

ETIQUETTE OF TO DAY



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ETIQUETTE OF TO-DAY

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BY
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BY
ROBERT O. LAW.

PREFACE.

¶HERE is no country where there are so many people asking what is "proper to do," or, indeed, where there are so many genuinely anxious to do the proper thing, as in the vast conglomerate which we call The United States of America. The newness of our country is perpetually renewed by the sudden making of fortunes, and by the absence of a hereditary, reigning set. There is no aristocracy here which has the right and title to set the fashion.

We contend that it is in no way derogatory to a new country like our own, if on some minor points of etiquette we presume to differ from older countries. We find it necessary to fit our garments to the climate, our manners to our fortunes and our habits and customs to the demands of the age in which we live. We have, however, many faults and inelegancies of which foreigners justly accuse us, which we can easily correct by a little careful study of this book, which is given to the people after much thought based on common sense and every-day life.

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 considered.

The classification of the work is such, that by the 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 person'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, boys and girls of America, with the most complete work on Etiquette that has yet been presented to our people.

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SUPPLEMENT.

ETIQUETTE OF THE BICYCLE.

*The Delights of Wheeling—Cycling Etiquette—Valuable Hints
 for Both Sexes—What to Wear—Learning to Ride—How to
 Mount—How to Dismount—Racing—Evolution of the Bicycle
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CHAPTER I.



OUR HOME.

HOME should be the brightest, happiest place on earth. If a woman wisely rule and direct

this earthly 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.

To be loved is the instinctive desire of every human heart. To be respected, to be honored, to be successful, is the ambition of all. Our constant desire is to be happy; this never-varying instinct lies at the foundation of every action; it is the constantly propelling force in our every effort.

We toil for the acquisition of wealth, for position and place, for social and political distinction, which brings happiness. And when all is obtained, the real enjoyment in its possession comes from the thousand little courtesies that are exchanged between individuals—pleasant words and kindly acts, which the poor may enjoy as well as the rich.

In reality it need not take much to make us happy: our real wants are few. To be fed, clothed and provided with comfortable homes, are the real necessities. When we add to these kindness and love from those with whom we associate, we may with a contented spirit, be very happy, it matters not how lowly our position.

There is one perpetual law, however, running through all our intercourse with others, which is

that we may rightly possess nothing without rendering therefor just compensation. This law is recognized in business life, and it should be strictly observed in social life and etiquette.

In our every-day social and business intercourse, it is a very great advantage to be possessed of ease and grace of manner. By the possession of confidence and self-command, a single individual will oftentimes cause a large company, that otherwise would be socially very inharmonious, to be satisfied, composed and perfectly at ease; and in a thousand ways such a person will scatter happiness and blessings among those with whom he or she may come in contact.

The golden rule should be our constant guide, "To do unto others as ye would that they should do unto you." By faithful observance of this rule we are made peaceful, satisfied and happy; the words and acts of kindly feeling extended to us, create in us a desire to strew the pathway of others with roses and make life all sunshine as near as possible.

NATURAL POLITENESS.

Many persons naturally have a very pleasing manner. When born in the possession of an easy flow of language, agreeableness of address, poetical

and imaginative power, and their experience makes them familiar with human nature, the whole accompanied by judicious training, good education and wide opportunities, such persons will most surely, without studied effort, be self-possessed and at ease in any company.

On the contrary, where the experience has been limited and the natural advantages have been few, and the opportunities for acquiring polished deportment limited, then we may very appropriately make a study of the subject of how to please; and hence the necessity for special instruction on the subject.

ETIQUETTE.

It is of the utmost importance, however, that there be no labored effort to behave by rule, and that the forms of etiquette be not carried too far. The law of common sense should be the basis of our intercourse with society, and a kindly desire to make happy every body with whom we come in contact should actuate our conduct. Still, with all this, there are thousands of people of the kindest intentions, with much breadth of intellect, who continually violate the common usages of society, and who are liable to do the wrong thing at important times,

and thus embarrass their warmest friends. So, we contend that a treatise on general conduct is as much a necessity as the text-book on grammar, penmanship or mathematics.

