in a few general reflections upon the art. In conversation a great want of manners is shown in loud speaking, monopolizing the greater part of the conversation to yourself, or hinting at disagreeable topics. With respect to the latter habit, when ladies are present all abstruse subjects and political discussions of party feeling should be avoided. The taste of ladies should always form the criterion of discourse; hence, the lighter and more varied the subjects of discussion are, the more accessible they will generally be found. Again, one should by all possible means avoid egotism, for nothing is more displeasing and disgusting. Never make yourself the hero or heroine of your own story. Do not attempt a fine flight of language upon ordinary topics. To interrupt a person when speaking is the height of ill manners, and may justly cause indignation on the part of the one so interrupted.

ADDRESS IN CONVERSATION.

Conversation is an art in which very few excel. How often at the dinner table or in the drawing-room is the harmony of an elegant and refined company broken by a *mal-a-propos* observation or ill-timed discussion! Most men's failure in conversation is not due to a lack of wit or judgment, but to a want of refinement or good

breeding. So few know when to proceed and when to stop. There is an exact boundary beyond which an argument ought never to be pressed. Speak to entertain rather than to distinguish yourself. If you have a favorite study or employment to which you are peculiarly devoted, you must remember not to obtrude it as a topic of conversation too far, for others may not be equally interested with yourself upon it. It certainly can not be to our interest to expose our failings; still less is it advisable to boast of our virtues. Avoid rudeness in speaking your mind upon questions which are matters of difference with people. This is exceedingly ill-timed and obtrusive. Many, under the pretext of speaking their mind, often disturb the harmony of social intercourse, and seem too obtuse to perceive it. We should avoid the impertinence of talking too much, and at the same time avoid running to the other extreme of talking too little. Seek to interest all without being offensive to any. Have the bearing and maintain the dignity of a lady or gentleman. Avoid that which you observe ill-timed in others; notice the address of those who are acknowledged as accomplished and refined, and make them your models.

CULTIVATING THE MEMORY.

A good memory is an invaluable aid in acquiring the art of conversation. Hence its training should be well looked to. Begin the training of this faculty early in life. When children hear a sermon or lecture they should be required when they come home to tell all they can about it. Nothing improves the memory like practice. It is said that Henry Clay's popularity

as a politician was due in great part to his faculty of remembering the names of persons he met. At night he would think over the names of all the persons he had met that day and write them down in a note book; in the morning he would look them over and fix them in his mind, so that when he would afterward meet any of them he could call them by name and even tell the place and circumstances of meeting. One is often thrown into embarrassment in society by a treacherous memory. At the very point of calling the name of an acquaintance whom you wish to introduce to another, his name slips your memory, and you are then under the humiliating necessity of inquiring. In conversation it is very desirable to be able to recall names, dates and facts. Cultivate your memory. If it is a bad one you can improve it, and the pleasure of having a ready memory will more than repay you for your trouble.

CORRECT TALKING.

To use correct language in conversation is another matter of very great importance. It is exceedingly unpleasant to hear the English language butchered by bad grammar and the misapplication of words. It is supposed that every one has at least a rudimental education in the grammar of his language, and this is all that is necessary to correct talking. We learn to speak correctly by practice more than anything else. The writer is acquainted with a lady who never studied English grammar in her life, but she very rarely makes an error in conversation, and never misapplies a term. She has always been in good society, and has simply acquired the habit of speaking correctly from

others. A mistake in grammar hurts her as much as it would the most accomplished grammarian. While it is necessary to have a correct style, yet it should not be a stiff or stilted one.

REQUISITES FOR A GOOD TALKER.

To be a good talker, then, requires that one should have much general information. This may be acquired by observation, by reading and study, attentive listening to others, and a correct knowledge of the use of language, as well as a discretion and refinement of address. One should also cultivate a clear intonation, well chosen phraseology, and correct accent. True, many of these seem small acquirements, but we must remember that it is the small things that make up the gentleman. Every one should make an effort to possess them, and thus fit himself for the enjoyment of society.

VULGARISMS.

The use of vulgarisms in polite conversation betrays at once a coarseness that is disagreeable. Simplicity and purity of language are the characteristics of a well educated and highly cultivated person. It is the uneducated and those who are only half educated that use long words and high-sounding phrases. Anything like flippancy should also be avoided. That "disgustingly hyperbolic" way of speaking which especially characterizes some young ladies, should be put aside. Such phrases as "awfully nice," "immensely jolly," "abominably stupid," and a hundred others in common use, are high-sounding, meaningless phrases, and should never be used. Under this head also might

come provincialisms, affectations of foreign accents, mannerisms and slang, all of which are vulgarly out of place. Gentlemen should not address ladies in a flippant manner. Flippancy is as much an evidence of ill breeding as the perpetual smile, the vacant stare and the wandering eye.

• *THE HABIT OF LISTENING.*

To be a good listener requires as much cultivation almost as to be a good talker. In fact, listening is really as much a part of the conversation as talking. We should listen even if the one talking is prosy and uninteresting, and at appropriate periods of the conversation make such remarks as would show that we have read and understood all that has been said. We should always show the same courtesy to others that we expect from them ourselves, and hence we should make an effort to be interested whether we are or not.

CHEERFULNESS AND ANIMATION.

No one has a right to go into society unless he can be sympathetic, unselfish and animating as well as animated. Society demands cheerfulness and unselfishness, and it is the duty of every one to help make and sustain it in these features. The manner of conversation is quite as important as the matter.

COMPLIMENTS.

Compliments are entirely admissible between equals, or from those of superior to those of inferior station. It is always pleasant to know that our friends think well of us, and especially those who are above us. Of course compliments should be sincere; if they are not,

they are only flattery and should be avoided. The saying of kind things, however, which is perfectly natural to a kind heart, always confers a pleasure and should be cultivated. Never censure a child for a fault without at the same time mentioning some of its good qualities. Studiously avoid all unkindness. Never in a private circle speak of absent ones other than in a complimentary way.

SMALL TALK.

There is a mysterious difficulty about talking well. A man may have done a vast deal of reading, may have a good memory and a sound judgment, he may express his thoughts in elegant language, season his conversation with wit and be a walking encyclopædia, and after all be a dull companion. It must be borne in mind that all the world do not read books, and many of those who do, never care about them. Everybody, however, loves to talk. When we are wearied with toil or tired with thought we naturally love to chat, and it is pleasant to hear the sound of one's own voice. What we mean by small talk is, talk upon common, every-day matters, about the little trifling and innocent things of usual occurrence; in short, that vast world of topics upon which every one can talk, and which are as interesting to children and simple minded persons as the greater questions are to the learned. Many affect a great measure of wisdom by speaking contemptuously of common-place talk, but it is only affected. Real wisdom makes a man an agreeable companion. Talk upon those topics which appear to interest your hearers most, no matter how common they may be. The real wisdom and power of a conversationalist is

shown in making a common-place topic interesting. Many imagine that it is an easy matter to talk about nothing or every-day occurrences, but it requires an active and observant mind, and no small share of invaluable good humor, to say something on everything to everybody. If a man is never to open his mouth but for the enunciation of some profound aphorism, or something that has never been said; if he is to be eternally talking volumes and discussing knotty problems, his talk becomes a burden, and he will find that but few of his audience will be willing to listen to him. Small talk obviates the necessity of straining the mind and assuming unnatural attitudes, as though you were exerting your mental powers. It puts the mind at ease. There is no intention of saying anything profound, and nobody is disappointed if you do not, so in this way time may be spent agreeably and to the enjoyment of all.

FLATTERY.

Flattery is an ensnaring quality, and leaves a very dangerous impression. It swells a man's imagination, entertains his fancy, and drives him to doting upon his person. "He does me double wrong," says Shakespeare, "that wounds me with the flatteries of his tongue." Never be guilty of the habit. Testify your respect, your admiration and your gratitude by deeds rather than words. The former will carry confirmation, while few will believe the latter.

SATIRE AND RIDICULE.

Young persons appear most ridiculous when trying to make others ridiculous by satire or ridicule. To

such weapons as these cultivated people never resort. They find too much to correct in themselves to indulge in coarse censure of the foibles and conduct of others.

TITLES.

In addressing persons with titles always add the name, as "How do you do, Doctor Griffin?" not "How do you do, Doctor?" In addressing foreigners the reverse of the English rule is observed. No matter what the title of a Frenchman is, he is always addressed as Monsieur, and you never omit the word Madame whether addressing a duchess or a dressmaker. To omit the proper title in society is a sign of ill breeding.

ADAPTABILITY IN CONVERSATION.

The secret of talking well is to adapt your conversation to your company. Some talk common-place altogether, while others seek more abstract subjects to the entire exclusion of small talk. One must be able to keenly detect what is interesting to his hearer, and govern himself accordingly.

HOW A HUSBAND SHOULD SPEAK OF HIS WIFE.

It is improper for a gentleman to say "my wife," except to intimate acquaintances; he should mention her as Mrs. So-and-so. When in private he may use the expression "my dear," or simply the Christian name.

HOW A LADY SHOULD SPEAK OF HER HUSBAND

She should not say "my husband," except among intimates. She should designate him by his name,

calling him "Mr.,"; or a young wife may designate her husband by his Christian name.

IMPERTINENT QUESTIONS.

Never ask impertinent questions. Never betray a curiosity to know of the private and domestic affairs of others. A thousand questions of this sort are asked which often cause embarrassment.

VULGAR EXCLAMATIONS.

Such exclamations as "The Dickens," or "Mercy," or "Good Gracious," should never be used. If you are surprised or astonished, suppress the fact. Such expressions border closely on profanity.

CONVERSING WITH LADIES.

A gentleman should never lower the intellectual standard in conversing with ladies. He should consider them as equal in understanding with himself. A lady of intelligence will not feel complimented by any means, if, when you talk to her, you "come down" to common-place topics.

THINGS TO BE AVOIDED.

Do not lose your temper in society; avoid all coarseness and undue familiarity in addressing others; never attack the character of others in their absence; avoid all cant; do not ask the price of articles you observe, except from intimate friends, and then very quietly; never give officious advice; and especially avoid contradictions and interruptions.

CHAPTER X.

TABLE ETIQUETTE.



MANNERS are made for the convenience and comfort of men. All social observances are founded upon good reason and common sense. It may seem to us that society has adopted a great many useless customs, but, generally speaking, it is not so, for the observance of these customs will enable us to be more agreeable, or at least not disagreeable, to friends.

The distinction between the gentleman and the boor is more clearly noted at table than anywhere else. Nothing reflects more upon home training than bad manners here. If, then, we would merit the title of lady or gentleman, it is necessary that we may be able, naturally and easily, to show our good breeding by gentility at the table. Here, especially, may it be said that good manners can not be assumed for an occasion. Children must be taught by parents, both by precept and example, to be attentive and polite to each other

at every meal; to observe proper rules of etiquette regularly. If they are so taught, there is no danger that they will ever appear rude, awkward or unmannerly when they are entertaining, or are entertained as guests. Thus, this every-day encouragement of the observance of simple and sensible table manners promotes the comfort and cultivation of the family, and takes the embarrassment out of important occasions.



CHEERFULNESS IN THE DINING-ROOM.

The hour of dining should be made an hour of solid comfort. The dining-room, the table and all the appurtenances should be as cheerful as possible. The room should be comfortable, bright and cosy, and at the table the mistress should wear her brightest smile. If you have trials and troubles, do not bring them to the table. They impair digestion, and send husband

and children to business and to school glum and gloomy, instead of refreshed and strengthened. It was always one of Gen. Washington's rules of politeness never to talk upon a sad and dispiriting subject at the table, but rather to make the conversation jovial and jocular. Taste will add beauty to the plainest room; neatness and skill will add appetite to the homeliest fare. Little attentions to the decorations or pretty arrangement of the table will charm the eye and whet the appetite, and make the home table powerfully attractive.

CHILDREN'S MANNERS.

Rudeness and "ugliness" from the children at table should not be permitted. Bad manners should be restrained at all places; but more especially should children be required to observe the rules of common politeness at table. They should be regularly taught to say, "Will you please," "I thank you," etc., not only when they are away from home, or when company is present, but constantly at their own home table. It then becomes a habit. All habits of eagerness or greediness in eating should be carefully guarded against; and all persons should learn by their *training* to make their manners at table especially attractive and agreeable.

It is not our purpose here to write special rules of etiquette to be observed at social dinners and important receptions, of the duties of the host and hostess on such occasions, and the like, but rather to speak of common rules of table manners which are to be observed constantly in the family, at home or abroad.

To this end we can probably say more in a short space of time by bringing under one head

GENERAL RULES ON TABLE ETIQUETTE.

When you are at the table do not show restlessness, by fidgeting in your seat, or moving the feet about unnecessarily.

Do not play with the table utensils, or crumble the bread. This is annoying to persons who have been trained correctly in youth.

Do not put your elbows on the table, or sit too far back, or lounge.

Do not talk loud or boisterously.

Be cheerful in conduct and conversation.

Never, if possible, cough or sneeze at the table.

Do not bend the head low down over the plate. The food should go to the mouth, not the mouth to the food.

Never tilt back your chair while at table, or at any other time.

Do not be conspicuously careful as to your clothing. It is very properly regarded as impolite to manifest regret for any accident that may have befallen your dress. Good manners require that as little attention as possible be paid to these, and that one should turn the conversation as quickly as possible to some other subject.

Do not talk when the mouth is full.

Never make a noise while eating.

Do not open the mouth while chewing, but keep the lips closed. It is not necessary to show persons how you masticate your food.

Never indicate that you notice anything unpleasant in the food.

Chew the food well, but quietly and slowly.

Break your bread, when not buttered; do not bite nor cut it.

Do not break your bread into soup, nor mix with gravy. It is in bad taste to mix food on the plate.

Never leave the table before the rest of the family or guests, without asking the host or hostess to excuse you.

Eat soup from the side of a spoon, without noise.

The fork is used to convey the food to the mouth, except when a spoon is necessary for liquids.

Raw oysters are eaten with a fork.

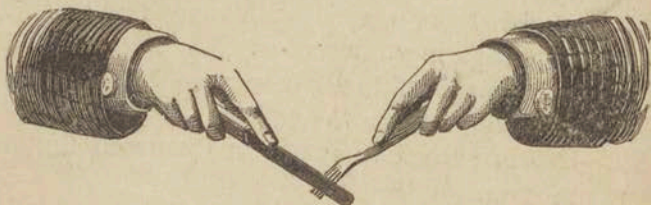
If you wish to be served with more tea or coffee, place your spoon in your saucer.

Tea or coffee should never be poured into the saucer to cool, but sipped from the cup.

If a dish is passed to you, serve yourself first and then pass it on.

We can not do better, in closing this chapter, than to quote from an eminent authority in housekeeping etiquette: "Let no one suppose that, because she lives in a small house and dines on homely fare, the general principles here laid down do not apply to her. A small house is more easily kept clean than a palace. Taste may be quite as well displayed in the arrangement of dishes on a pine table, as in grouping the silver and china of the rich. Skill in cooking is as readily shown in a baked potato or johnny-cake as in a canvas-back duck. The charm of good housekeeping lies in a nice attention to little things, not in a super-

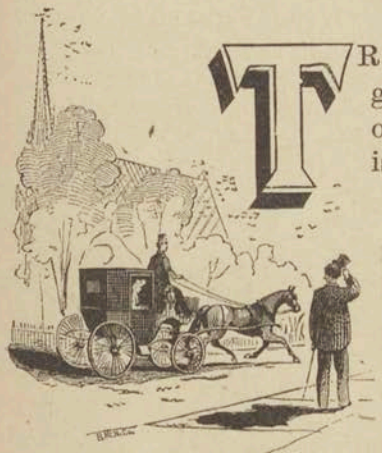
abundance. A dirty kitchen and bad cooking have driven many a husband and son, and many a daughter, too, from a home that should have been a refuge from temptation. 'Bad dinners go hand in hand with total depravity; while a properly fed man is already half saved.' "



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CHAPTER XI.

STREET ETIQUETTE.



TRUE politeness is not a garment that can be put on and off at pleasure. It is habit pursued persistently until it has grown into the nature and become abiding. On the streets, in public conveyances, amid the jostling crowd, beneath the care and fret of work, as well as in the sunshine of the

drawing-room, it is ever present. The true gentleman and lady are always kind and courteous to all they meet, regarding not merely the rights of others, but even their wishes and feelings. Where a gentleman can render aid, he kindly gives it; nor does he ever fail in respect for ladies, or his superiors in age and rank. Let no one hesitate in acts of politeness for fear he will not meet with a proper recognition and return. If courtesy is answered by neglect or insult, whose fault is that except the boorish person's?

OSTENTATION.

Do not try to "show yourself off" upon the streets. The true secret of street deportment is to do so nearly as other people do, that you attract no special attention. A peculiar and affected gait or swinging of the cane, cocking of the head to one side, wearing the hat "on one ear," holding cigar in affected manner, and many other similar things, are evident marks of ver-dancy and shallowness. Hallooing and boisterous talking and laughing are to be avoided.



SALUTATIONS.

Salutations in the streets vary with the circumstances. In some cases we simply bow; in others we bow and touch the hat. Words of greeting may or may not accompany the salutation. Generally, gentlemen should lift the hat from the head in saluting ladies, or men entitled to great respect.

WHOM TO RECOGNIZE.

No one, while walking the streets, should fail, either through carelessness or willful neglect, to recognize acquaintances. When a gentleman meets a gentleman acquaintance in company with a lady whom he does not know, he lifts his hat as he salutes them both. If acquainted with the lady, he salutes her first. A gentleman should return a salutation addressed to the lady he accompanies. No gentleman can fail to return a salutation addressed to him by a lady.

THE FIRST TO BOW.

In this country it is customary for a gentleman to bow and lift his hat to every lady acquaintance whom he meets; and, if she is well bred, she will return the greeting. The salutations can usually be simultaneous.

"CUTTING."

To "cut" an acquaintance by refusing to return a salutation should be avoided; except, perhaps, where a young lady finds it necessary to use severe means to rid herself of a troublesome would-be gentleman.

KEEP TO THE RIGHT.

In passing people, turn to the right. But a gentleman walking alone should give the preferred part of the walk to a lady, to a superior in age or station, or to a person carrying a burden.

*INQUISITIVENESS.*

When you meet or join an acquaintance on the street ask no intrusive questions about where he is going, or where he has been, or about any package he may be carrying. Let him make the first advance on these themes. Prying curiosity is indelicate, even if the victim be your most intimate friend.

KEEPING STEP.

Persons walking together on the street should keep step; especially if walking arm-in-arm.

LADY AND GENTLEMAN WALKING TOGETHER.

A gentleman walking with a lady may take either side of the walk; but he will always give her the preferred side, or that on which she will be least exposed to crowding—usually the side toward the wall. On having crossed the street, to unlock arms and interchange positions is too formal.

WALKING ARM-IN-ARM.

Under ordinary circumstances it is not customary for a gentleman and lady to walk the streets arm-in-arm in the daytime; unless they be husband and wife, or are otherwise closely related, as parent and son or daughter. But, in the evening, or when her safety or comfort seem to require it, a gentleman will offer a lady his arm, and she should accept.

STOPPING PEOPLE ON THE STREET.

It is uncivil to stop a person in the street to speak on business of your own. An inferior should on no pretense detain a superior, nor a gentleman a lady. If you wish to speak about something interesting to both, turn and walk the same way as the person you meet is going. A gentleman must always observe this rule when he wishes to confer with a lady. When he has finished what he has to say, he leaves her with a bow and lift of the hat. It is optional with a lady whether she shall stop to speak.

When two gentlemen who are intimate friends meet, and there is a mutual desire to stop and converse, they may of course do so, provided they retire to the side of the walk.

If you stop a friend who has a stranger with him, apologize to the stranger. An introduction is not necessary.

When on your way to fulfill an engagement, if a friend stops you, you may excuse yourself courteously, mentioning the fact that you have an engagement.

WHERE TO LOOK.

Look in the way you are going, both to avoid collisions and because it is bad manners to stare in any other direction. If you chance to see an acquaintance at a window you should bow; but, by all means, do not stare into houses. Avoid looking full into the faces of strangers whom you meet, especially of ladies.

SHOPPING ETIQUETTE.

Say to the salesman, "Please show me such an article," or use some other polite form of expression. Avoid "jewing," and never give insult by offensively suggesting that you can do better elsewhere. Do not needlessly consume the time of the clerk and keep other customers waiting. If you find friends in the store, it is uncivil to interrupt them in any manner while they are making their purchases. Above all, do not volunteer your criticism either upon their taste or upon the goods. It is exceedingly rude to the salesman to sneer at or depreciate his wares. If you do not see what you want, or are not satisfied with the prices, quietly retire.

ETIQUETTE FOR PUBLIC CONVEYANCES.

In public conveyances one should do nothing to discommode or annoy his fellow passengers. No gentleman will keep his seat while ladies are standing for want of room; nor will he keep other gentlemen standing by occupying unnecessary space. A lady on accepting a seat from a gentleman will thank him. Never engage in loud conversation or argument, such as will attract the attention of other passengers. Gentlemen will not stretch their feet into the passage way.

JOINING A LADY ON THE STREET.

A gentleman should not join a lady acquaintance on the street for the purpose of walking with her, unless he ascertains that his company will be perfectly agreeable to her.

CARRYING PACKAGES.

A gentleman walking with a lady will offer to carry any package which she may have in her hand. He may even accost a lady whom he sees overburdened, and tender his assistance.

OPENING THE DOOR.

If practicable, a gentleman should hold open the door for a lady to enter first, be it the lady accompanying him or a stranger. He should never pass before a lady unless it is unavoidable, and even then be sure to apologize.

ANSWERING QUESTIONS.

A gentleman will answer politely any question from a lady, at the same time lifting his hat.

STREET LOAFING.

No gentleman is ever guilty of standing in public places and offensively gazing at ladies as they pass.

SMOKING.

A gentleman should not smoke while he is walking with a lady; nor will he smoke in any conveyance or room where ladies are present.

WHO GOES FIRST.

When a gentleman and lady are walking together, if, on account of the crowd, or for any other reason, they must proceed singly, the gentleman should precede; except in descending a flight of stairs.

STREET MANNERS OF A LADY.

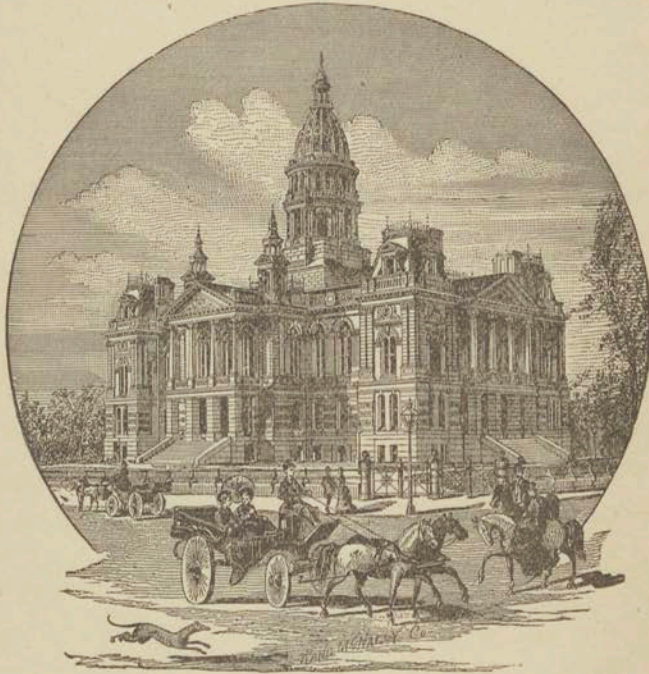
The true lady walks the streets unostentatiously and with becoming reserve. So long as she maintains this character she is sacred from insult or injury, even by the rudest. She recognizes acquaintances with a courteous bow, and friends with words of greeting. She appears unconscious of all sights and sounds which a lady ought not to perceive.

ASKING AND RECEIVING FAVORS.

A lady never demands favors from a gentleman, but accepts them gracefully when offered. She may with perfect propriety accept aid of a stranger in entering or alighting from a conveyance. She should acknowledge the courtesy with a bow or thanks.

AVOIDING CARRIAGES.

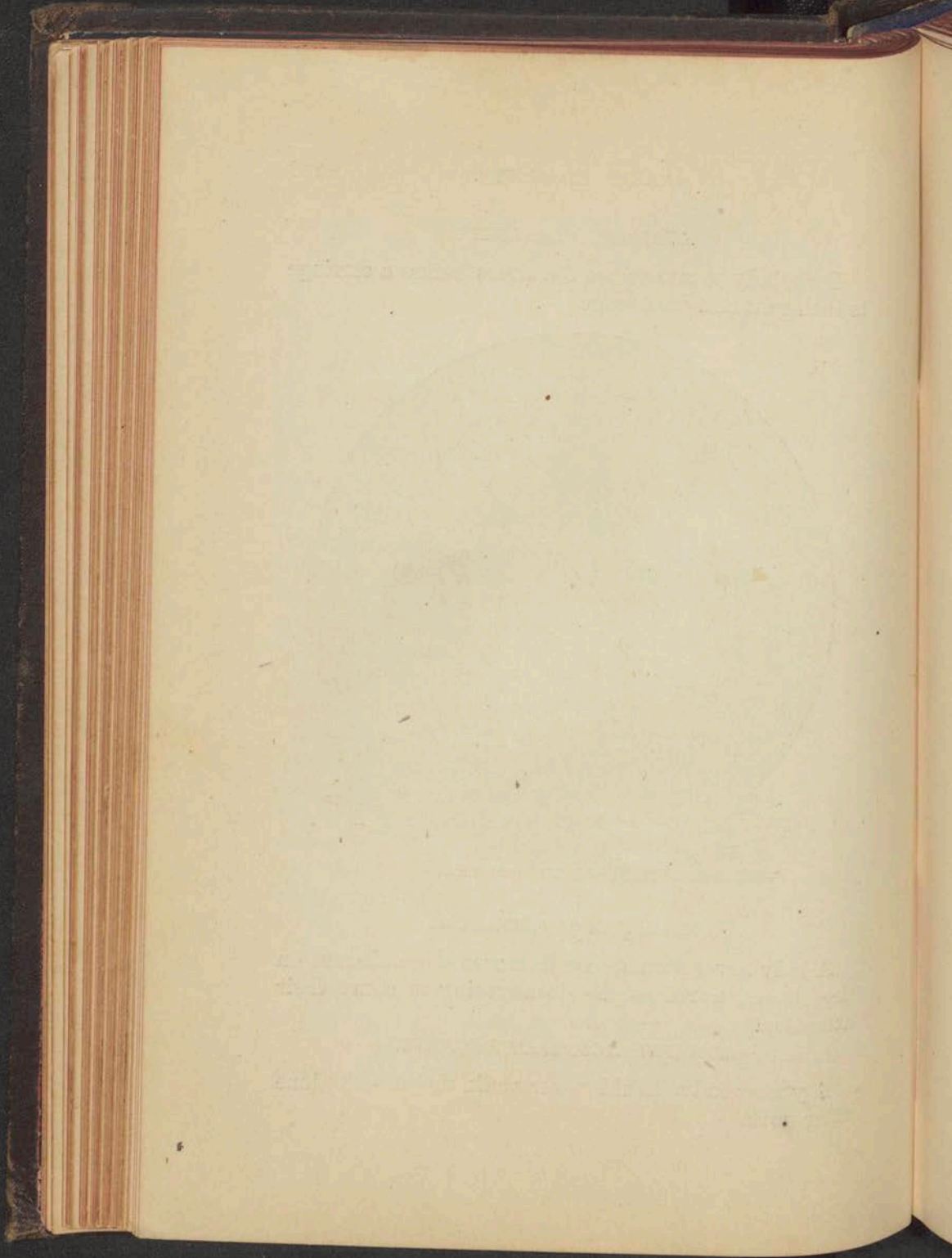
For a lady to run across the street before a carriage is inelegant and dangerous.

*STREET ACQUAINTANCES.*

A lady never forms acquaintances of gentlemen on the streets, nor does she do anything to court their attention.

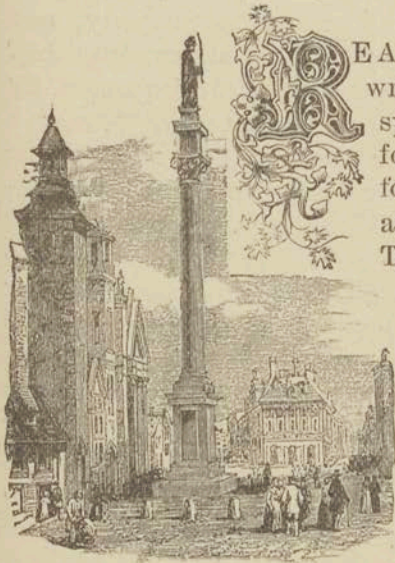
WALKING ALONE IN EVENING.

A young lady should never walk the streets alone after dark.



CHAPTER XII.

TRAVELING.



READING gives fullness, writing exactness, and speaking readiness of information; but it remains for traveling to combine all of these things in one. To the traveler belong piquancy of conversation, liberality of view, and charity of judgment, which come only from contact with strange places and many people. No one can hope to become thoroughly polished

and refined in the manners of his time, unless he be cosmopolitan in his experience. Traveling is an art, and to be successful, one needs an understanding of the many little rules and amenities to be observed while *en route*, and in stopping at hotels and other places. Full directions as to manners, and what is to be done by the traveler, follow.

DUTIES OF AN ESCORT.

To a lady taking a journey, an escort is agreeable and acceptable, however ladylike, self-possessed and capable of making the journey alone she may be. If a gentleman undertakes the escort of a lady, he should go with her to the depot, or meet her there, attend to checking her baggage, purchase her ticket, procure for her an acceptable seat in the cars, dispose of her hand-baggage and packages properly, and strive to make her seat and surroundings agreeable. He should take a seat near her, or, if requested, by her side, and do all he can to make her journey a pleasant one. When her destination is reached, he should conduct her to a carriage or ladies' waiting-room, until he has attended to her baggage according to her instructions. He should accompany her to whatever part of the city she wishes to go, and deliver her into the hands of her friends before relaxing his care. He should call upon her the following day, and inquire after her health. It is optional with the lady whether the acquaintance shall be prolonged after this call. If the lady does not wish the acquaintance prolonged, she and her friends can have no right to ask a similar favor of him again.

DUTY OF A LADY TO HER ESCORT.

At the suggestion of her escort, the lady may allow him to defray the expense of her journey out of his own pocket without settling with him at the end of the journey, but she should not do this. She should offer him a sum of money ample to pay all expenses of the journey before purchasing her ticket. The

former course should be pursued only when suggested by the gentleman, and a strict account of all expenses should be insisted upon. Ladies should be very particular about this point.

A lady should make no unnecessary demands upon her escort, and should cause him as little trouble as possible. Her hand-baggage should remain undisturbed, unless absolutely needed. She will gather her baggage together as the train nears the end of the journey, and, when the train stops, she will be prepared to leave the cars at once, and not cause her escort needless delay.

ONE LADY MAY ESCORT ANOTHER.

It is the right and duty of ladies to assist, or render needed services to those who are younger or less experienced in traveling than themselves. They should be courteous, give advice, and strive to make the journey as pleasant as possible to younger or inexperienced ladies. It is optional whether an acquaintance formed in traveling is retained afterward.

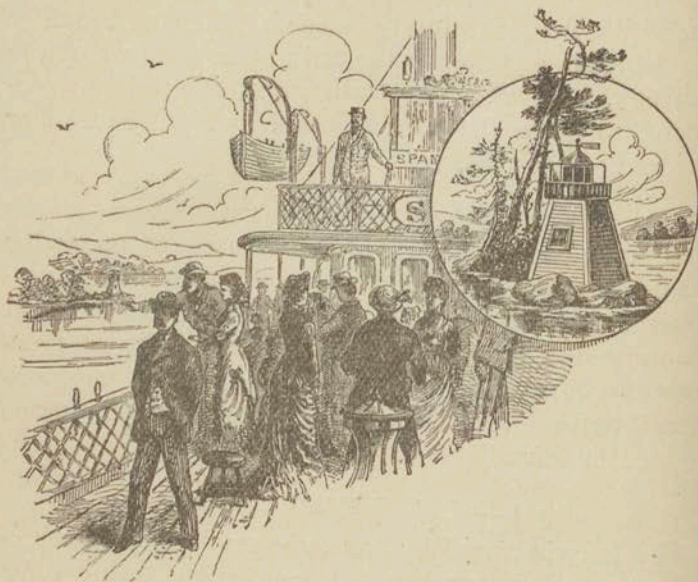
LADY TRAVELING ALONE.

If a lady is traveling alone, she may accept services from her fellow travelers. A gentleman should offer to raise or lower windows, offer his assistance in carrying packages from the car, engaging a carriage or attending to a trunk. It is advisable, however, for ladies to study self-reliance. Young ladies should very rarely accept proffered assistance from strangers.

COMFORT AND WANTS OF OTHERS.

In seeking his own comfort a passenger should always consult the wishes and look to the welfare of

passengers immediately around him. Do not raise a window unless you know it will not be a discomfort to another. Look to the wants of elderly people and ladies, before you think of your own. Do not rush and push in entering or leaving cars or boats. A selfish act might endanger the health of a fellow traveler.



FORMING ACQUAINTANCES.

When traveling, discretion should be used in forming acquaintances. Ladies may accept small favors, but any attempt at familiarity must be checked at once. Gentlemen will not attempt familiarity. The practice of flirting with young men on the cars or a boat, so common among young girls, is unladylike, and indicates extreme low breeding. If the journey

is, long, and on a steamboat, fellow passengers should be sociable to one another; and a married lady or middle aged lady is privileged to make the journey enjoyable.

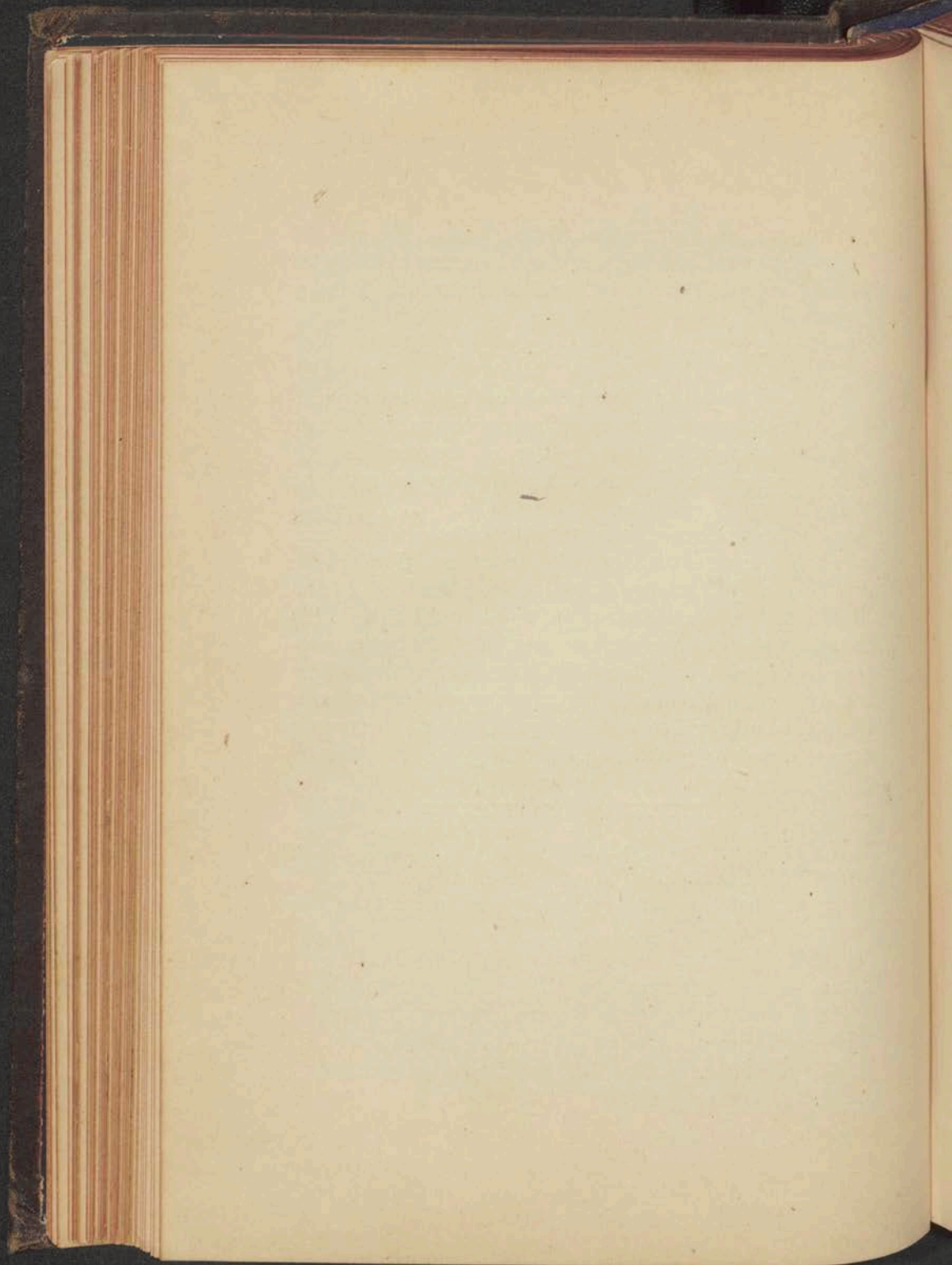
RETAINING POSSESSION OF A SEAT.

A gentleman may take possession of a seat by depositing his overcoat or traveling bag upon it, to show that it is engaged. He may then go to purchase his ticket or procure a lunch, and no one should take the seat thus engaged, not even for a lady. A gentleman leaving his seat and taking another in the smoking-car, can not reserve his rights to the first seat. He pays for one seat only, and in taking another he forfeits the first. A gentleman is not required to relinquish his seat in a railway car in favor of a lady, though a gentleman of good breeding will do so rather than allow a lady to stand or suffer inconvenience. No woman should be allowed to stand in a street-car, when seats are occupied by gentlemen.

OCCUPYING TOO MANY SEATS.