If the soldier is more efficient by drill, the teacher more competent by practice, the parliamentarian more influential by understanding the code of parliamentary law, then equally is the general member of society more successful by an understanding of the laws of etiquette, which teach how to appear, and what to do and say in the varied positions in which he may be placed.

In the study of etiquette, much may be learned by observation, but much more is learned by practice. There is a very great difference between theory and practice. Both are necessities—the former in pointing the way; the latter by making use of theory in practical application. In this way we may acquire ease and grace of manner: First, by understanding the regulations which govern social etiquette; and secondly, by a free intermingling in society, putting into continual practice the theories which we understand. To avail ourselves, however, to the fullest extent of society advantages, we must have acquaintance; and hence, we introduce the

rules of etiquette in chapter two, on presentation, or the art of getting acquainted.

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 cannot 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 person-

al 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 "confidante" 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.

OUR LIFE 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 own 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 for 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 children talked about until they think there is nobody virtuous or honest. Hold up the virtues of others, and not their vices.

ETIQUETTE AT HOME.

“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.

REFINED TASTE.

There is 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. 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.

MANNERS AND THEIR VALUE.

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.

A 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.

President Garfield's mother, upon hearing the news of her son's assassination, exclaimed: "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 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.

BE HONEST.

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 “cunning” 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.

AMBITION.

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.”

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.

DO NOT QUARREL OR COMPLAIN.

"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 any 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.

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.

GOVERN BY LOVE.

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 coerced through fear 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 A BLESSING.

The love of reading enables a man to exchange the wearisome hours of life which come to every one, for hours of delight. Cultivate in your children a desire 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.

WHAT TO READ.

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 vile, evil and hurtful.

CHOOSING 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.

THE LIBRARY.

A library means a collection of books comprising variety—books of general literature, secular and religious, dictionary, encyclopedias, 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.

OUR 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. Vulgarities in common conversation is especially loathsome. Make home a place too sacred for any such indulgence.

RELIGIOUS TRAINING.

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.

CHOOSE WELL.

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 may consider 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.

LIFE-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."



CHAPTER II.

NECESSITY OF INTRODUCING.



WOMAN in her own home can, in America, do pretty much as she pleases, but there is at least one exception—she must not introduce two ladies who reside in the same town. This is many times an awkward and embarrassing restriction, particularly as the other—the English rule—renders it easy enough, that the “roof is an introduction” and that visitors can converse without further notice.

So awkward, however, are Americans about this, that even in very good houses one lady has spoken to another, possibly to a young girl, and has received no reply “because she had not been introduced,” but this mistaken idea is, fortunately, not very common.

Let every lady remember, whether she is from the country or from the most fashionable city house, that no such casual conversation can hurt her. It does not involve a further acquaintance of these two

persons : They may cease to know each other when they leave the house; and it would be kinder if they would both relieve the hostess of their joint entertainment by joining in the conversation.

No one of heart or mind need feel afraid to talk and be agreeable, whether introduced or not, at a friend's house; even if she meets with the rebuff of a deaf-and-dumb neighbor, she need not feel heart broken : she is right, and her stiff acquaintance is wrong.

If a gentleman asks to be presented to a lady, she should signify her assent in a pleasant way, and pay her hostess, through whom the request comes, the compliment of at least seeming to be gratified at the introduction. Our American ladies are sometimes a little lacking in cordiality of manner, often receiving a new acquaintance with that part of their conformation which is known as the "cold shoulder." A brusque discourtesy is bad, a very effusive courtesy and a too low bow are worse. The proper salutation lies just between the two extremes.

In seeking introductions for ourselves, while we need not be shy of making a first visit or asking for an introduction, we must still beware of intrusion. There are instincts in the humblest understanding

which will tell us where to draw the line. If a person is socially more prominent than ourselves, or



more distinguished in any way, we should not be violently anxious to take the first step; we should wait until some happy chance brings us together,

for we must be as firm in our self-respect as our neighbor is secure in her exalted position. Wealth has heretofore had very little power to give a person an exclusively fashionable position. Character, breeding, culture, good connections—all must help. An aristocrat who is such by virtue of an old and honored name which has never been tarnished is a power in the newest society as in the oldest; but it is a shadowy power, felt rather than described. Education is always a power.

To be sure, there is a tyranny in large cities of what is known as the "fashionable set," formed of people willing to spend money; who make a sort of alliance, offensive and defensive; who can give balls and parties and keep certain people out; who have the place which many covet; who are too much feared and dreaded. If those who desire an introduction to this set strive for it too much, they will be sure to be snubbed; for this circle lives by snubbing. If such an aspirant will wait patiently, either the whole autocratic set of ladies will disband—for such sets disentangle easily—or else they in their turn will come knocking at the door and ask to be received.

It takes many years for a new and an uninstructed set to surmount all the little awkwardnesses, the

dubious points of etiquette, that come up in every new shuffle of the social cards; but a modest and serene courtesy, a civility which is not servile, will be a good introduction into any society.

The place given here to the ill-bred is only conceded to them that one may realize the great demands made upon the tact and the good feeling of a hostess. She must have a quick apprehension; she may and will remember, however, that it is very easily forgiven, this kind-heartedness—that it is better to sin against etiquette than to do an unkind thing.

Great pains should be taken by a hostess to introduce shy people. Young people are those whose pleasure must depend on introductions.

It is well for a lady in presenting two strangers to say something which may break the ice, and make the conversation easy and agreeable; as, for instance, “Mrs. Moon, allow me to present Mr. Star, who has just arrived from New England,” or, “Mrs. Rose, allow me to present Mrs. Palmer, of Boston—or Chicago,” so that the two may naturally have a question and answer ready with which to step over the threshold of conversation without tripping.

In making an introduction, the gentleman is presented to the lady, with some such informal

speech as this: "Mrs. C., allow me to present Mr. D.," or, "Mrs. C., Mr. D. desires the honor of knowing you." In introducing two women, present the younger to the older woman, the question of rank not holding good in our society where the position of the husband, be he judge, general, senator, or president even, does not give his wife fashionable position. She may be of far less importance in the great world of society than some Mrs. Jones, who, having nothing else, is set down as of the highest rank in that unpublished but well-known book of heraldry which is so thoroughly understood in America as a tradition.

It is the proper thing for a gentleman to ask a mutual friend or an acquaintance to introduce him to a lady, and there are few occasions when this request is refused. In our crowded ballrooms, chaperons often ask young men if they will be introduced to their charges. It is better before asking the young men of this present luxurious age, if they will not only be introduced, but if they propose to dance, with the young lady, else that young person may be mortified by a snub.

It is painful to record, as we must, that the age of chivalry is past, and that at a gay ball young men

appear as supremely selfish, and desire generally only introductions to the reigning belle, or to an heiress, not deigning to look at the humble wall-flower, who is neither, but whose womanhood should command respect. Ballroom introductions are supposed to mean, on the part of the gentleman, either an intention to dance with the young lady, to walk with her, or to talk to her through one dance, or to show her some attention.

Men scarcely ever ask to be introduced to each other, but if a lady, through some desire of her own, wishes to present them, she should never be met by indifference on their part. Men have a right to be exclusive as to their acquaintances, of course; but at a lady's table, or in her parlor, they should never openly show distaste for each other's society before her.

In America it is the fashion to shake hands, and most women, if desirous of being cordial, extend their hands even on a first introduction; but it is, perhaps, more elegant to make a bow only, at a first introduction.

In her own house a hostess should always extend her hand to a person brought to her by a mutual friend, and introduced for the first time.

INTRODUCING ESCORTS TO DINNER.

At a dinner-party, a few minutes before dinner, the hostess introduces to a lady the gentleman who is to take her down to the dining room, but makes no further introductions, except in the case of a distinguished stranger, to whom all the company are introduced. Here people, as we have said, are shy of speaking, but they should not be, for the room where they meet is a sufficient guarantee that they can converse without any loss of dignity.

At large gatherings in the country it is proper for the lady to introduce her guests to each other, and it is perfectly proper to do this without asking permission of either party. A mother always introduces her son or daughter, a husband his wife, or a wife her husband, without asking permission.