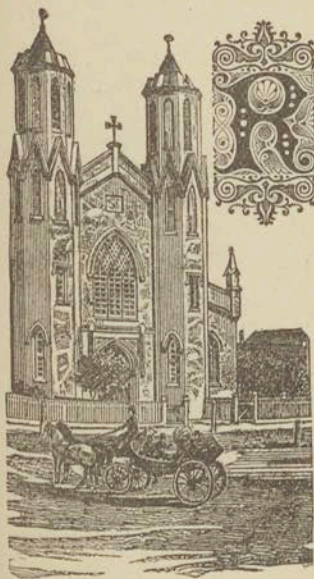
If a car is crowded, a lady will not retain more than her rightful seat. She should cheerfully arrange her baggage, that the seat beside her may be occupied by any one who desires it.

If two persons, either gentlemen or ladies, are so ill-mannered as to turn over the seat in front of them and fill it with baggage and wraps, and retain it while others are unaccommodated, any person who wishes, is justified in reversing the back, removing the baggage, and taking possession of the seat.



CHAPTER XIII.

RIDING AND DRIVING.



RIDING on horseback is one of the most healthful and animating amusements that can be engaged in, by either ladies or gentlemen. Young ladies should learn to ride on horseback, and participate in this enjoyable exercise as much as possible. Too many young men think themselves above horseback riding, when, in fact, they can not engage in a more fashionable, beneficial and delightful amusement.

LEARNING TO RIDE.

No one should attempt to appear in public on horseback until after practicing several times, or until he or she has learned to appear at ease. When riding, keep the body erect, and the head up. Press your knees close to your horse's sides. Keep one arm close to your side, and let it hang gracefully. Hold

the reins in one hand, and keep the hand directly over the "horn" of the saddle, with the elbow close to your side.



THE GENTLEMAN'S DUTY AS AN ESCORT.

When a gentleman has an engagement to go riding with a lady, he should be very careful in selecting her horse, and should procure one that she can easily manage. It is his duty to see that her saddle and bridle are perfectly secure; trust nothing to the stable men, without personal examination. He must not keep the lady waiting, clad in her riding costume,

but he must be punctual at the appointed hour. Before he mounts himself, he must see that the lady is comfortably seated in her saddle. He should take his position on the right of the lady in riding, open all gates, pay all tolls on the road, and be constantly on the lookout for anything that might frighten the lady's horse. Every attention possible should be rendered her.

ASSISTING A LADY TO MOUNT.

The lady should place herself on the left side of the horse, standing as close to it as possible. She will place one hand on the saddle, the other on the gentleman's shoulder, as he kneels for the purpose, and the left foot in his hand, and, by a slight spring, will be nicely seated in the saddle. The gentleman will then adjust her foot to the stirrup, neatly fold the riding-habit, and give her the reins and her riding-whip.

ASSISTING A LADY TO ALIGHT FROM HER HORSE.

The gentleman must assist the lady to alight after the ride. She should first free her knee from the pommel, and then disengage her habit. He must then take her left hand in his right, and offer his left hand as a step for her foot. He then lowers his hand slowly and allows her to reach the ground gently, without springing. It is dangerous for a lady to spring from a saddle, and hence it should not be attempted.

RIDING WITH LADIES.

A gentleman should take his position on the right of a lady in riding. If there are two or more, his position is still to the right, unless his presence near one

is requested, or his assistance needed. It is the duty of a gentleman to offer all the courtesies of the road and yield the shadiest and best side to the ladies. The pace at which to ride must always be decided by the lady, and it is unkind to urge her horse to a more rapid gait than she desires.

If a gentleman is riding alone and meets a lady who is walking, and desires to speak with her, he must alight and remain on foot while talking with her.



DRIVING AND CARRIAGE ETIQUETTE.

Ladies who are invited to drive with gentlemen, at a certain hour, should be ready exactly at the moment.

It is neither well-bred nor dignified to keep any one waiting who has made an appointment conducive to your pleasure. Have everything ready, gloves on and buttoned up, and all arrangements of the toilet complete.

The seat facing the horses in a double carriage is the choicest, and gentlemen should always yield it to the ladies. A gentleman should sit opposite a lady in a two-seated carriage unless invited to sit by her. The right hand of the seat facing the horses is the place of honor, and belongs to the hostess, which she never resigns. It must be offered to the most distinguished lady, if the hostess is not driving. No gentleman will smoke when driving with ladies. A lady who is invited to drive with a gentleman can not offer to take a friend with her.

A person, to prevent turning around in the carriage, should enter with the back to the seat. A young lady driving with a gentleman should resent any undue approach to familiarity. Above all, she should avoid late hours, if driving on a summer evening. It is her duty to remind her escort that it is growing late. It is not prudent to drive later than nine o'clock, unless there is a party driving in company, or the escort is a relative or an old and trusted friend. A gentleman will not ask a young lady to compromise herself by driving with him at an unseemly hour. Fast driving should only be practiced with a fast horse. A pleasant, rapid trot is safer and more enjoyable than going at a break-neck speed. A gentleman should always wear gloves when driving with a lady. It is the custom for the gentleman driving to sit on the right of the lady, but in Boston it is the reverse, unless the lady is his wife,

sister or some near relative. A lady should always be sure that she has a safe escort and a safe horse. In driving, one should always remember that the rule of the road, in meeting and passing another vehicle, is to keep to the right. It is rude to turn backward and look at objects that have been passed, or to stare about and point to houses, or to other parties in carriages. A dignified composure of manner should be maintained when driving, neither reclining too much, nor sitting bolt upright. To drive past all other carriages in a violent manner is inexcusable.

In assisting a lady to enter a carriage, a gentleman will see that her skirt or dress is protected from the wheel, mud or dust. A carriage robe should be provided for this purpose. Before seating himself, the gentleman should provide the lady with her shawl, parasol and fan, and see that she is comfortable in every way.

In assisting a lady to alight from a carriage, a gentleman will, when convenient, alight first. If to alight first he would have to pass in front of the ladies or step over them, it is better to aid them in alighting first. If there is a servant with the carriage, the latter may hold open the door, but the gentleman must by all means furnish the ladies the required assistance. It should be remembered that the greatest politeness in such matters is to do that which the least embarrasses the ladies.

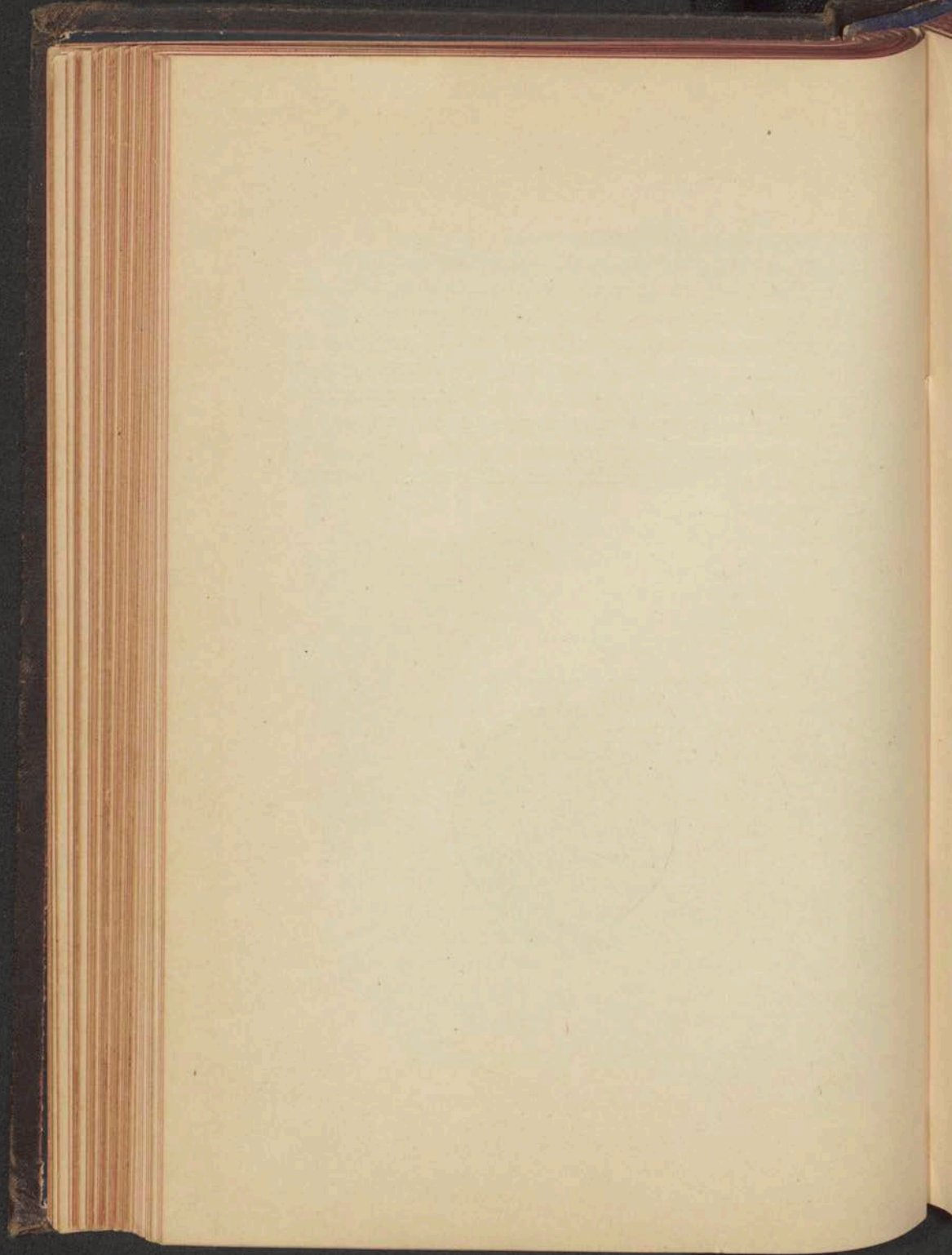
If a lady has occasion to leave the carriage before the gentleman accompanying her, he must alight to assist her out, and wait on the pavement during her stay. If a lady wishes to speak with a friend or acquaintance who may be walking on the street, the

gentleman should stop the carriage, alight, hold open the door with one hand and hold his hat in the other.

It should be remembered by lovers that hedges and stone walls have ears. Many absurd scenes of love-making have been witnessed from behind these screens.

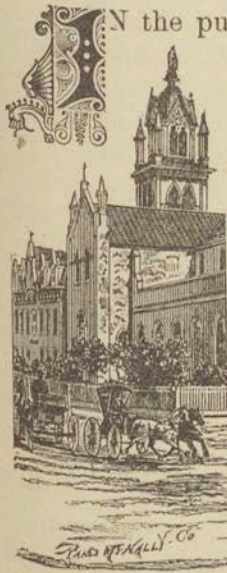
Interference with the driver implies a reproof, which is very offensive. If you are in fear of danger resulting from his driving, you may suggest a change, apologizing therefor. Resign yourself to the driver's control, and be perfectly calm and self-possessed during the course of a drive.





CHAPTER XIV.

ETIQUETTE IN PUBLIC PLACES.



IN the public assembly we come most in contact with our fellow men at large. Here there are laid down for society certain rules, which we must observe if we have regard for the feelings of others. These rules are not arbitrary, but, like all other rules of politeness, are founded upon natural instincts and common sense. As it is self-evidently improper in conversation to contradict bluntly, or to interrupt another while talking, so there are improprieties in the public assemblage so manifestly unbecoming that the well-bred man *instinctively* refrains from them. Common sense, a desire to treat others as you would be treated, refinement of feelings, and natural instincts as to right and wrong, will readily lead one to the exercise of good behavior in all public places. Yet how often do we see persons, from the lack of some of these qualities, from ignorance, thoughtlessness, carelessness or lack of refined instincts, constantly violating the etiquette of public assemblages

or the public street. Many persons, from lack of care on the subject, fail to do, and often to know, what the common rules of civility demand in such places, and may, therefore, read with benefit the commonplace and ordinary regulations of refinement in this respect.

CONDUCT IN PUBLIC CONVEYANCES.

In railway cars no one has a right to more than one seat, unless more than one is paid for. To beat time or shuffle the feet, or make any monotonous noise, which is a nuisance to fellow travelers, shows bad breeding or neglect in training. When you have jostled or incommoded a person, you should be quick to say, "I beg your pardon." When you receive attention or a favor, acknowledge it by "I thank you," instead of "Thanks." We notice that "Thanks" has become a vulgarism from the abuse of the word. A gentleman will stand, if necessary, to give a lady a seat, and he will not smoke when ladies are in the car.

CONDUCT IN CHURCH.

The congregation who build a church, build it and continue to regard it as the house of God. It is, then, a place where the greatest deference, respect and reverence are due. It does not matter whether you are a professed Christian, indifferent to religion, or an avowed infidel; when you are in a house belonging to persons who regard it as the house of God, this respect is due. A person is bound by the laws of civility to refrain from acting in your house in a way which it is known *you* regard as improper. So are you bound to refrain from conduct regarded as improper

in the houses of others. It is not a question as to how much respect you have for religion. A polite man, a man of refined sentiments, will not scoff at or ridicule a neighbor's religious belief in that neighbor's house. The reviler and scoffer have lost the instincts of politeness and reverence. While in church, then, we should be respectful and reverent, attentive to the services, preserving the utmost silence, avoiding whispering, laughing, staring, or making a noise with the feet or hands.

It is ill-mannered to be late at church. If one is unavoidably late it is better to take a seat as near the door as possible. But if not late, and the seats in the front part of the auditorium are not occupied, respectful decorum requires that a back seat shall *not* be taken. This rule is especially applicable to young people. Its observance shows a desire to pay respectful attention to the services.

It is the height of rudeness to turn around in your seat to gaze at any one, to watch the choir, to watch anxiously to see who is coming in, to give critical glances at people's clothes, or to look over the congregation to see the cause of a disturbing noise.

A person should never leave church until the services are over, except in some case of emergency.

If books or fans are passed in church, let it be done quietly; they may be offered, and accepted or refused by a silent gesture of the head. If a stranger occupies your pew, it is courteous to provide him with a book; if the service is strange to him, the place of reading may be indicated. If there be no separate prayer book or hymn book for a stranger, it is proper to offer to share yours with him.

If you are visiting a church different in belief from your own, or one for whose ceremony you have but little respect, still pay the utmost respect to the services, and conform respectfully to all the observances of the congregation, *i. e.*, kneel, sit and rise as the congregation is accustomed to do. By all means never permit a contemptuous smile or remark to indicate that a religious observance strikes you as grotesque or peculiar. This rule should be carefully regarded no matter where you are, in whatever religious assembly—alike in the temple of the Christian, the Buddhist, the Moslem or the Hindoo.

A gentleman should remove his hat upon entering the vestibule of the auditorium.

If visiting a strange church, you should wait in the vestibule until an usher appears to show you to a seat. A well-ordered congregation will as soon think of doing without a preacher as an usher.

When a gentleman accompanies a lady to church he may walk up the aisle a little ahead of or by her side, allowing the lady to enter the pew first. There should be no haste in passing. When the services are concluded, there should be no haste or crowding toward the door, but the departure should be conducted quietly and orderly. It is very improper to stop in the aisle to converse, and thus blockade the passageway. That is one of the uses of the vestibule; and when that is reached, it is allowable to exchange greetings with friends. The practice that rude boys have, of waiting on the steps or at the door of a church, for the crowd to pass out, compelling the ladies to run the gauntlet of their eyes, can not be too severely condemned. No gentleman will engage in it. Every

gentleman regards it as a contemptible practice, worthy only of the buffoon or boor, even a disgrace to a respectable community.

CONDUCT IN A PUBLIC HALL.

Gentlemen should precede ladies, to clear the way, in a public hall, unless there is an usher preceding them. Upon reaching the seats, he should allow her the inner one, assuming the outer one himself. He should on no account leave the lady's side from the beginning to the close of the performance.

Some acts which, we are sorry to say, are often to be seen among young people at public entertainments are so manifestly improper, it is not necessary to comment upon them here; a mere suggestion will suffice. To talk and laugh in tones loud enough to disturb others, to whisper, to force one's self into a seat already full, to elbow one's way through a crowd, to unnecessarily obstruct the view of others, to make any noise which would disturb the performance, or to interfere with the rights of others, are all properly regarded as acts of flagrant rudeness.

A gentleman accompanying a lady is under no obligation to give up his seat to another lady. His duty is solely to the lady whom he accompanies.

Persons attending a public performance, concert, lecture, opera or theatre, should be appreciative of the excellent parts of the performance, and express their appreciation and satisfaction by proper applause.

By all means remain in your seat till the close of the performance. The practice of leaving the hall while the performance is in progress, or while it is drawing to a close, is justly regarded as offensive.

Common politeness to the performers, a courteous regard for the rights of the audience, the common instincts of civility, all demand that this offense shall be avoided.



*CONDUCT AT PUBLIC EXHIBITS, FAIRS, PICTURE
GALLERIES, ETC.*

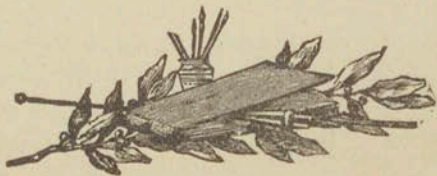
A person can never afford to lay aside the deportment of the lady or the gentleman. Although you may be in a crowd where you are an absolute stranger, do not manifest disrespect for the crowd, and show that your courtesy and politeness is an acquirement for only occasional use, by unmannerly remarks and

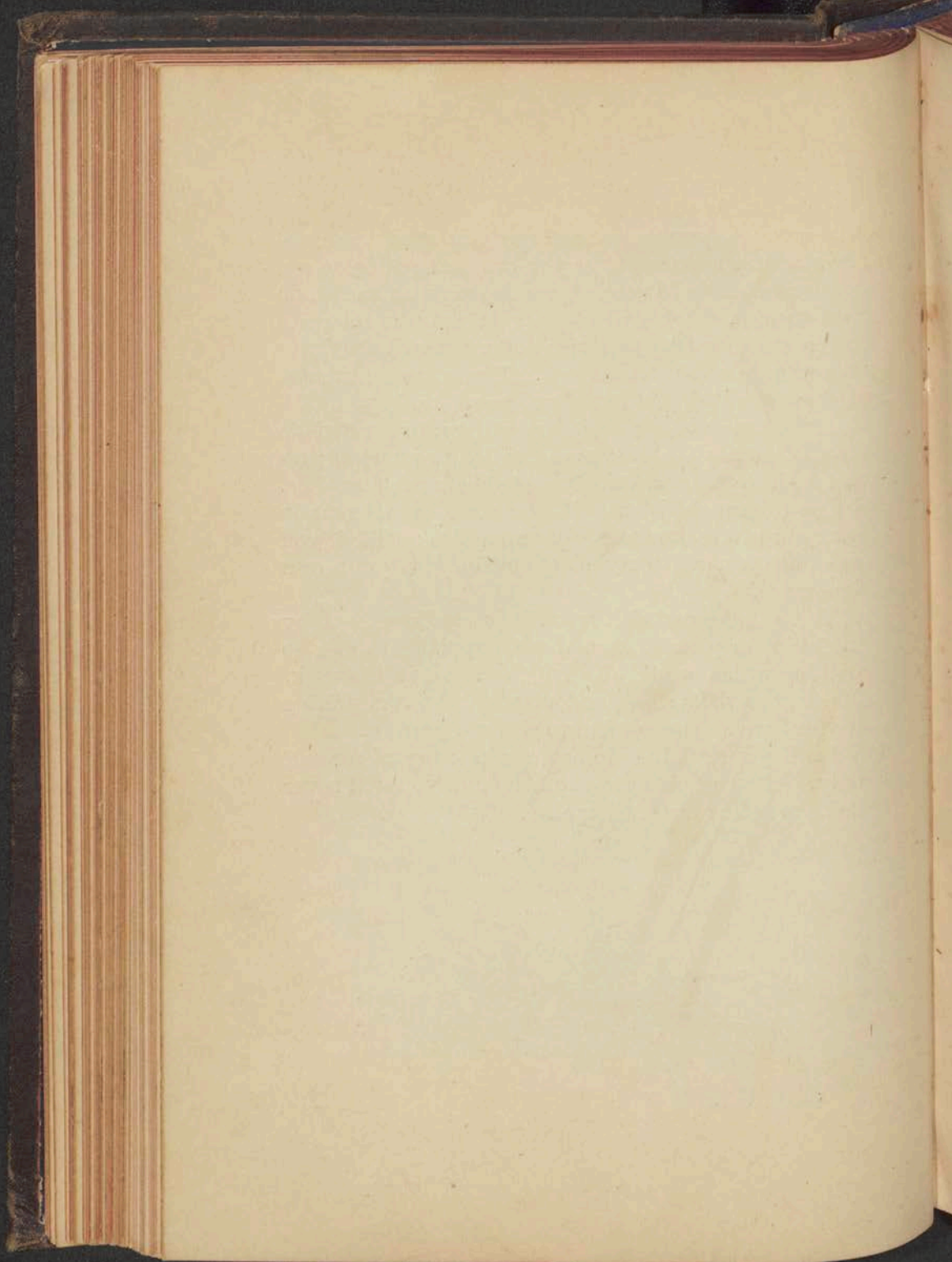
conduct. If you are at a fancy fair, make no comments upon articles unless you can praise; if you can praise an article, do so; if you do not wish to see, do not stand in the way of others; do not ask the price of an article unless you wish to buy it, and then pay the price asked or let it alone. If you have a table at a charity fair, do not importune people to buy.