A gentleman, after being introduced to a lady, must wait for her to bow first before he ventures to claim her as an acquaintance.

This is Anglo-Saxon etiquette. On the Continent, however, the gentleman bows first. There the matter of the raising the hat is also important. An American gentleman takes his hat quite off to a lady; a foreigner raises it but slightly, and bows with a deferential air. Between ladies but slightly acquainted,

and just introduced, a very formal bow is all that is proper; acquaintances and friends bow and smile; intimate male friends simply nod, but all gentlemen with ladies, raise the hat and bow if the lady recognizes a friend.

Introductions which take place out of doors, as on the lawn-tennis ground, in the hunting field, in the street, or in any casual way, are not to be taken as necessarily formal, unless the lady chooses so to consider them. The same may be said of introductions at a watering-place, where a group of ladies walking together may meet other ladies or gentlemen, and join forces for a walk or drive.

Introductions are needful, and should be made by the oldest lady of the party, but are not to be considered as making an acquaintance necessary between the parties if neither should afterwards wish it. It is universally conceded now that this sort of casual introduction does not involve either lady in the network of a future acquaintance; nor need a lady recognize a gentleman, if she does not choose to do so, after a watering-place introduction. It is always, however, more polite to bow; that civility hurts no one.

EXCLUSIVENESS.

There are in our new country many women who consider themselves fashionable leaders—members of an exclusive set—and who fear that if they should know some other women out of that set that they would imperil their social standing. These people have no titles by which they may be known, so they preserve their exclusiveness by disagreeable manners, as one would hedge a garden by a border of prickly-pear. The result is that much ill-feeling is engendered in society, and people whom these old aristocrats call the "*nouveaux riches*," "parvenus," etc., are always having their feelings hurt.

The fact remains that the best-bred and most truly aristocratic people do not find it necessary to hurt any one's feelings. An introduction never harms anybody, and a woman with the slightest tact can keep off a vulgar and a pushing person without being rude.

SOCIAL INDORSEMENT.

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.

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.

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 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 introduc-

tion 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.

PROPER INTRODUCTION.

In giving introductions it is proper to introduce the gentleman to the lady, the younger to the older, 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 B., permit me to introduce my friend Mr. A." 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. C., allow me to make you acquainted with Mr. D." The form is often shortened to Mr. C., Mr.



D." 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 at once, and without timidity or hesitation, say, 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.

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.

FAMILY INTRODUCTIONS.

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. C.," "My son, Mr. D., or Mr. James C." One's wife is simply "Mrs. C.,"; if, however, there happens to be another Mrs. C. in the family, she may be "Mrs. C., 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.

TITLES.

In an introduction it is proper to give one his appropriate title. If a clergyman, say "Rev. Mr. A." If a doctor of divinity, say "Rev. Dr. D." 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. Carleton, author of 'Over the Hills to the Poor-House,' which you have admired so much."

NECESSARY.

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.

OUR DUTY.

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.

BAD CONDUCT.

The "cut" is given by a continued stare at a person. This can only be justified at all by extra-

ordinary 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.

STREET INTRODUCTIONS.

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; but if a gentleman meet two ladies in the street, one of whom he knows, and if he should join them, he should, of course, be presented to the lady whom he does not know, in order to avoid awkwardness.

INTRODUCING 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.

CUSTOMS GOVERNING INTRODUCTIONS.

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.

INTRODUCTIONS BY LETTER.

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.

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 THE ONE 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.

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.

SUMMARY OF INTRODUCTIONS.

Ladies being introduced should never bow hastily, but with slow and measured dignity.

The inferior is to be introduced to the superior; the younger to the elder; the gentleman to the lady.

It is the lady's privilege to recognize the gentleman after an introduction, and his duty to return the bow.

Introductions on the street or in public places should be made so quietly as not to attract public attention.

Perfect ease and self-possession are the essentials to the making and receiving of graceful and happy introductions.

Etiquette requires that a gentleman always raise his hat when introduced to either a lady or a gentleman on the street.

Introduce to each other only those who may find acquaintance agreeable. If any doubt exist on the subject, inquire beforehand.

When introducing parties, pronounce the names distinctly. If you fail to understand the name when introduced, feel at liberty to inquire.

One of the duties of the host and hostess of a private party is to make the guests acquainted with each other. Guests may, however, make introductions.

A gentleman should not bow from a window to a lady on the street, though he may bow slightly from the street upon being recognized by a lady in a window. Such recognition should, however, generally be avoided, as gossip is likely to attach undue importance to it when seen by others.

A warm cordiality of manner, and a general recognition of acquaintance, without undue familiarity, is the means of diffusing much happiness, as well as genial and friendly feeling. In thinly settled localities, the habit of bowing to every one you meet is an excellent one, evincing, as it does, kindness of feeling toward all.

When meeting a lady who is a stranger, in a hallway, upon a staircase, or in close proximity elsewhere, courtesy demands a bow from the gentleman. In passing up a stairway, the lady will pause at the foot and allow the gentleman to go first; and at the head of the stairway he should bow, pause, and allow her to precede him in the descent.

Use the title, when speaking to others, whenever possible. Thus, addressing John Smith, Justice of the Peace, say "Squire;" Dr. Poe you will address as "Doctor;" Mayor Harrison, as "Mayor;" Senator Conkling, "Senator;" Governor Hill, as "Governor;" Professor White, as "Professor;" etc.

Before all public bodies, take pains to address those in authority very respectfully, saying to the presiding officer, "Mr. President," or if he be a Mayor, Judge, or Justice, address him as "Your Honor," etc.

When stopping at the house of a friend, ascertain the Christian names of all the children, and of those servants that you frequently have to address; and then always speak respectfully to each, using the full Christian name, or any pet name to which they are accustomed.

To approach another in a boisterous manner, saying, "Hello, Old Fellow!" "Hello Jack!" or using kindred expressions, indicates ill breeding. If approached, however, in this vulgar manner, it is better to give a civil reply, and address the person respectfully, in which case he is quite likely to be ashamed of his own conduct.

INTRODUCTIONS AT PRESIDENTIAL RECEPTIONS.

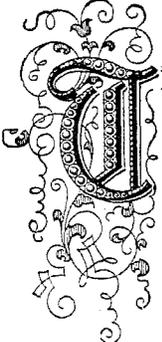
In paying your respects to the President of the United States, you will be introduced by the master of ceremonies on public occasions. At other times, to send in your card will secure you audience, although the better way is to be introduced by a mutual acquaintance, or a member of Congress. Introductions at Courts in foreign countries are accompanied by a good deal of formality. At an English Court, the stranger, having the credential of the American Ambassador, will be introduced, if a lady, by a lady;

if a gentleman, by a gentleman. Elsewhere abroad the proper method in each case can be best learned from our national representative at each capital. Court etiquette requires that the lady appear in full dress, and the gentleman in black suit, with white vest, gloves and necktie.



CHAPTER III.

DISCRETIONAL CIVILITIES.

HE discretionary civilities of life, when closely observed, must add to one's pleasure and happiness a something almost indispensable — To such as are harmless and graceful we shall give a cursory glance, but to those which are doubtful and perhaps harmful, we shall urge you to shun; however, these so-called discretionary civilities must in a large degree be left to the common sense of the reader.

AMERICA AND OTHER COUNTRIES.

In France, when a gentleman takes off his hat in a windy street or in an exposed passage-way, and holds it in his hand while talking to a lady, she always says, "*Couvrez vous*" (I beg of you not to stand uncovered). A kind-hearted woman says this to a boatman, a coachman, a man of low degree, who always takes off his hat when a lady speaks to him.

Now in our country, unfortunately, the cabmen have such bad manners that a lady seldom has the opportunity of this optional civility, for, unlike a similar class in Europe, those who serve you for your money in America often throw in a good deal of incivility with the service, and no book of etiquette is more needed than one which should teach shop-girls and shop-men the beauty and advantages of a respectful manner.

If men who drive carriages and street cabs would learn the most advantageous way of making money, they would learn to touch their hats to a lady when she speaks to them or gives an order. It is always done in the Old World, and this respectful air adds infinitely to the pleasure of foreign travel.