If you are visiting a picture gallery, or an artist's studio, do not meddle; make no loud comments; do not seek to show superior knowledge in matters of art by gratuitous criticism. If you are a connoisseur in art, you will seek modesty of expression; while if you are not, you will only give publicity to your own ignorance.

You should not visit an artist's studio except by invitation or permission, and at an appointed time; do nothing which would disturb the artist in his work. Make your visits short, and do not keep him waiting if you have an engagement to sit for a portrait.

In all your conduct do not manifest regard for self only, but be considerate of others, and you will never be regarded as rude or impolite.





CHAPTER XV.

ETIQUETTE OF CALLING.



THE call is one of the necessary inventions of polite society in thickly populated localities, as in cities and towns. In rural districts where the population is sparse, the call, especially the formal call, is almost, if not quite, unknown. The circle of acquaintances is small, visitors are comparatively few, and more time can be devoted to the entertainment of any one. Those who go to see a friend or neighbor usually go such a distance that to return almost immediately would seem foolish. Hence, calls are here rightly supplanted by those longer stays called visits. But in towns and cities, where the circle of acquaintances is large, less time can be devoted to each. A system of strict formality comes into operation, and the social machinery is necessarily more complicated. Here one of the most useful devices is the system of calls, which differ from visits in being very brief and often quite formal.

Every one should, as far as possible, attend to his or her duties in this direction ; but professional and business men, who are constantly employed, can often find but little time even for formal calls, and less should be expected of them than from those who have leisure. Calls will vary from the extreme of pure ceremony to that of the most unreserved friendship, according to the affection and intimacy between the parties.

FORMAL CALLS.

The general formal call is a mere device for keeping up acquaintance. It must not be made less than once a year, more commonly it should be made twice, and even oftener if the circumstances warrant. Besides this, there are formal calls for special occasions, made whenever those occasions occur, as, after a party, for example.

MORNING CALLS.

By the term "morning call" is generally meant any call made in the daytime. In cases where a call is a mere matter of ceremony, the morning call is generally the most suitable. It should never be made early in the day. As a rule the afternoon is the most proper time. Avoid calling at or just before the time for dinner or lunch and do not call later than five P.M.

EVENING CALLS.

An evening call is usually less formal than a morning call, and supposes some degree of intimacy. It should not be made later than nine o'clock, nor prolonged after ten.

CHOOSING A DAY.

Some ladies appoint special days for receiving, which are announced, by cards, and in calling upon them their regulation should be observed. Most persons who are well bred will endeavor to receive callers whenever they come. But those making calls should adapt themselves, so far as possible, to the convenience of their entertainers. In many localities common custom has settled upon some day of the week as most usual for calling, very often Saturday afternoon. It is well to observe any local custom of this kind.

RISING TO WELCOME GUESTS.

The lady of the house rises to welcome her guests. If other callers are present, the new arrivals must always address themselves first to the hostess.

GIVING THE HAND.

On receiving the callers the lady may offer them her hand, if she wishes to welcome them with some degree of warmth. Gentlemen must always wait for her to make the first advance in hand shaking.

INTRODUCTIONS.

Residents of the same town are not introduced unless it is known that an introduction would be agreeable to both parties. Strangers in the place are always introduced.

CONVERSATION.

The lady of the house should generally take the lead in the conversation, unless there are too many present for her to address herself to all. Then she

should speak with the different ones in turn, unless she sees them engaged with some one else. She may give special attention for a little while to the latest arrival, and to those who seem neglected by the others.

SHOW NO PARTIALITY.

A lady should show no partiality to any of her guests, unless great difference in age and rank would warrant it.

EMPLOYMENT WHILE RECEIVING.

While receiving callers a lady should lay aside her work, unless urged by her guests not to do so; in which case, she may pursue some light employment which does not demand too much attention.

REFRESHMENTS.

In cities it is not customary to offer refreshments to callers. In the country where people have fruit of their own production, it is common, and highly proper, to offer it to visitors.

ENGAGED, OR "NOT AT HOME."

When a lady does not wish to receive callers she instructs the servant to say that she is engaged, or "not at home," which may mean the same thing. If there is any one or more whom she makes an exception, she mentions the fact to the servant. If any visitor is once admitted into the house it is the duty of the lady to see the person. Accordingly, if a lady wishes to be "not at home" to anybody, she must be careful to inform the servant before the visitor arrives. But a well-bred lady ought to endeavor to receive whoever arrives, and

whenever, so far as she reasonably can. If calling, you should not hesitate to depart at once, when informed that the lady of the house is engaged. No matter how intimate you may be with her, to parley with the servant, and insist that she will certainly see *you*, is the height of ill manners.

REGRETS FOR NOT AT HOME.

When a gentleman has called and found a lady not at home, she should, at their next meeting, express her regrets. He should reciprocate her regrets, and not carelessly say that it made no special difference.

KEEPING CALLERS WAITING.

A lady is supposed to be dressed for receiving company at all suitable hours, and should not keep callers waiting while she arranges her toilet, nor for any other reason.

USE OF VISITING CARDS.

Callers should always be provided with cards. A gentleman should carry them loose in a convenient pocket; but a lady may use a card case. No matter how many members of the family you call upon, you send in but one card. Where servants are not kept, and you are met at the door by the lady herself, of course there is no use for a card. If you call upon a friend who has a visitor, send in but one card; but if they are not at home, leave a card for each.

HAT, UMBRELLA, GLOVES AND OVERCOAT. W

In making a morning call a gentleman should take his hat and gloves with him into the parlor. If it becomes necessary to put them down, he may place

them upon the floor beside his chair, never upon a chair or table. He will keep on his overcoat, if he wears one, and leave his umbrella in the hall. In an evening call he may leave hat, gloves, overcoat and cane in the hall.



WAITING IN THE PARLOR.

While waiting in the parlor for the person on whom you have called, do not thump on an open piano, nor walk about the room examining pictures and other articles.

TAKING A SEAT.

A guest should take the seat indicated by the hostess. He will not seat himself upon a sofa beside her, nor upon a seat close by her, unless invited to do so.

LENGTH OF CALL.

A formal morning call should never be less than ten minutes, nor more than thirty minutes; usually it should be fifteen or twenty minutes in length. An evening call should not be over an hour.

LOOKING AT WATCH.

A gentleman will not look at his watch while making a call. If he does, he should apologize.

LAYING ASIDE THE BONNET.

Owing to the difficulty of rearranging most modern head-gear of women, ladies are not expected to remove their bonnets when making a brief call.

LEAVE-TAKING.

Choose a moment for your departure when there is a lull in the conversation, and when the hostess is not busy with new arrivals. Having started to go, do not be prevailed upon to stay longer. If there are other callers, bow to them collectively as you leave the room.

ARRIVAL AND DEPARTURE OF OTHERS.

On the arrival of other guests, a gentleman will rise and stand till they sit. It is not his duty to show them to seats, unless in his own house, or requested to

do so by the hostess. He will not offer his own seat if there are others available, unless it is a place of honor and another enters whom that place would become. A lady who is not in her own house does not rise on the arrival and departure of other guests, unless they are ladies to whom special respect is due on account of age or rank. A gentleman rises when ladies with whom he is conversing rise to depart.

CONVERSATION WITHOUT INTRODUCTION.

Callers at the house of a common acquaintance may converse freely without an introduction, though most gentlemen would prefer an introduction.

FALLING AMONG STRANGERS.

If, on making a call, you are shown into a room where all are strangers, at once announce your name and on whom you have called.

CUTTING CALLS SHORT.

When you find that you have called at a time that is not opportune, as at meal time, or when your friend is preparing to go out, it is best to cut your call short. But do not betray an undue sense of being an intruder; and, if your friend seems much disappointed, promise to call again soon.

CALLING IN COMPANIES.

Several persons may go together to call upon a common friend; but there should not be a crowd. Not more than two, or at most three, persons from the same family should go together.

TAKING A FRIEND WITH YOU.

A lady may, without previously obtaining permission, bring a stranger, either gentleman or lady, to call upon her friend. But a gentleman will bring no one with him unless he first ascertains that it will be agreeable to the person on whom the call is made. Having obtained such permission, to neglect to make the call would be exceedingly rude.

TAKING CHILDREN AND PETS WITH YOU.

Callers should never take children or pets with them, as they are apt to be very annoying to some people.

CALLING ON FRIEND WHO HAS A VISITOR.

When you hear that your friend has a visitor staying at her house, it is your duty to call on them.

CALLING UPON AN INVALID.

In calling upon a person confined by illness you should never offer to go to the sick room unless invited to do so. Make proper inquiries as to your friend's health and leave your card.

LADY CALLING ON GENTLEMAN.

A lady never calls upon a gentleman unless it be on business.

CALLING UPON A PERSON AT LODGINGS.

When calling upon a person who has lodgings at a hotel or private house, remain below and send up your card. Lodgers generally receive their company below;

but an intimate friend of the same sex may be received in the private chamber. But no amount of intimacy will justify bursting into a friend's chamber at the most outlandish hours, and perhaps without knocking, as is sometimes done.

CALLS AFTER A PARTY.

After a dinner or tea party at a friend's house you should call; within three days, if it was a first invitation, otherwise within a week. After a party or ball to which you have been invited, you should call within a week, whether you accepted the invitation or not.

RETURN OF A FRIEND.

When a friend who has been away for some time returns, you should call upon him or her without delay. If you have visited, or been invited to visit, a lady at her country seat, you should call upon her soon after her return to the city.

THE FIRST CALL.

Residents make the first call upon strangers. Among residents the elder makes the beginning, either by making the first call or sending the other an invitation to call. Such an invitation should be accepted without hesitation, unless there is very good reason for not doing so.

RETURNING A FIRST CALL.

Do not, at least without apologizing, put off returning a first call over a week, unless you wish to intimate that you do not care to keep up the acquaintance.

CARDS AND CALLS OF STRANGERS.

When a stranger arrives in the city he should send his card, with directions, to those whom he expects to call upon him. Otherwise his presence might remain for some time unknown. If a stranger of your own profession comes to the city, you should call upon him even though you do not know him.

CALLS MADE BY CARD.

Calls of pure ceremony are sometimes made by simply handing in a card.

P. P. C. CALLS.

When a person is about to go abroad and has not time or inclination to take leave of all his friends in person, he may send to each his card with the initials P. P. C. written upon it. These stand for the French phrase "Pour Prendre Congé"—for taking leave. Those who receive these cards should call upon him on his return.

CALLS OF CONGRATULATION.

After any auspicious or happy event has occurred in the family of your friend—as a birth, a marriage, or any good fortune—a call of congratulation is in order. Also if your friend has delivered a public oration, or been chosen to some office or position of honor, you should call and congratulate him. Calls of congratulation also follow when a betrothal has been formally announced to the friends and relatives.

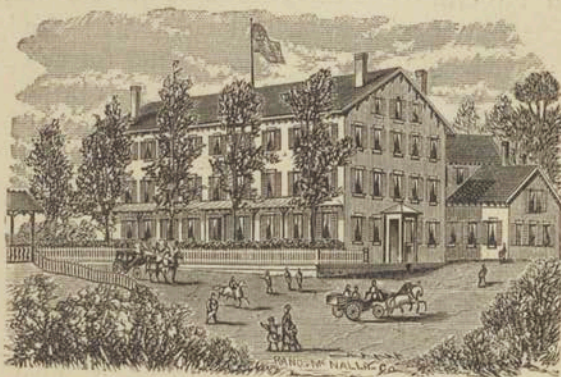
VISITS OF CONDOLENCE.

When there has been a death in the family, friends make visits of condolence. The time for these calls

is about a week after the funeral ; or, in case of a stranger, after the afflicted family have made their first appearance at church. The dress and conversation should be in harmony with the occasion.

FRIENDLY CALLS.

Calls of friendship will vary in length and points of formality according to the degree of intimacy, and so merge into visits. Where familiarity begins, strict formality is apt to end, and with it all stringent rules. But no one should presume, even on the ground of intimate friendship, to intrude at unseasonable hours, and stay so long as to make their friendship a bore.



CALLS AT SUMMER RESORTS.

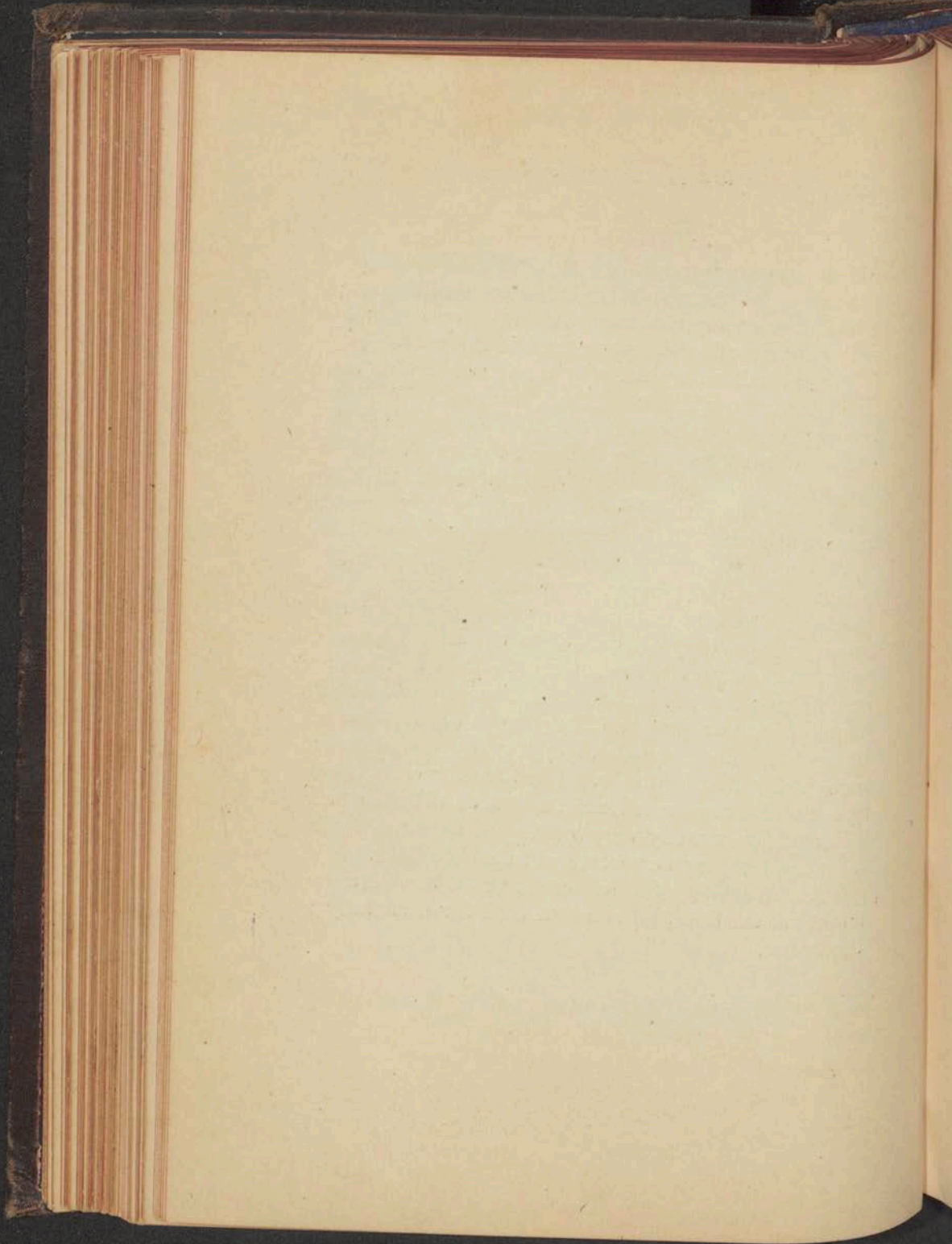
At summer resorts those owning cottages call first upon those who rent. Otherwise they call upon one another in the order of their arrival, the first arrivals making the first calls.

NEW YEAR CALLS.

The agreeable custom of making New Year calls has become quite common. By this means gentlemen can keep up their acquaintance with ladies on whom they may perhaps call at no other time in the year.

Several ladies may unite to receive callers at some one place, though it is perhaps best that each should receive at her own house. Those expecting to receive callers usually announce the fact, through the newspapers, or otherwise. An announcement, with the mention of the place, is essential when a lady does not receive at home. Refreshments are in order, but need not be accepted unless the visitor feels so disposed.

Gentlemen call singly, by twos, or in small companies, on foot, or in carriage or sleigh. When they go in groups, they all call upon the lady friends of each, without previous permission. Introductions are customary; but an introduction does not warrant an acquaintance unless the lady chooses to make it such by inviting the stranger to call again, or afterward recognizing him in public. The time for calls begins at ten o'clock in the morning, and lasts till nine P. M. The calls are usually very brief, even as short as five minutes, but may be protracted to half an hour. Each gentleman sends in but one card; but if there is a card basket at the door, he leaves a card for each lady at the house.



CHAPTER XVI.

ETIQUETTE OF VISITING.



THE subject treated in this chapter is, visits of several days, or more, away from one's place of residence. What is said applies to ladies and gentlemen alike, though the masculine pronoun is generally used. Visiting may be a source of great pleasure to both guest and host; but it is a privilege that is also often abused. To make another person the servant of your gratification for days, and, perhaps, weeks, is no little thing. Agreeable visiting can only exist where there is some firm friendship, such as shall make your entertainment a pleasure rather than a serving.

ACCEPTING INVITATIONS TO VISIT.