In all foreign hotels the landlords enforce such respect on the part of the waiters to the guests of the hotel that if two complaints are made of incivility, the man or woman complained of is immediately dismissed. In a livery-stable, if the hired coachman is complained of for an uncivil answer, or even a silence which is construed as incivility, he is immediately discharged. On the lake of Como, if a lady steps down to a wharf to hire a boat, every boatman takes off his cap until she has finished speaking.

Now discretionary civilities, such as saying to one's inferior, "Do not stand without your hat," to one's equal, "Do not rise, I beg of you," "Do not come out in the rain to put me in my carriage," naturally occur to the kind-hearted, but they may be cultivated. It used to be enumerated among the uses of foreign travel that a man went away a bear and came home a gentleman. It is not natural to the Anglo-Saxon race to be overpolite.

A husband in France moves out an easy-chair for his wife, and sets a footstool for every lady. He hands her the morning paper, he brings a shawl if there is danger of a draught, he kisses her hand when he comes in, and he tries to make himself agreeable in the matter of these little civilities. It has the most charming effect upon all domestic life, and we find a curious allusion to the politeness observed by French sons towards their mothers and fathers in one of Moliere's comedies, where a prodigal son observes to his father, who comes to denounce him, "Pray, sir, take a chair," says the Son; "you could scold me so much more at your ease if you were seated."

If this was a piece of discretionary civility which had in it a bit of sarcasm, we can readily see that



ANNIE JENNESS MILLER.



IN THE COUNTRY.

civility lends great strength to satire, and take a hint from it in our treatment of rude people.

CULTIVATE A CIVIL MANNER.

A lady once entering a crowded shop, where the women behind the counter were singularly inattentive and rude even for America, remarked to one young woman who was lounging on the counter, and who did not show any particular desire to serve her.

“My dear, you make me a convert to the Saturday-afternoon early-closing rule, and to the plan for providing seats for saleswomen, for I see that fatigue has impaired your usefulness to your employer.”

The lounge started to her feet with flashing eyes. “I am as strong as you are,” said she, very indignantly. “Then save yourself a report at the desk by showing me some lace,” said the lady, in a soft voice, with a smile.

She was served after this with alacrity. In America we are all workers; we have no privileged class; we are earning money in various servitudes, called variously law, medicine, divinity, literature, art, mercantile business, or as clerks, servants, seamstresses, and nurses, and we owe it to our work to do it not only honestly but pleasantly.

It is absolutely necessary to success in the last mentioned profession that a woman have a pleasant manner, and it is part of the instruction of the training-school of nurses, that of civility. It is not every one who has a fascinating manner. What a great gift of fortune it is! But it is in every one's power to try and cultivate a civil manner.

TRAVELING.

In the matter of "keeping a hotel"—a slang expression which has become a proverb—how well the women in Europe understand their business, and how poorly the women in America understand theirs! In England and all over the Continent the newly arrived stranger is received by a woman neatly dressed, with pleasant, respectful manners, who is overflowing with optional civilities. She conducts the lady to her room, asks if she will have the blinds drawn or open, if she will have hot water or cold, if she would like a cup of tea, etc.; sends a neat chambermaid to her to take her orders, gets her pen and paper to write her notes—in fact, treats her as a lady should treat a guest. Even in very rural districts the landlady comes out to her own door to meet the stranger, holds her neat hand to assist her to

alight, and performs for her all the service she can while she is under her roof.

In America a lady may alight in what is called a tavern, weary, travel-stained, and with a headache. She is shown into a waiting-room where sits, perhaps, an overdressed female in a rocking-chair violently fanning herself. She learns that this is the landlady. She asks if she can have a room, some hot water, etc. The answer may be, "I don't know; I don't have to work; perhaps John will tell you." And it is to the man of the house that the traveler must apply. It is a favorable sign that American men are never ashamed to labor, although they may not overflow with civility. It is a very unfavorable sign for the women in America when they are afraid or ashamed of work, and when they hesitate to do that which is nearest them with civility and interest.

COURTESY.