General invitations to visit are often thrown out carelessly by people who wish to appear friendly. While it is always an error, if not a sin, to say what you do not mean, it is a still worse blunder to take such people at their word. Never accept a general "Come and see us sometime," unless your relations to the party inviting you are such that you could have

no room for doubting the propriety of the visit. To give an invitation real meaning, the date and length of the visit should be mentioned. But in many cases it would be a favor to let visitors select their own time.

UNEXPECTED VISITS.

Where a visitor has been granted the courtesy of choosing his own time, he ought certainly to let his friend know beforehand of his coming. Some people have a fancy for surprising their friends with unexpected visits. The unlooked-for return of a widow's long-lost son may be to her the more intensely joyous because unexpected; but the ordinary surprise of a person by the arrival of visitors is productive of very different feelings, and is far less romantic.

LENGTH OF VISIT.

The length of a visit will depend entirely upon circumstances; such as the relations of friendship existing between the parties, and the distance that the visitor has come. Two or three days, or a week, at most, should be sufficient, unless the visitor has very good grounds for a longer stay. Keep on the safe side, and make your visit shorter than your host desires rather than longer.

ANNOUNCING LENGTH OF VISIT.

A visitor should take occasion soon after his arrival to let his friend know how long he intends to remain, unless that information has been given previously. It is embarrassing for a person to ask a visitor how long he is going to stay, and yet it is important for the host to know this.

CONFORM TO HABITS OF THE HOUSE.

Visitors should conform carefully to the habits of the house, not being out walking at dinner time, nor in bed at breakfast time, and never keeping the family up after their hour for retiring. A guest must not show either by word or act that these hours do not suit him, but submit cheerfully.

NOTICING UNPLEASANT MATTERS.

A visitor should not appear to notice any unpleasant family affairs that fall under his observation. He should never comment upon them to strangers, nor to the host himself, unless his friend should first broach the subject. Also, if you do not find your friend in as high a state of prosperity as you had anticipated, do not take too evident notice of the fact. Your observations may be cruel as well as impolite.

ACQUIESCE IN PLANS OF HOST.

A visitor should, as far as possible, acquiesce in all plans proposed for his amusement or entertainment by the host.

INVITATIONS TO VISITOR AND HOST.

All invitations to either visitor or visited ought to include the other, and either should generally refuse to accept an invitation to him alone.

LITTLE TROUBLE AS POSSIBLE.

A visitor should always endeavor to give as little trouble as possible. At the same time he ought not to apologize for the trouble which his presence naturally requires.

KEEP ROOM NEAT.

If you are a visitor be careful to keep your room as neat as possible. Do not let garments lie scattered about promiscuously.

HELPING THE HOSTESS.

A lady visitor, where few or no servants are kept, would do well to make her own bed. If there are no servants she may also do other little helpful things for her hostess.

LEAVING HOSTESS TO HERSELF.

Guests must be careful not to demand too constant attention from their entertainers, especially in the morning when the hostess has duties of her own. But for a visitor to avoid the society of his friends and seek his own amusement for a large part of the time, is uncivil and selfish.

TRUE HOSPITALITY.

True hospitality consists in freely and cheerfully giving your visitor the best you have in the way of rooms, provisions, and other means of entertainment. Having done this, make no apologies because you have no better. Your general demeanor toward your guests will do more toward making them feel at home and enjoy their visit than any amount of grandeur and luxury. Devote as much time as you can to the amusement and society of your visitors, and let them feel, from your kindness and cheerfulness, that you enjoy their presence.

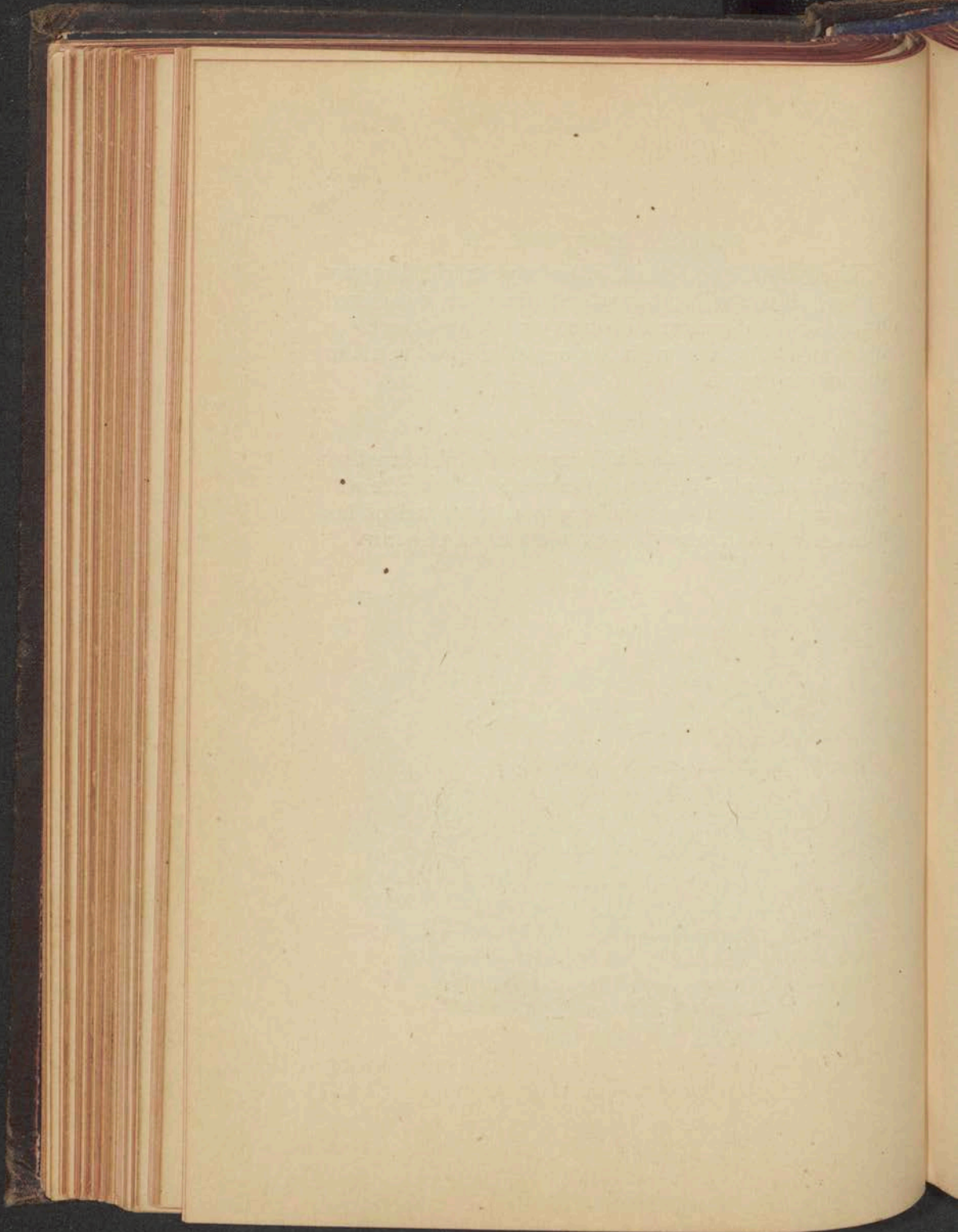
URGING GUESTS TO STAY.

Kindly, and even urgently, invite your friend to stay as long as you wish ; but when a time has been fixed upon for his departure, do not try to break in upon his plans. Assist him in his departure, and ask him to visit you again.

LEAVETAKING.

On leaving, a guest should express the pleasure that his visit has afforded him. On reaching home he will write and inform the family whom he visited of his safe arrival, and renew his expressions of pleasure.





CHAPTER XVII.

RECEPTIONS, PARTIES AND BALLS.



AFTERNOON parties are held from four to seven o'clock in the afternoon. They are called "Morning Receptions." A sufficient number for a quadrille sometimes remain after most of the company have left.

DRESS.

For gentlemen, morning dress is worn; no white neckties and dress should be seen. A lady should not wear low-neck dresses nor short sleeves, but should be dressed in demi-toilet, with or without bonnet. Her dress may be of material to suit the taste of the wearer, and the season of the year. She should reserve elegant jewelry and laces for evening parties.

REFRESHMENTS.

Light refreshments, such as tea, coffee, frozen punch, cakes, ices and fruits, are served. After the light

refreshments, cold collations are served. Often the table is set and renewed from time to time with great varieties.

INVITATIONS.

Invitations to receptions should be very informal and simple. Not unfrequently the lady's card bears the simple inscription, "At Home Thursday, from four to seven." If "R. S. V. P." is on the corner of these invitations, an answer is expected, otherwise none is required. It is not essential to have cards. All who are invited, whether they attend or not, are expected to call upon the host and hostess, as soon after the reception as possible.

MODEL OF INVITATION.

Mr. and Mrs. S. W. Brown.

Wednesday, Nov. 6th.

From four till eight o'clock.

350 East Walnut Street.

MUSICAL MATINEES.

A matinee musicale is similar to a reception, but is a more difficult entertainment. To make such an entertainment a success, it is essential to secure those persons who possess vocal and instrumental talent. A programme should be arranged, assigning to each, in order, his or her part. The exercise should commence with a piece of instrumental music, followed by solos, duets, quartettes, octets, etc., with instru-

mental music interspersed, in not too great proportions. During the performance of instrumental as well as vocal music, it is the duty of the hostess to keep silence among her guests. If any one is forgetful of his manners on such an occasion, she should be a pleasant reminder of what is polite. A lady's escort should accompany her to the piano; turn the leaves of music, and, after she is through, return with her to her seat.

The hostess should express gratification to all for the part they take in the entertainment.

At a musical matinee the dress is the same as at a reception, only bonnets are more generally dispensed with. Those who have taken part in the music often remain for a hot supper. They have earned it, and it is no more than they deserve.

COUNTRY PARTIES.

Morning and afternoon parties in the country, or at watering places, are more informal than in cities. The hostess introduces such of her guests as she thinks most likely to be mutually agreeable. To make such parties successful, music, or some amusement, is essential.

SUNDAY HOSPITALITIES.

Hospitalities on Sunday are not in good taste. It is a day of rest rather than a day for entertaining, and waiting upon guests.

FIVE O'CLOCK TEA, COFFEE AND KETTLE-DRUMS.

Five o'clock tea, coffee and kettle-drums have recently been introduced into this country from England.

Invitations for these are usually issued on the lady's visiting card, with the following words written in the left hand corner :

PARTY INVITATIONS.

Dr. and Mrs. Rose request the pleasure of your company, on Thursday evening, Nov. 24, from eight to twelve o'clock. 30 1/4 East Street, Boston.

R. S. W. P.

Mr. and Mrs. L. B. Gray's compliments for Tuesday evening, Oct. 2, at eight o'clock. Maple Grove.

Carriages enter the north gate.

Send answer to 940 Fourth Street.

Five o'clock Tea.

Thursday, Nov. 2.

Or, if for a kettle-drum :

Kettle-drum.

Thursday, Nov. 2.

If "R. S. V. P." is not on the card no answers are expected. It is optional with those who attend to leave cards. All who are invited are expected to call afterward.

The hostess receives her guests standing, aided by other members of her family, or intimate friends.

For a kettle-drum there is usually a crowd, and yet but few remain over half an hour—the conventional time allotted—unless they are detained by music, or some entertaining conversation.

A table set in the dining-room is supplied with tea, coffee, chocolate, sandwiches, buns and cakes, which constitute all that is offered to the guests.

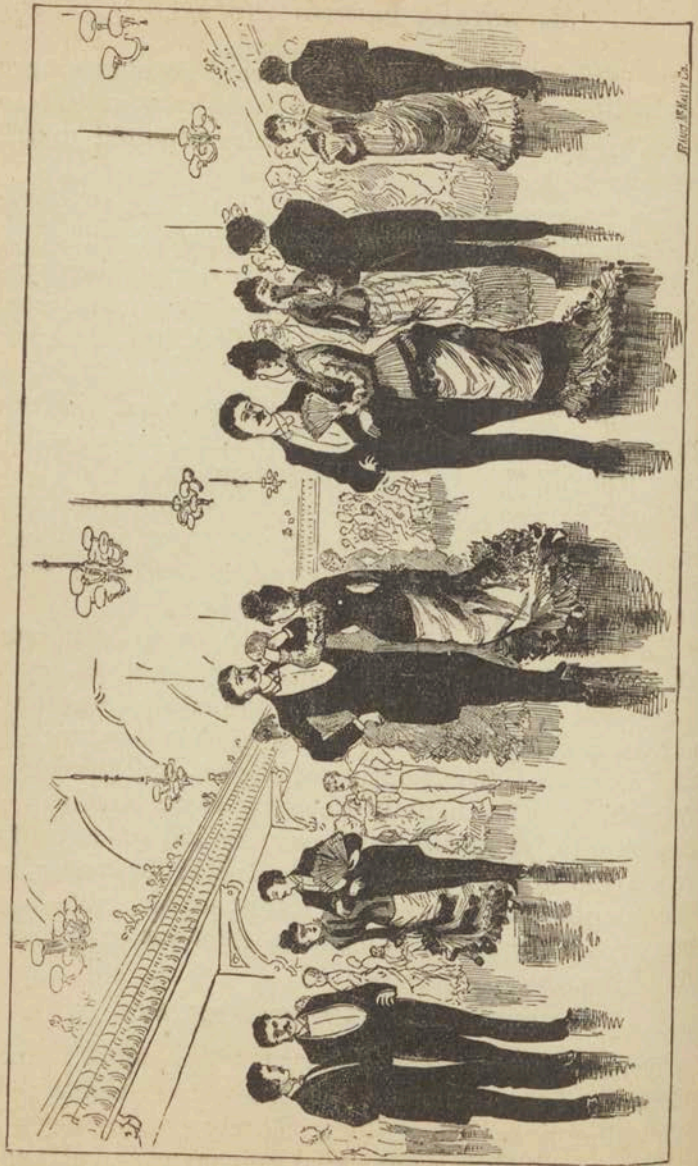
There is less formality at a kettle-drum than at a larger day reception. The time is spent in conversation with friends, in listening to music, or such entertainment as has been provided.

Ladies wear the demi-toilet, with or without bonnets. Gentlemen wear the usual morning dress.

At five o'clock tea (or coffee) the equipage is on a side table, together with plates of thin sandwiches, and of cakes. The pouring of the tea and passing of refreshments are usually done by some members of the family, or friends, without the aid of servants, when the number assembled is small; for, as a rule, the people who frequent these social gatherings care more for social intercourse than for eating and drinking.

MORE FORMAL ENTERTAINMENTS.

Evening parties and balls are much more formal than the entertainments that have been mentioned. These require evening dress. Lately evening dress is almost as much worn at grand dinners as at balls and



evening parties, only the material is not so showy. Invitations to evening parties are sent from a week to two weeks in advance, and they should be immediately answered.

BALLS.

In order to make a ball successful there must be good music and plenty of people to dance.

A MODEL INVITATION TO A BALL.

*The pleasure of your company is requested
at a*

Hop,

*On Wednesday Evening, January 4, 1882,
at 9 o'clock.*

Grand Hotel.

PREPARATIONS FOR A BALL.

Dressing rooms should be provided for the ladies and gentlemen, with servants to each. There should be cards with the names of the invited guests upon them, or checks with duplicates to be given to the guests ready to pin upon the wraps of each one. A complete set of toilet articles should be supplied for each dressing-room. If it is possible, the house should be elaborately decorated with flowers.

THE MUSIC.

Four musicians are enough for a "dance." If the dancing-room is small, the flageolet is preferable to the horn, since it is less noisy. The piano and the violin form the mainstay of the band. When the rooms are large enough a large band may be employed.

THE DANCES.

The dances should be arranged beforehand, and, for large halls, programmes are printed with a list of the dances. A ball usually opens with a waltz, followed by a quadrille, and these are succeeded by galops, lancers, polkas, quadrilles and waltzes, in turn.

INTRODUCTIONS AT A BALL.

When gentlemen are introduced to ladies at a ball for the purpose of dancing, upon meeting afterward, they should wait to be recognized before speaking; but they are at liberty to recall themselves by lifting their hats in passing. An introduction for dancing does not constitute a speaking acquaintanceship.

Upon meeting, it is as much the gentleman's place to bow as it is the lady's. The one who recognizes first should be the first to show that recognition. Introductions take place in a ball-room in order to provide ladies with partners, or between persons residing in different cities. In all other cases, permission is asked before giving introductions. But where a hostess is sufficiently discriminating in the selection of her guests, the friends assembled in her parlors are to a certain extent made known to one another, and may converse without introductions.

RECEIVING GUESTS.

It is not now the custom for the host and hostess to receive together. The receiving devolves upon the hostess, but it is the duty of the host to remain in the room until all the guests have arrived, so that he may be found when sought for. The same duty devolves upon the sons, who must share their attentions with all during the evening. The daughters and sons will look after partners for the ladies who wish to dance, and they must see that no one is neglected before they dance themselves.

AN AFTER-CALL.

An after-call is due the lady of the house at which you were entertained, and should be made as soon as possible, within two weeks at the farthest. If it is impossible to make a call, send your card, or leave it at the door. It is customary for a lady who has no weekly reception day, in sending invitations to a ball, to inclose her card in each invitation for one or more receptions, in order that the after-calls due her may be made on that day.

SUPPER.

Generally the supper-room at a ball is thrown open at twelve o'clock. The table is made elegant by beautiful china, cut glass, and a variety of flowers. The hot dishes are oysters, stewed, fried, broiled and scalloped; chicken, game, etc.; and the cold dishes are boned turkey, chicken salad, raw oysters and lobster salad. When supper is announced, the host leads the way with the lady to whom he wishes to show special attention. The hostess remains until the last with the

gentleman who takes her to supper, unless some distinguished guest is present, with whom she leads the way. No gentleman should go into the supper-room alone unless he has seen every lady enter before him. If ladies are left alone unattended, gentlemen, although strangers, may offer their services in waiting upon them.

THE NUMBER TO INVITE.

Persons giving balls should take care not to invite more than their rooms will accommodate. People who do not dance do not expect to be invited to a ball or dancing party.

DUTIES OF GUESTS.

Rules for accepting or declining invitations to balls are the same as those given for "Dinner Parties." Every lady who attends a ball should make her toilet as neat and complete as possible. The gentlemen should wear evening dress. Every guest should arrive as early as possible after the hour named. The guests should do all in their power to aid in the entertainment of all present, and no one should decline to be introduced to such guests as the hostess requests. A gentleman is not compelled to remain longer with a lady than he desires. By moving around from one to another an opportunity is given to circulate freely, and this custom contributes to the enjoyment of all.

No person should remain beside the hostess while she is receiving her friends, except members of the family and friends that she has designated to assist her.

All guests entering should pass in to make room for others.

SUGGESTIONS FOR GENTLEMEN.

A gentleman should always walk around a lady's train and never attempt to step over it. If by accident he should tread upon her dress, he should beg her pardon, and if by greater awkwardness he should tear it, he must offer to escort her to the dressing-room so that it may be repaired. If in the ball-room a lady asks any favor of a gentleman, such as to inquire if her carriage is in waiting, he should under no circumstances refuse her request. It is the gentleman's duty to ask the daughters of the family to dance, and if the ball has been given for a lady who dances, he should include her in his attention. A well-bred gentleman will look after those who are unsought and neglected in the dance.

When gentlemen are unacquainted with all the members of the family, their first duty, after speaking to their host and hostess, is to ask some friend to introduce them to those members whom they do not know.