Another test of self-respect, and one which is sometimes lacking in those whom the world calls fashionable, those who have the possessions which the majority of us desire, fine houses, fine clothes, wealth, good position, etc., is the lack or the presence of "fine courtesy," which shall treat every one so that he or she is entirely at ease.

“Society is the intercourse of persons on a footing of apparent equality,” and if so, any one in it who treats other people so as to make them uncomfortable is manifestly unfit for society. Now an optional courtesy should be the unfailing custom of such a woman, we will say, one who has the power of giving pain by a slight, who can wound *amour propre* in the shy, can make a *débutante* stammer and blush, can annoy a shy youth by a sneer.

How many a girl has had her society life ruined by the cruelty of a society leader! how many a young man has had his blood frozen by a contemptuous smile at his awkwardness! How much of the native good-will of an impulsive person has been frozen into a caustic and sardonic temper by the lack of a little discretionary civility? The servant who comes for a place, and seats herself while the lady who speaks to her is standing, is wanting in optional civility. She sins from ignorance, and should be kindly told of her offense, and taught better manners.

The rich woman who treats a guest impolitely, the landlady who sits in her rocking-chair while the traveler waits for those comforts which her house

of call invites, all are guilty of the same offense. It hurts the landlady and the servant more indirectly than it does the rich woman, because it renders their self-imposed task of getting a living the more difficult, but it is equally reprehensible in all three.

GOOD MANNERS.

Are said to be the result of a kind heart and careful home training; bad manners, the result of a coarse nature and unwise training. We are prone to believe that bad manners in Americans are almost purely from want of thought. There is no more generous, kindly, or better people in the world than the standard American, but he is often an untrained creature. The thousands of emigrants who land on our shores, with privileges which they never thought to have thrust upon them, how can they immediately learn good manners? In the Old World tradition of power is still so fresh that they have to learn respect for their employers there. Here there are no such traditions.

OUR DUTY.

The first duty, then, it would seem, both for those to whom fortune has been kind and for those

who are still courting her favors, would be to study discretionary civility; not only the decencies of life, but a little more. Not only be virtuous, but have the shadows of virtue. Be polite, be engaging; give a cordial bow, a gracious smile; make sunshine in a shady place. Begin at home with your discretionary civility. Not only avoid those serious breaches of manners which should cause a man to kick another man down stairs, but go further than good manners—have *better* manners. Let men raise their hats to women, give up seats in cars, kiss the hand of an elderly lady if she confers the honor of her acquaintance upon them, protect the weak, assist the fallen, and cultivate civility; in every class of life this would oil the wheels; and especially let American women seek to mend their manners.

BAD STYLE.

Discretionary civility does not in any way include familiarity. We doubt whether it is not the best of all armor against it. Familiarity is "bad style." It is not civility which causes one lady to say to another, "Your bonnet is unbecoming; let me beg of you to go to another milliner." That is familiarity, which, however much it may be supposed to be excess of

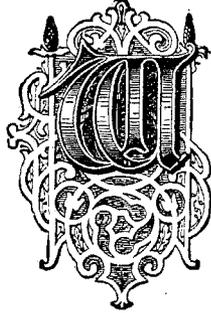
friendship, is generally either caused by spite or by a deficiency of respect. The latter is never pardonable. It is in doubtful taste to warn people of their faults, to comment upon their lack of taste, to carry them disagreeable tidings, under the name of friendship.

On the Continent, where diffidence is unknown, where a man, whoever he may be, has a right to speak to his fellow-man (if he does it civilly), where a woman finds other women much more polite to her than women are to each other in this country, there is no familiarity. It is almost an insult to touch the person; for instance, no one places his hand on the arm or shoulder of another person unless there is the closest intimacy; but everywhere there is discretional civility freely given between poor and poor, poor and rich, rich and rich, superiors and inferiors, between equals. It would be pleasant to follow this out in detail, the results are so agreeable and so honorable.



CHAPTER IV.

SOCIETY.



WE HAVE many inquiries from truly anxious people to define what is "good" and "what is bad society." They say that they read in the newspapers of the "good society" in Chicago, Washington, Newport and New York, and that it is a record of drunkenness, flirtation, bad manners and gossip, divorce and slander. They read that our people at popular resorts commit all sorts of vulgarities, such as talking aloud at the opera, and disturbing their neighbors; that young men go to a dinner, get drunk, and break glasses; one young girl remarks, "We do not call that good society in New Orleans."