DUTIES OF AN ESCORT.

The gentleman should call for the lady whom he is to escort, go with her to the ball, escort her to the door of the dressing-room, return to join her there when she is ready to go to the reception-room, upon reaching it proceed to the hostess, engage her company for the first dance, and escort her to supper when she is ready to go. He must watch and see that she has a partner for dancing through the entire evening.

Upon reaching home, if the lady invites him in, he should decline. It is his duty to call in two days.

RULES FOR THE BALL-ROOM.

A man who knows how to dance, and refuses to do so, should absent himself from a ball.

Noisy talking and boisterous laughter in a ball-room are contrary to the rules of etiquette.

Upon leaving a small dance, or party, it is good manners to wish the lady of the house a "good night," but at a large ball it is not expected. At a party there *may be* dancing, but at a ball there *must be*.

Those who were invited and not able to be present, must present their regrets the first time they meet the hostess, and express an appreciation of their invitation.

In dancing a round dance, a gentleman should never place a lady's hand at his back, on his hip, or in the air, but gracefully by his side.

In a ball-room never forget nor confuse your engagements. If such should occur, an apology, of course, must be offered and pleasantly accepted.

In a quadrille it is not essential for a gentleman to bow to his lady, but he may offer her his arm and give her a seat.

Always wear white gloves in a ball-room; very light shades are admissible.

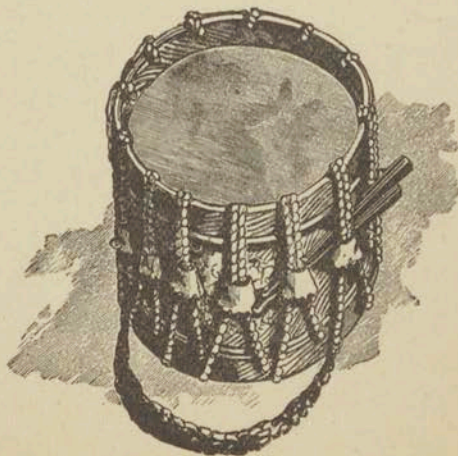
Usually a married couple do not dance together in society, but it is a sign of unusual attention for a husband to dance with his wife, and he may do so if he wishes.

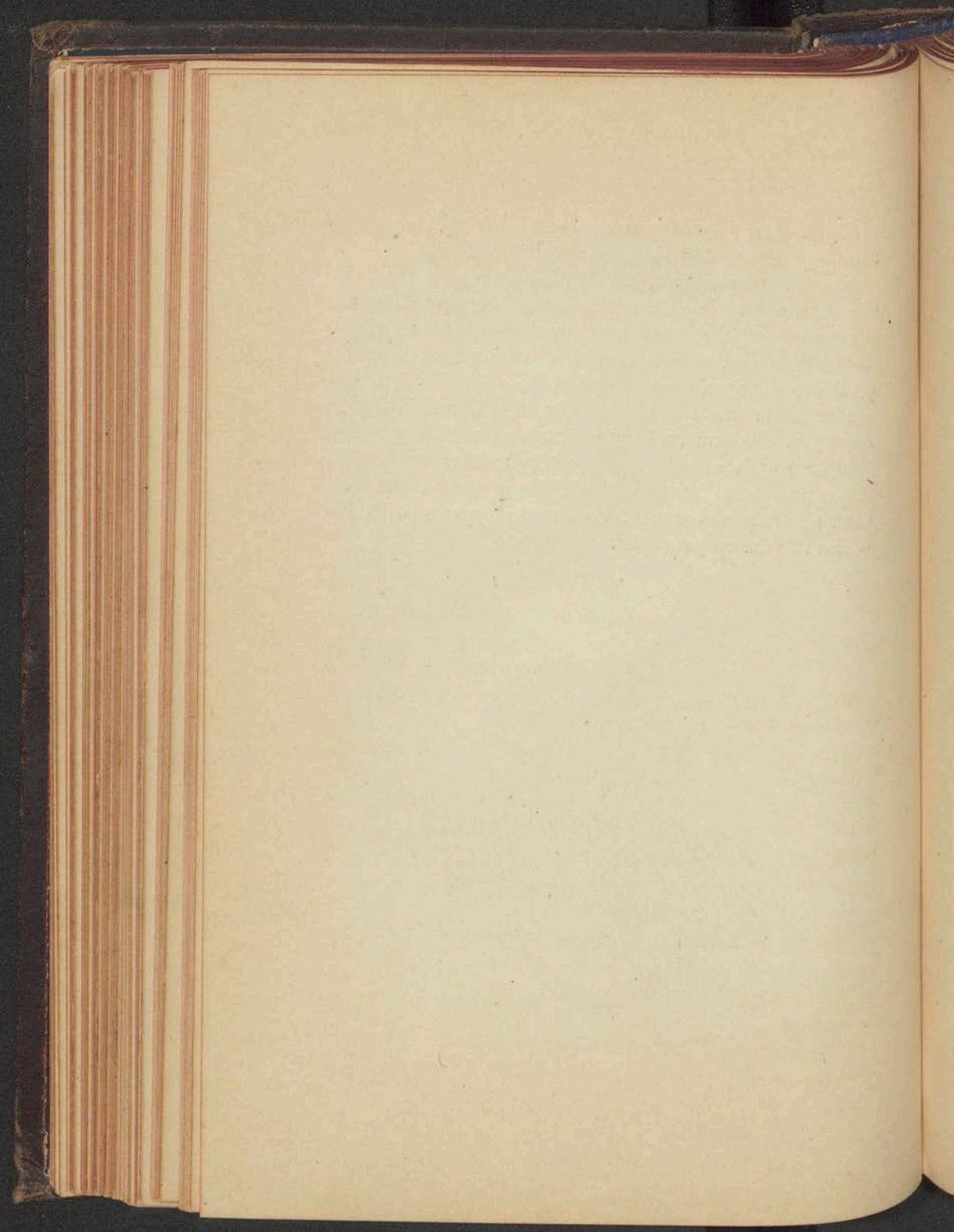
Great care should be taken by a lady in refusing to dance with a gentleman. After refusing, she should not accept another invitation for the same dance.

Gentlemen should put on their hats and overcoats before going to the carriage with the ladies.

Upon the evening of the ball, if the weather is inclement, a covering of canvas should be placed for the protection of the guests in going from their carriages to the door. A carpet should also be spread from the house to the carriage steps.

Partners should be engaged before the music begins. At a private dance, a lady can not conveniently refuse to dance with a gentleman who invites her, unless she has a previous engagement. If she is weary, and feels that she can not dance, he should remain with her while the dance proceeds.





CHAPTER XVIII.

DINNERS.



O shine at the dinner table requires much conversant practice with polite life.

Persons invited to a dinner party should be of the same standing in society. They need not be acquaintances, yet they should be such as move in the same class or circles. Great care should be taken to invite those who are agreeable to each other. Good talkers and good listeners are equally invaluable at a dinner. Among your guests always have one or more musicians. This will add greatly to the entertainment of your friends before and after dinner.

INVITATIONS TO DINNER PARTIES.

Invitations to dinner parties should be sent and answered by a messenger, except when distance is such as to make it inconvenient; in such case to send by mail is admissible. Invitations should be issued from two to ten days in advance, in the name of the gentleman and lady of the house. They should be answered

without delay, as it is essential that the host and hostess should know who are to be their guests.

After the invitation is accepted, the engagement should not be lightly broken, for the non-arrival of expected guests produces confusion and disappointment.

Gentlemen can not be invited without their wives, unless it is a dinner given especially for gentlemen and no ladies are invited. Ladies should not be invited without their husbands, when other ladies are invited with their husbands. Three out of one family are enough to be invited, unless it is a large dinner party.

The paper used for issuing invitations upon, should be small note paper, or cards, with envelopes to match.

FORM OF AN INVITATION TO DINNER.

Mrs. and Mrs. Moss request the pleasure of Mrs. and Mrs. Meiers' company at dinner on Wednesday, Nov. 16, at 5 o'clock.

An answer should be returned at once, so that, if you do not accept, the hostess may make necessary changes in the arrangements.

FORM OF AN ACCEPTANCE TO DINNER.

Mrs. and Mrs. Meiers have much pleasure in accepting Mrs. and Mrs. Moss' invitation for November 16.

INVITATION DECLINED.

Mr. and Mrs. Meiers regret that the illness of their child (or whatever the cause may be) prevents them from having the pleasure of accepting Mr. and Mrs. Moss' invitation to dinner Nov. 16th.

Or,

Mr. and Mrs. Meiers regret exceedingly that owing to (whatever the preventing cause may be) they can not have the pleasure of dining with Mr. and Mrs. Moss on Wednesday, Nov. 16.

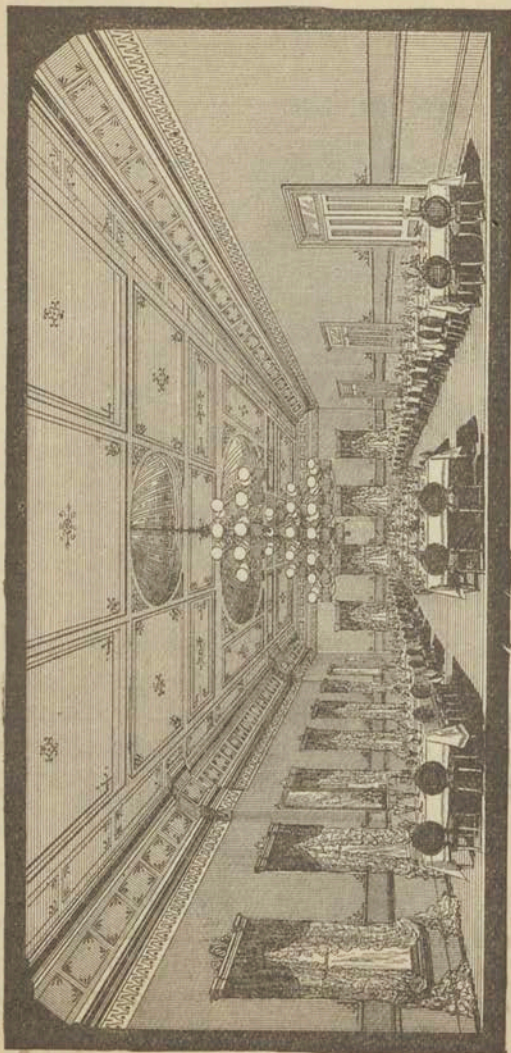
The cause for declining should always be stated, so that there may be no occasion for misunderstanding.

If it should become necessary to break an engagement made for dinner, a note must be sent at once to the host and hostess, so that they may supply your place if possible.

TIME.

In cities, the hour selected for a dinner is after business hours, or from five to eight o'clock. It may be an hour or two earlier in the country or in villages.

It is obligatory upon you to be punctual at the hour mentioned. You are in the way if you go too early; and you annoy the hostess and guests if you are too



late. A hostess is not required to wait longer than fifteen minutes for a tardy guest.

ENTERTAINMENT.

The success of a dinner is readily judged by the manner in which conversation has been sustained. If a stream of talk has been kept up, it shows that the guests have been entertained; but if, on the contrary, the conversation has been dull and flagging, it shows that the entertainment has been to a certain extent a failure.

No one should monopolize the conversation, but all should take some part. It is due your host and hostess that you do all in your power to enjoy yourself and assist in entertaining others.

SETTING THE TABLE.

The table-cloth and napkins must be spotless. Beautiful china, glistening or finely engraved glass and polished plate are considered essential to a fine dinner.

A centre-piece of flowers is a pretty ornament. A handsome vase filled with growing plants in bloom adds greatly to the appearance of the table. The flowers must be of delicate odors. A variety of fruit tastefully arranged with green leaves and bright confectionery is always attractive. It is a pretty custom to place a little bouquet by the side of each lady's plate, and to fold a bunch of flowers in the napkin of each gentleman, to be attached to the left lapel of the coat as soon as seats are taken at the table. Napkins, which should never be starched, are folded and laid upon the plates, with a small piece of bread or roll

placed on the top. The dessert is placed on the table amidst the flowers and ferns. A small salt-cellar should be placed by each plate, also a small butter plate. The name of each guest, written upon a card and placed one on each plate, marks the seat assigned.

NUMBER TO INVITE.

There should not be less than six nor more than fourteen at a dinner. The host or hostess will then be able to designate to each gentleman the lady whom he is to conduct to the table; but when the number exceeds this limit, it is a good plan to have the name of each couple written upon a card and enclosed in an addressed envelope, ready to be handed to the gentleman by the servant before entering the drawing-room, or left on a tray that the guests may select those which bear their names. If a gentleman finds upon his card the name of a lady with whom he is unacquainted, he requests the host to present him immediately after he has spoken with the hostess; also to any member of the family with whom he is not acquainted.

All the guests should secure introductions to the one for whom the dinner is given.

GOING OUT TO DINNER.

When dinner is announced, the host offers his right arm to the lady he is to escort to the table. The others follow, arm-in-arm, the hostess being the last to leave the drawing-room. Age should take precedence in proceeding from the drawing-room to the dining-room, the younger falling back until the elder have advanced. The host escorts the eldest lady or the greatest stranger, or, if there be a bride present, prece-

dence is given to her, unless the dinner is given for another person, in which case he escorts the latter.

The hostess is escorted either by the greatest stranger, or by some gentleman whom she wishes to place in the seat of honor which is at her right.

The host places, at his right, the lady whom he escorts.

The seats of the host and hostess may be in the middle, at opposite sides of the table, or at opposite ends. Husbands should not escort their wives nor brothers their sisters, as this partakes of the nature of a family gathering. All guests stand until the hostess is seated. Once seated, the rest is simple routine.

Ease of manner of the host and hostess, and quiet and systematic movements on the part of attendants, are indispensable. The servants commence in passing the dishes, one upon the right of the host and one upon the right of the hostess. Thin-soled shoes should be worn by servants, that their steps may be noiseless; and if they use napkins in serving, (as is the English style), instead of gloves, their hands and nails should be faultlessly clean.

A good servant avoids breathing hard, coughing, or treading on a lady's dress; places knives, forks, glasses, spoons and plates noiselessly, and never drops anything. Awkwardness is never seen in a good servant. It is good taste for a servant not to wear gloves, but to use a damask napkin, with one corner wrapped around the thumb, so that his bare hand will not touch the plates and dishes.

The attendant places each dish in succession before the host and hostess (the soup, salad and dessert only being served by the hostess) with the pile of plates.

Each plate is supplied, taken by the attendant on a small salver, and set before the guest from the left. Any second dish which belongs to the course is presented at the left of the guest, who helps himself. As a rule, the lady at the right of the host or the oldest lady should be served first. As soon as any one is done, his plate is promptly removed, and when all are done, the next course is served in the same way. All crumbs should be brushed from the cloth before the dessert is brought on.

The finger bowls which are brought in on the napkin on the dessert plate, and set off to the left of the plate, are used by dipping the fingers in lightly and drying them on the napkin. They should be half full of warm water with a bit of lemon floating in it.

When all have finished dessert, the hostess gives the signal that dinner is ended by pushing back her chair, and the ladies repair to the drawing-room, the oldest leading, the youngest following last, and the gentlemen repairing to the library or smoking-room. In about half an hour tea is served in the drawing-room, with a cake basket of crackers or little cakes. The gentlemen join the ladies, and after a little chat over their cups, all are at liberty to leave.

In preparing a dinner, a hostess should remember that too great a variety of dishes is a coarse display. A small variety cooked to a nicety, and served with grace, makes the most charming dinner. A sensible bill of fare is—soup, fish, with one vegetable, a roast, with one or two vegetables, and a salad and cheese, and a dessert. The carver should serve meat as he cuts it; so far as possible he should not fill the platter with hacked fragments. It is ill bred to help too abun-

dantly, or to flood food with gravies, which are disliked by many. Serve the plate neatly.

Water should be poured at the right hand; everything else is served at the left. The hostess should continue eating until all guests have finished. Jellies and sauces are helped on the dinner plate, and not on side dishes. If there are two dishes of dessert, the host may serve the most substantial one. Fruit is served after puddings and pies, and coffee last. In winter, plates should be made warm before being brought to the table.

The latest and most satisfactory plan for serving dinners, is the dinner *à la Russe* (the Russian style), all the food being placed upon a side table, and servants doing the carving and waiting. This style gives an opportunity for more profuse ornamentation of the table, which, as the meal progresses, does not become encumbered with partially empty dishes and plates.

At a fashionable dinner soup is the first course. All should accept it, even if it is a kind that they do not like, and know that they will not touch it. It is better to make a pretense of eating it, than to compel the servants to help you to the second course before the rest. Soup should never be called for a second time. Take it noiselessly from the side of your spoon, and never tilt your soup plate for the last spoonful.

After soup comes fish, which must be eaten with a fork in the right hand and a piece of bread in the left, unless you are provided with fish knives. If you wish, you may decline fish, but it must not be called for a second time.

The side dishes, which come after the soup and fish, must be eaten with the fork. The knife is used only

for cutting meats and anything too hard for a fork. Never convey food to the mouth with the knife.

Remove the knife and fork from your plate as soon as they are set before you, as the serving of an entire course is delayed by neglecting to do so.

Never be greedy at the table. Do not hesitate about taking anything that is passed to you. Never take up one piece and lay it down in favor of another. Never break a biscuit and leave the piece on the plate, for this compels your friend to take a small piece when he may wish a whole one.

Never allow the servant to fill your glass with wine that you do not wish to drink. If it is placed by your plate without your being asked to accept it, let it remain without touching it or saying a word about it. Act as though you did not see it.

By some, a dinner party is not regarded as complete unless wine is served. People should be careful as to serving wines at all. You can not know what harm you may do your guests by placing wine before them. You may create in your friend an appetite for strong drink; you may renew a passion long controlled.

This is an age of temperance reform. Mrs. Hayes, one of the ladies of the White House, banished wines and liquors from her table, and such an example may be followed by leading American households, regardless of former customs.

RULES FOR EATING.

Eat cheese with a fork and not with a knife.

Ask a servant in a low tone for what you want.

Eat and drink noiselessly. While eating keep the mouth closed.

Break your bread ; do not cut it.

Eat fruit with silver knives and forks.

If you prefer, take up asparagus with the fingers.

Olives and artichokes are always so eaten.

If a course is set before you that you do not wish, do not touch it.

Never handle glass or silver near you unnecessarily, and do not play with your food.

It is not your business to reprove the waiter for improper conduct ; that belongs to the host.

A gentleman must help the lady whom he has escorted to the table, to all that she wishes ; but it is improper for him to offer to help other ladies who have escorts.

If the guests pass the dishes over to another, always help yourself before handing to the next.

Remove bones from fish before putting into the mouth. If a bone should get into the mouth, cover your lips with a napkin and remove it. Cherry stones or anything which you do not wish to swallow should be removed from the mouth as quietly as possible, and placed upon the side of your plate.

Use a napkin only for your mouth. Never use it for your nose, face or forehead.

Eat pudding with a fork or spoon.

Eat pastry with a fork.

Keep your hand off from the table, and do not play with your fingers.

Fruit should be peeled with a knife, and cut or broken. Never bite fruit.

It is very rude to pick your teeth at the table. If it becomes necessary to do so, hold your napkin over your mouth.

If you are requested to express a preference for a particular portion of a fowl, answer promptly, that no time may be lost in waiting upon you.

A hostess should never apologize for anything on her table, neither should she speak with pride in reference to any particular dish. She should remain silent, and allow her friends to praise her dinner or not, as they see fit. Do not urge your guests to eat against their wishes.

The conversation at the table should not be monopolized by one or two. All conversation should be general as far as possible. You may talk in a low tone to those near you, if you are at a large dinner party.

Self-possession is demanded on the part of the hostess, that she may perform her duties agreeably. She must put all her guests at their ease, and pay strict attention to the requirements of all around her. She must not be disturbed by an accident nor embarrassed by any disappointment. Should her valuable glass or china be broken before her eyes she must take no notice of it.

The host must be equally self-possessed. His temper should be such as can not be easily ruffled. He should direct conversation rather than sustain it himself.

The hostess will commit a rudeness to those who have arrived punctually, if she awaits dinner for tardy guests more than the fifteen minutes which custom prescribes.

Another plan for retiring from the table, a little different from the one already mentioned, is, when the hostess sees that all have finished, she looks at the lady who is sitting at the right of the host, and the

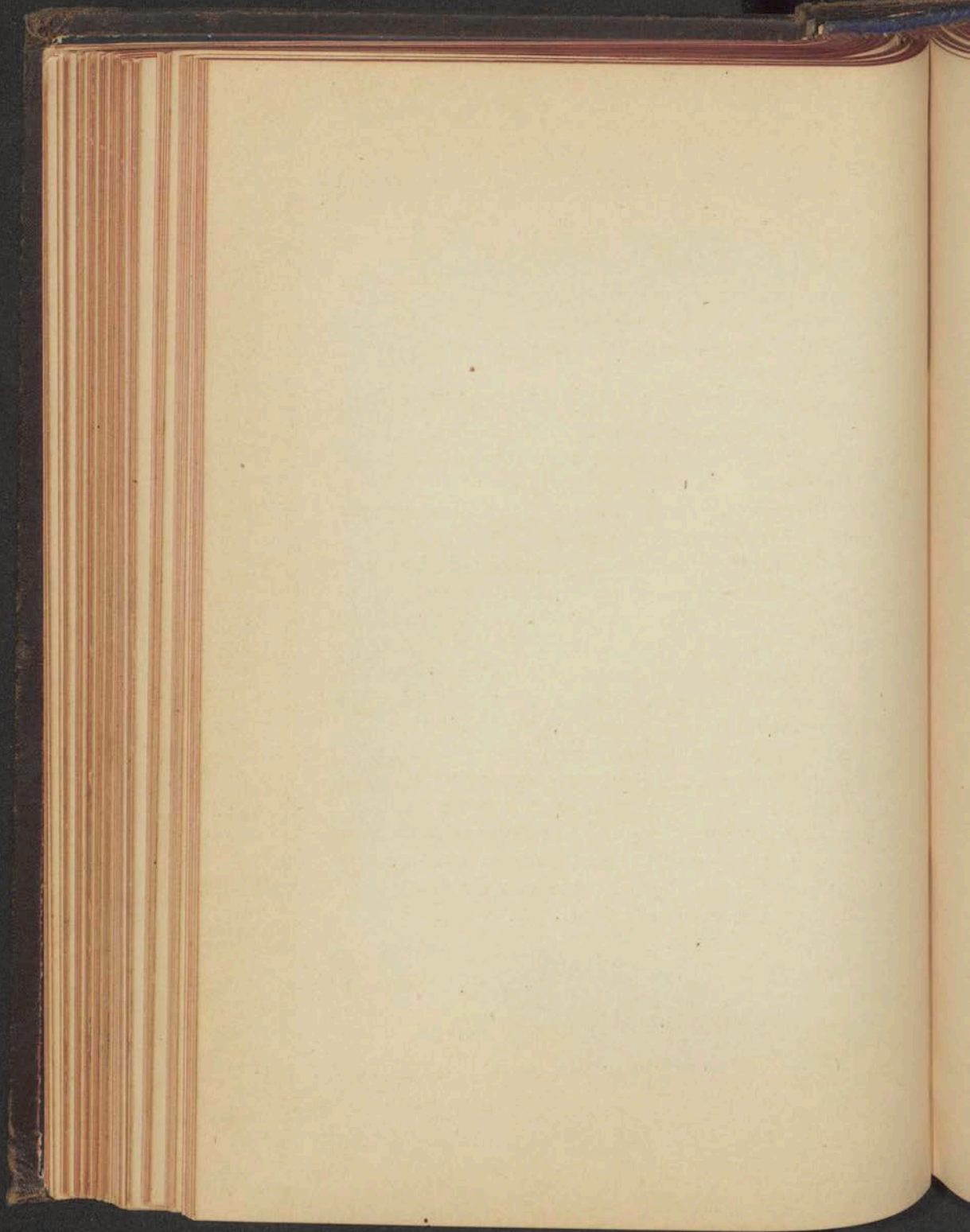
company arise, and withdraw in the order they are seated, without precedence. Upon entering the drawing-room the guests should intermingle in a social manner from one to three hours after dinner, when they are at liberty to take their leave of the host and hostess.

Accepting hospitality is a sign of good will, and, if guests partake of hospitality only to gossip about and abuse their host and hostess, they injure themselves by doing so.

Whether you accept an invitation to a dinner party or not, you should call soon after.

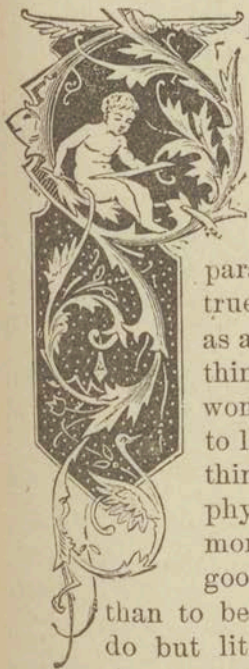
True hospitality neither expects nor desires any return, but those who are in the habit of giving dinner parties should return the invitation before another is extended to them. Debts of hospitality should be paid if persons have the means to do so. If they have not the means, it is not expected of them. Some do not accept invitations because they feel that they can not return the hospitality in such magnificent style. This is unnecessary. A costly and expensive repast is not always the most agreeable, but it is the friendly feeling shown. Sometimes the least expensive dinners are the most enjoyable. And persons who are not able to prepare an elegant table can do great good socially by an economical repast.





CHAPTER XIX.

HIGHER CULTURE OF WOMEN.



HERE is no admiration greater than that which is accorded a true woman. How scarce such specimens of creation are in our land! Too seldom do we see a woman with a high, noble, Christian character.

The number of true women is comparatively few. "To be a woman in the truest and highest sense of the word," as a writer has said, "is to be the best thing beneath the skies." To be a woman is something more than merely to live eighteen or twenty years; something more than merely to grow to the physical stature of women; something more than to wear flounces, exhibit dry goods, sport jewelry; something more than to be a belle. All these qualifications do but little toward making a true woman.

A true woman exists independent of outward adornments. It is not wealth, or beauty of person, or station, or power of mind, or literary attainments, or variety and riches of outward accomplishments, that make the woman. These often adorn woman-

Their goodness is not felt as an earnest force of benevolent purpose. Their opinions are not wise and thoughtful. In no particular do our young women make impressions of strong moral force. The great deficiency of young women is a lack of power. They do not make themselves felt. They need more force of character. Women must have strength of will to do and to dare. They must dare to be and do that which is right; dare to face false customs; dare to frown on fashion; dare to resist oppression; dare to assert their own right; dare to be persecuted for righteousness' sake; dare to do their own thinking and acting; dare to be above the silly pride, the foolish whims and trifling nonsense that enslave little minds. What was once regarded as a sufficient character for a woman is not enough now. Women are advancing, as well as science, mechanics and men. Once it was thought education enough if a woman could read and write a little. The time is not far distant when she must be educated as well as a man.

Women must be pure, that is, they must possess that virtue which wins laurels in the face of temptation; which is backed by a mighty force of moral principle; which frowns on evil with rebuking authority; which claims as its right such purity in its associations. There is a virtue which commands respect, which awes by its dignity and strength; a virtue that knows why it hates evil, why it loves right, why it cleaves to principle as to life; a virtue which gives a sublime grandeur to the soul in which it dwells and the life it inspires. This is the virtue that belongs to womanhood; it is the purity every young woman should possess. It is not enough to have an easy kind

of virtue, which more than half courts temptation; which is pure more from the fear of society's rebuke than a love of right. They would not have a drunkard for a husband, but they would drink a glass of wine with a fast young man. They would not use profane language, yet they love the society of men whom they know are profane out of their presence. They would not wish to be considered dishonest, but they use deceitful words, and countenance the society of men known as deceivers. They would not be irreligious, but they smile upon the most irreligious and even immoral men, and show that they love to be wooed by them. This is the virtue of too many women, a virtue scarcely worth the name—really no virtue at all—a hypocritical, hollow pretension to virtue as unwomanly as it is disgraceful. This is not the virtue of true womanhood.

Not only is a pure character, not only is chastity of thought and feeling needed, but a character of energy. Life is a work. Woman has a mission—a work to engage in. This work requires that she shall possess energy as well as purity. Active duty presses upon her. This relates to a livelihood—to the practical work of pushing her way through life. It is degrading to accept of all life's necessities at the hand of charity. No woman possessed of a genuine womanly character will do it. She must be independent. She must not only have a good character, but an ability to do something for herself and others. Character would be of little avail if she were a shiftless, useless do-nothing in relation to all the great activities of life, by which we secure the necessities and comforts of our existence. It is through useful industry and labor

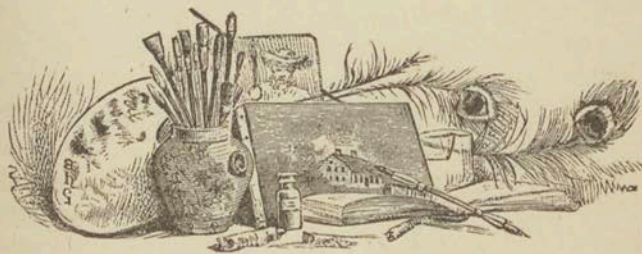


that the rarest beauties and forces shine. Improve every moment. Characters must have some way to embody themselves in an outward form to be of service to the world. The best way is in devotion to some useful calling or profession by which our powers may be called upon for their best efforts in a direction that shall promise a full reward for ourselves and a good surplus for our fellow men. Women must have employment. Employment is the instrumentality, in making woman. No woman of health and sound mind should allow herself to be or feel dependent on anybody for her living. Thousands of women have no employment, and live through life in a state of abject dependence. What are they—what can they be, under such circumstances? They are nothing else than burdens to their fellow men. A woman can no more be a true woman than a man can be a true man, without employment and self-reliance. How can a woman who spends a listless, trifling life possess weight of character and force of mind and mental worth? How can she answer with honor to herself when she is called upon to do anything? Our homes are full of necessary and useful employment; girls must engage in it with zeal. Useful employment is the primary means of developing a true womanhood. Life is given that work may be done. We are here for a purpose. All young ladies should determine to do something for the honor and elevation of their sex. At least they should determine that they will possess and always wear about them, as their richest possession, a true womanhood. This is the most that they can do. Let them determine that for themselves they will do their own thinking; that they will form their own opin-

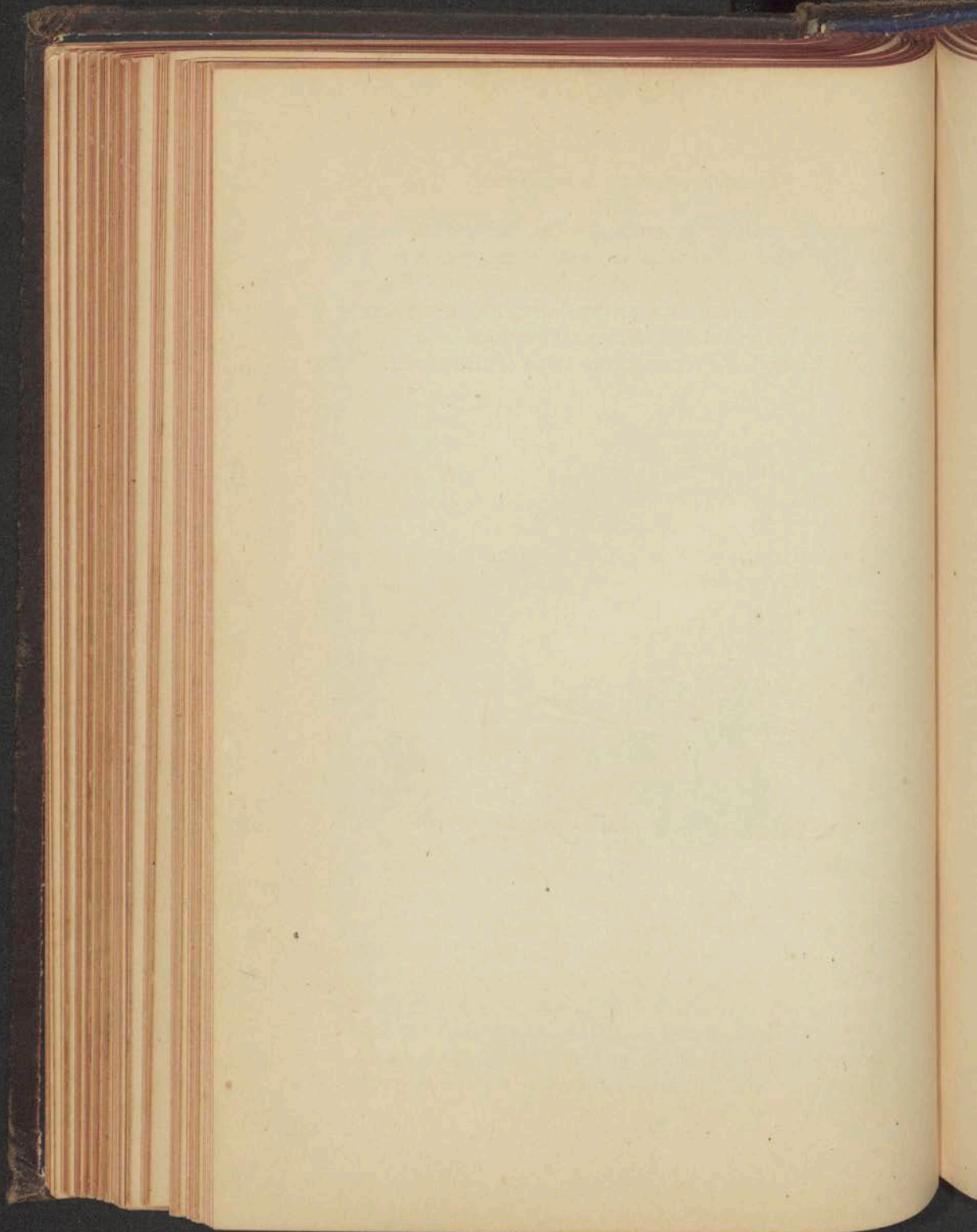


ions from their own investigations; that they will persist in holding the highest principles of womanly morality and the virtuous attainments which constitute true womanhood. When they have done this, let them call to their aid all the force of character they can command, to enable them to persist in being women of the true "stamp." Women have a great work to do. It is not enough that they should be what their mothers were. They must be more, since their advantages are superior. The demands of the country call on women for a higher order of character and life. The ladies of to-day must heed the call. They must emancipate themselves from the fetters of custom and fashion, and come up, a glorious company, to the possession of vigorous, virtuous, noble womanhood—womanhood that shall shed new light upon the world and point the way to a divine life. Girlhood is the time to prepare for the great work of life. If girls would be women, they must begin before the years of maturity. If they would be wise, they must not fritter away their early life. Girlhood is a preparation for womanhood. It sends its life and character into womanhood. Girls are able to fit themselves for high positions, and why should they stand listlessly by, and allow the men to advance and do everything. Young ladies should step forward and be leaders in the great work of life. They have a right to do so; it is their plain duty; and why are they thus standing back? Ladies may aspire to high positions, but unless they fit themselves for them they will never reach them. Form high, noble, Christian characters. Live upright lives, so that when you are called to give an account of your stewardship you may be able to answer with honor

to yourselves and to your God. One has rightly said :
 "A noble and influential woman is an honor to the
 country, and a pillar of civil and religious liberty.
 Every such woman is a central sun, radiating intel-
 lectual and moral light, diffusing strength and life to
 all about her." Woman is the hope of the world.



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CHAPTER XX.

COURTSHIP AND MARRIAGE.



THAT period of life in which young people of either sex both pay and receive attentions is particularly deserving of consideration at this point. The matter of correct behavior on the part of young men toward young ladies, and the behavior of young ladies toward young men in return, should be regarded with more interest than is usually bestowed upon this subject.

A GENTLEMAN'S CONDUCT TOWARD YOUNG LADIES.

In this country none of the barriers exist between the sexes that are found in other countries. The utmost freedom in social intercourse and perfect liberty to associate and mingle freely in the same circle with the opposite sex, is granted without question. This is the life and joy of young American society. If such freedom is not abused, it may contribute greatly to the pleasure and refinement of both sexes. Gentlemen are at liberty to ask the company of young

ladies to church, balls, concerts, etc., to call upon them at their homes, to ride and drive with them, and in every way possible to make themselves agreeable to young ladies to whom their company is acceptable. They are, indeed, permitted to give and receive invitations *ad libitum*. This freedom, of course, presupposes that the young man is entirely disengaged, for as soon as he begins to devote himself to one young lady in preference to all others, the lady supposes, and has a right to suppose, that he means something more than mere pastime. She concludes that he intends it for an engagement without saying so. A gentleman who does not contemplate matrimony should not, therefore, be too exclusive in his attentions to any one lady. Self-control in this particular is especially important. Many a young man becomes, as he imagines, infatuated with a lady, and by the persistence with which he follows up the suit, makes others as well as the young lady think that he has serious intentions. Soon he wears out his interest in her and she is left, her affections shattered, so that other young men do not feel free to cultivate her acquaintance.

A LADY'S CONDUCT TOWARD GENTLEMEN.

If a young lady is not engaged she may receive calls from any unmarried gentleman she desires, and may accept invitations freely. She should exercise discretion, however, as to whom she favors in the acceptance of such invitations. A lady is allowed perfect liberty in this regard without giving affront. A young man of sense will thank a young lady for refusing to accept his invitations if he is not agreeable

to her. She should not allow special attentions to be bestowed upon her from one whose attentions she could not reciprocate. By violating this rule of propriety and common sense she not only does injury to the young man by encouraging his suit, but she injures her own prospects by driving away other young men, whose attentions she could reciprocate. A young lady can, in a modest and inoffensive way, indicate to a suitor that his suit is not acceptable, and she owes it to herself to do it if such be the case. It is the prerogative of the man to propose and of the woman to accept or reject, and a lady of taste and kind heart will exercise her prerogative before the man has made an open proposal. No well-bred lady will appear eager for the attentions of a gentleman, no matter how much she may admire him; nor, on the other hand, will she be so reserved as to altogether discourage him. Because a man shows considerable attention it does not follow that he is a lover. Under a mistaken idea of gallantry, young men often go too far in this respect. The young lady can always tell, however, what his motives are, and should treat him accordingly. Some young ladies think it smart to encourage a proposal and then refuse it. This is not a sign of good breeding; besides, her motives will soon become generally known, and she will be regarded as a "flirt."

HASTY PROPOSALS.

It is very unwise, not to say presumptuous, for a gentleman to make a proposal to a young lady on a too brief acquaintance. Such hasty proposals generally come from mere adventurers, or else from mere



novices in love, so that in either case they are to be rejected. A lady who would accept a gentleman at first sight can hardly possess the discretion needed to make a good wife.

THOROUGH ACQUAINTANCE BEFORE MARRIAGE.

There may be such a thing as love at first sight, and if there is, it is not a very risky thing upon which to base a marriage. Couples should know each other thoroughly before they become engaged. They should be certain that their tastes and temperaments harmonize, and that their society will be congenial each to the other.

"UNKNOWN CORRESPONDENTS."

There has grown up lately quite a fashion of having what are called "unknown correspondents." A young lady or gentleman will perhaps advertise, giving a description of himself or herself, but withholding the name, and ask for a correspondent. Though such an experiment is tried more for curiosity than anything else, it not infrequently results in marriage. Often we hear of couples seeing each other for the first time on their wedding day. All such practices as these should be discarded. One time in a thousand, perhaps, a successful match is made in this way; but it is too risky. Besides, it transcends the bounds of true modesty and propriety. What business has a young lady to be writing letters, perhaps confidential ones, to a young man she never saw? Perhaps if he were unmasked she would be ashamed to be seen with him, or to have it known that she was even acquainted with him. It is not the way to do, and often proves the first step to a reckless and profligate life.

PROPER MANNER OF COURTSHIP.

It is impracticable to lay down rules as to the proper mode of courtship and proposals. The customs of different countries differ greatly in this respect. In France, for instance, it is the business of the parents to settle all preliminaries. In England the young man asks the consent of the parents to pay addresses to their daughter, while in this country the matter is left almost entirely with the young people themselves. Whether courtship may lead to an engagement or not must be determined by circumstances. If a man begins seriously to court a girl, but discovers, before he has become engaged, that they are entirely unsuited, he may, with perfect propriety and without serious injury to the lady, withdraw his attentions. It is laid down in some authorities upon this subject that the parents' authority should be obtained before the daughter is asked to give herself in marriage. While this would not be improper or wrong, still, in this country with our social customs, it is best not to be too strict in this regard. Each case has its peculiar circumstances which should govern it. A young man would always prefer to know the young lady's mind on the subject before he sought the will of the parents. No one wants a young lady to receive his hand in marriage just to please her parents, but there are few young men who will not take a young lady in opposition to her parents' wishes if he loves her and can get her. At all events the young lady's feelings in the matter are considered of vastly more importance than the parents'. There should, however, be due consideration given to the feelings of the father and mother. They have reared

the daughter, and expect that she will be an honor and a comfort to them. Their prejudices against a young man may be ill-founded, but still no young lady ought to discard her parents' counsels entirely in the matter of marriage, nor should a young man be too bold in encouraging defiance to their wishes.


PARENTS' OVERSIGHT OF THEIR DAUGHTERS.

Parents should be perfectly familiar with the character of the company kept by their daughters, and should exercise such oversight as to prevent them from cultivating improper acquaintances. One mistake parents often make is, in permitting an unacceptable suitor to continue his visits until he has completely captivated the girl's affections before any remonstrance is made; then it is too late. Or, again the mistake is made of peremptorily forbidding a certain one's visits in a harsh manner, instead of reasoning with the daughter as they ought, and showing her why she should discourage his attentions. The failure to properly appreciate their daughter's feelings in this matter often gives rise to an elopement. It is needless to say that it is to the interest of all, and especially the young lady, that the choice of a husband be made with great care.

VIGILANCE REQUIRED BY PARENTS.

Mothers especially should watch closely the tendency of their daughters' affections. If they see them turning in an unworthy direction, influence of some sort should be brought to bear to counteract this. Great delicacy and tact are required to manage things rightly. If possible, bring forward a more suitable





person to attract the girl's attention. Make apparent to her the objectionable traits of the undesirable suitor in a seeming unintentional way. If all this fails, and it is possible to do so, resort to change of scene and surroundings by travel or visiting. The latter remedy is the surest if matters have not gone too far. In fact, one-half the love matches would be voluntarily broken up by the parties themselves if they should be separated for any great length of time. There is no other way to so surely test true love as this.

REQUIREMENTS FOR A HAPPY MARRIAGE.

Respect is as necessary to a happy marriage as affection. Social quality, intellectual sympathy, are very important matters to be considered by those who contemplate matrimony. They should be able to look above the impulses of an infatuated fancy, and see whether they each have qualities that will insure a congenial life-companionship. Many marry from the impulses of early love, and wake up to find themselves unmatched and unsuited in many respects to each other; and so both lives become soured and spoiled because their cares are multiplied from a want of congeniality. A man should love above himself.

Another condition of domestic happiness is intellectual sympathy. Man requires a woman who can sympathize with him in his work, and woman requires a man of domestic tastes. Neither beauty, physical characteristics, nor other external qualities will compensate for the absence of intelligent thought and clear and quick apprehensions.

Mutual trust and confidence are other requisites for happiness in married life. There can be no true love

without trust. To combine with all the above conditions moral and religious sympathy, will insure not only a life of happiness, but also one of usefulness.

DO NOT PRESS AN UNWELCOME SUIT.

If a young lady has no affection for a man, and can not conceive that she ever could entertain any, it is cruel to urge her to give her hand without her love. The lover may eagerly believe that affection will grow with companionship, but it will not do to risk it. And the day may come when he will reproach his wife for having no love for him, and he will possibly make that the excuse for all manner of unkindness.

A LADY'S FIRST REFUSAL.

A lady's first refusal is not always to be taken as absolute. Diffidence or uncertainty as to her own feelings may influence a lady to reply in the negative when she would wish, after reconsideration, she had replied otherwise. A gentleman may repeat his suit after having been once repulsed, but if she refuses a second proposal the suit should be dropped. No lady ought to say "No" twice to a suit which she intends ultimately to accept. Allow your lady full time to make up her mind, and then, on a second refusal, drop the suit.

THE REJECTED SUITOR.

Etiquette demands that the suitor shall accept the decision and retire from the field. He has no right to demand the reason of her refusal. To persist in urging the suit, or to follow up the lady with marked attentions, would be in the worst possible taste. The

proper course is to treat her with respect, but withdraw as much as possible from the circles in which she moves, so as not to cause her painful reminiscences.

ENGAGEMENT RING.

When a couple become engaged, the gentleman presents the lady with a ring, which is worn on the right finger of the right hand. He may make her other presents from time to time until they are married if he sees fit.

POSITION OF AN ENGAGED WOMAN.

While the engaged woman is not to cut herself off from society entirely, yet she must remember that she has chosen her future husband, and should not encourage undue attentions from others. She is especially to avoid all flirtations. Her mind should be turned to the future responsibilities which she is about to assume, and taken off the transient participation in social affairs.

POSITION OF AN ENGAGED MAN.

The same rules may be laid down for the man as the woman. He should not assume a masterful or jealous attitude toward his betrothed. They may both mingle to a certain extent in society, but not so as to create jealousy.

RELATIONS OF AN ENGAGED COUPLE.

A young man has no right to appear in public with other ladies while his future bride remains at home. He is, after engagement, her legitimate escort. She should accept no other escort when he is at liberty to

attend her. Neither should be too demonstrative of their affection before marriage.

BREAKING AN ENGAGEMENT.

It sometimes becomes necessary to break off an engagement. And this, indeed, is not always unjustifiable. If anything is developed that will make the marriage unhappy, it is far better to break it off than otherwise. Always break an engagement by letter. In this way the reasons can be set forth fully without the embarrassment of the other's presence. Upon the dissolution of an engagement all letters, pictures, presents, etc., received should be returned. The heartaches that come from disappointed love do not last always, therefore do not think it the greatest of calamities that separation should come even though on the verge of marriage.

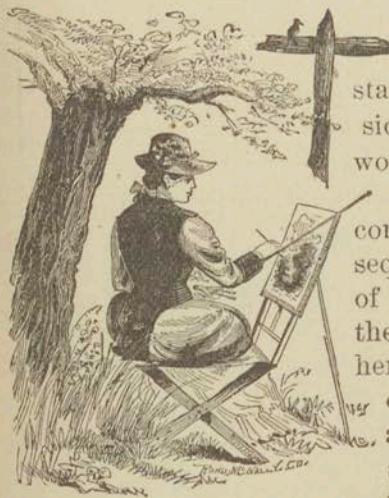


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CHAPTER XXI.

ETIQUETTE OF WEDDINGS.



THE forms and circumstances of wedding occasions are so various that it would be impossible to lay down rules to suit every conceivable occasion. Consequently only those forms of marriage attended with the fullest ceremonies will here be given—others, of course, can be modeled after them as the occasion may require. After the invitations are issued

the *fiancee* does not appear in public.

THE BRIDESMAIDS AND GROOMSMEN.

Bridesmaids are taken from the relatives or most intimate friends—the sisters of the bride and of the bridegroom where possible. The bridegroom chooses his groomsmen and ushers from his circle of relatives and friends of his own age, and from the relatives of his *fiancee* of a suitable age.

THE BRIDAL COSTUME.

The most approved bridal costume for young brides is of white silk, high corsage, a long veil of white tulle, reaching to the feet, and a wreath of maiden blush roses with orange blossoms. The roses she can continue to wear, but the orange blossoms are only suitable for the ceremony.

*COSTUMES OF THE BRIDEGROOM AND USHERS.*

The bridegroom and ushers, at a morning wedding, wear full morning dress, dark blue or black frock coats, or cut-aways, light neckties, and light trousers. The bridegroom wears white gloves. The ushers wear gloves of some delicate color.

PRESENTS OF THE BRIDE AND BRIDEGROOM.

Where the bride makes presents to the bridesmaids on her wedding day, they generally consist of some articles of jewelry, not costly, and given simply as a memento of the occasion. The bridegroom sometimes gives the groomsmen a scarf-pin of some quaint device, or other slight memento of the occasion.

CEREMONIALS WHEN THERE ARE NO USHERS OR BRIDESMAIDS.

When there are no bridesmaids or ushers the ceremonials are as follows: The members of the bride's family proceed to the church before the bride, who follows with her mother. The bridegroom awaits them at the church, and gives his arm to the bride's mother. They walk up the aisle to the altar, the mother falling back to her position on the left. The father, or relative representing him, conducts the bride to the bridegroom who stands at the altar with his face turned toward her as she approaches, and the father falls back to the left. The relatives follow, taking their places standing; those of the bride to the left, those of the groom to the right. After kneeling at the altar for a moment, the bride, standing on the left of the groom, takes the glove off from her left hand while he takes the glove off from his right hand. The service then begins. The bride leaves the altar, taking the bridegroom's right arm, and they pass down the aisle. The bride and groom drive away in their own carriage. The rest follow in their own carriages.



USHERS.

wedding,
k frock
trousers.
ers wear

THE LATEST CEREMONIALS.

The latest New York form for the marriage ceremony is as follows: When the bridal party has arranged itself for entrance, the ushers, in pairs, march slowly up to the altar, and turn to the right. Behind them follows the groom alone. When he reaches the altar, he turns, facing the aisle, to await the coming of his bride. After a slight interval, the bridesmaids follow, in pairs, and at the altar turn to the left. After another brief interval, the bride, alone and entirely veiled, with her eyes cast down, follows her companions. The groom comes forward a few steps to meet her, and taking her hand, places her at the altar. Both kneel for a moment's silent devotion. The parents having followed her, stand just behind and partly to the left. The ceremony now proceeds as usual. While the bride and bridegroom are passing out of the church, the bridesmaids follow slowly, each upon the arm of an usher, and they afterward hasten on as speedily as possible to welcome the bride at her own door, and to arrange themselves about the bride and groom in the reception-room, half of the ladies upon her side and half upon his, the first bridesmaid retaining the place of honor.

THE USHERS' DUTIES.

The ushers at the door of the reception-room offer themselves as escorts to parties, who arrive slowly from the church, conducting them to the bridal party, and there presenting them by name. At the church the ushers are the first to arrive. They stand by the inner entrance and offer their arms to escort the ladies

as they enter, to their proper seats in the church. If the lady be accompanied, the gentleman follows the usher and lady to their seat.

WEDDINGS AT HOME.

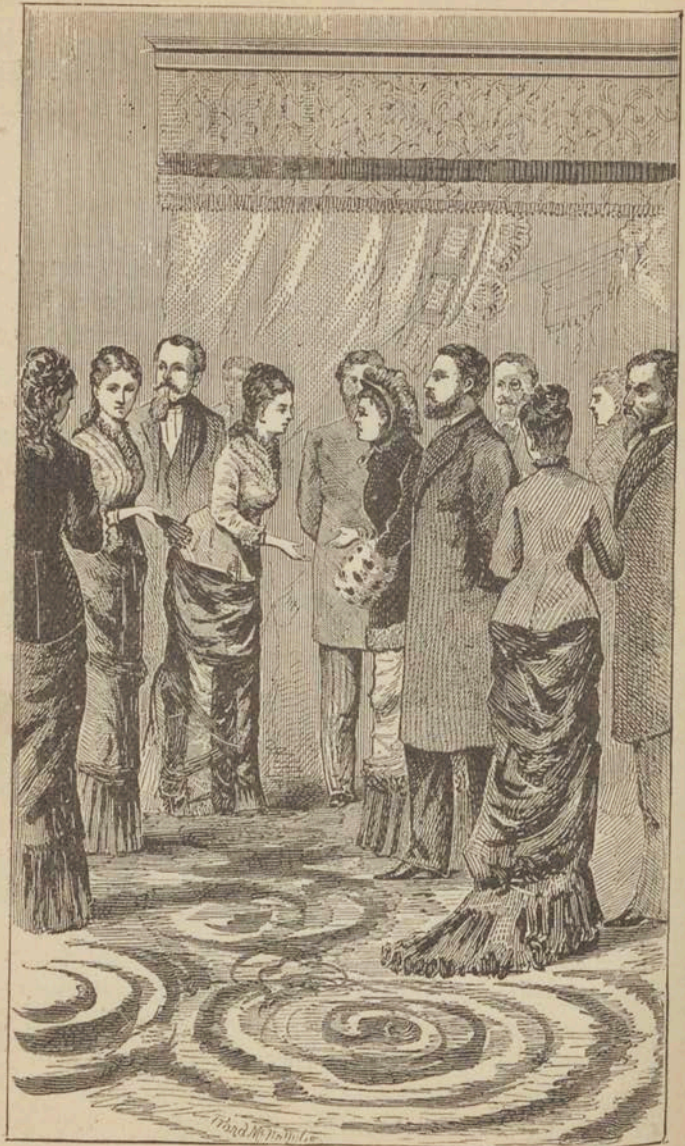
Weddings at home vary little from those at church. The music, the assembling of friends, the *entree* of the bridal party to the position selected, are the same. An altar of flowers and place of kneeling can easily be arranged at home. Other floral accessories, such as the marriage bell, horseshoe or white dove, etc., can be arranged with ease by a skillful florist if desired.

EVENING WEDDING.

The only difference in an evening wedding from one in the morning would be, that the ushers or groomsmen wear full evening dress, and the bridal pair retire quietly to dress for their journey before the dancing party disperses, and thus leave unobserved.

THE WEDDING RING.

At present all churches use the ring, and vary the sentiment of its adoption to suit the customs and the ideas of their own rites. A jeweled ring has been for many years the sign and symbol of betrothal, but at present a plain gold circlet with the date of the engagement inscribed within, is generally preferred. The ring is removed by the groom at the altar, passed to the clergyman and used in the ceremony. A jeweled ring is placed on her hand by the groom on the way home from church.



INVITATIONS.

Wedding invitations should be handsomely engraved in script. The following is the latest form of invitations:

Mrs. and Mrs. Timothy Quick

*Request your presence at the marriage of their
daughter,*

Miss Julia Quick,

to

Mrs. Theodore Wright,

On Wednesday, November 23d, at 12 o'clock.

St. Paul's Church,

Fremont Avenue.

The invitation requires no answer. Friends living in other towns receiving it, enclose their cards and send by mail. The invitation to the wedding breakfast is enclosed in the same envelope, generally on a square card half the size of the sheet of note paper containing wedding invitation. The following is one among many forms:

At Home,
Wednesday, November 23d,
from 12 until 3 o'clock.
26 Fremont Ave.

The card of admission to the church is narrower, and is plainly engraved in large script, as follows :

St. Paul's Church.

Ceremony at 12 o'clock.

About half an hour intervenes between the ceremony and reception. Those receiving "At Home" invitations should never fail to accept.

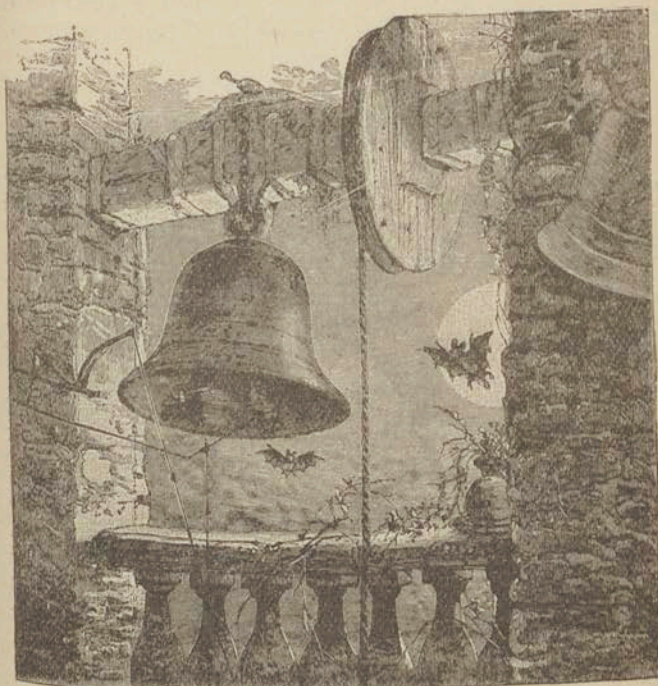
REQUIREMENTS OF BRIDESMAIDS AND USHERS.

Bridesmaids and ushers should allow nothing but illness or some unavoidable accident to prevent them from officiating. They should gratefully accept the honored position for which they have been selected, and thus show their appreciation of the friendship and esteem in which they are held by the bridal pair. If for any reason one can not attend, a substitute should be provided immediately.

BRIDAL PRESENTS.

Bridal presents should be sent to the bride previous to the day of the ceremony. The universal bridal pres-

ent has fallen into disuse, and if presents are made they should be spontaneous, and not considered obligatory. These presents are not now put on exhibition as formerly, but acknowledged in a private note by the bride. It is not in good taste to talk about the presents.



ARRANGEMENTS FOR THE CEREMONIES.

A master of ceremonies is often selected for church weddings, who is expected to be at the church as soon as the doors are opened. He makes all necessary arrangements at the church for the reception of the

bridal party. He sees that a white ribbon is stretched across the aisle of the church, far enough back from the front to provide room for family and special guests in the front pews. The organist should be early at his post, and is expected to play during the arrival of the guests. The order of the religious part of the ceremony is fixed by the church in which it occurs.

CALLS.

All guests who receive "At Home" invitations, or who are invited to the church, are required by etiquette to call upon the family of the bride, or leave their cards, within ten days after the wedding. They are expected also to call upon the newly married pair if they continue to reside in the city where they are married.