HUMBLE SOCIETY.

In humbler society, we may say as in the household of a Scotch peasant, such as was the father of Carlyle, the breaches of manners which are often

seen in fashionable society would never occur. They would appear perfectly impossible to a person who had a really good heart and a gentle nature.

The manners of a young man of fashion who keeps his hat on when speaking to a lady, who would smoke in her face, and would appear indifferent to her comfort at a supper-table, who would be contradictory and neglectful—such manners would have been impossible to Thomas or John Carlyle, reared as they were in the humblest poverty.

SOCIAL LAWS.

But this impertinence and arrogance of fashion should not prevent the son of a Scotch peasant from acquiring, or attempting to acquire, the conventional habits and manners of a gentleman. If he have already the grace of high culture, he should seek to add to it the knowledge of social laws, which will render him an agreeable person to be met in society.

He must learn how to write a graceful note, and to answer his invitations promptly; he must learn the etiquette of dress and of leaving cards; he must learn how to eat his dinner gracefully, and, even if he sees in good society men of external polish guilty of a rudeness which would have shocked the man

who in the Scotch Highlands fed and milked the cows, he still must not forget that society demands something which was not found in the farm-yard. Carlyle, himself the greatest radical and democrat in the world, found that life at Craigenputteck would not do all for him—that he must go to London and Edinburgh to rub off his solitary neglect of manners, and strive to be like other people.

On the other hand, the Queen of England has refused to receive the Duke of Marlborough because he notoriously ill-treated the best of wives, and had been, in all his relations of life, what they call in England a “cad.” She has even asked him to give back the Star and Garter, the insignia once worn by the great duke, which has never fallen on shoulders so unworthy as those of the late Marquis of Blandford, now Duke of Marlborough. For all this the world has great reason to thank the Queen, for the present duke has been always in “good society,” and such is the reverence felt for rank and for hereditary name in England that he might have continued in the most fashionable circles for all his bad behavior, still being courted for name and title, had not the highest lady in the land rebuked him.

ENGLAND'S QUEEN.

She has refused to receive the friends of the Prince of Wales, particularly some of his American favorites, this good Queen, because she esteems good manners and a virtuous life as a part of good society.

JUDGE NOT.

Now, those who are not "in society" are apt to mistake all that is excessive, all that is boorish, all that is snobbish, all that is aggressive, as being a part of that society. In this they are wrong. No one estimates the grandeur of the ocean by the rubbish thrown up on the shore. Fashionable society, good society, the best society, is composed of the very best people, the most polished and accomplished, religious, moral, and charitable.

FALSE CULTURE.

The higher the civilization, therefore, the better the society, it being always borne in mind that there will be found, here and there, the objectionable outgrowth of a false luxury and of an insincere culture. No doubt, among the circles of the highest nobility, while the king and queen may be people of simple

and unpretending manners, there may be some arrogant and self-sufficient master of ceremonies, some Malvolio whose pomposity is in strange contrast to the good-breeding of Olivia. It is the lesser star which twinkles most. The "School for Scandal" is a lasting picture of the folly and frivolity of a certain phase of London society in the past, and it repeats itself in every decade.

There is always a Mrs. Seewrong, a Sir Walter Tiptop, and a scandalous college at Newport, in New York, Milwaukee, Philadelphia, Boston, Baltimore, Chicago, Saratoga, Long Branch, wherever society congregates. It is the necessary imperfection, the seamy side. Such is the reverse of the pattern.

Unfortunately, the right side is not so easily described. The colors of a beautiful bit of brocade are, when seen as a whole, so judiciously blended that they can hardly be pronounced upon individually: one only admires the *tout ensemble*, and that uncritically, perhaps.

That society is bad whose members, however tenacious they be of forms of etiquette and elaborate ceremonials, have one code of manners for those whom they esteem to be of less importance to them by reason of age, pecuniary condition, or relative

social influence. Bad manners are apt to prove the concomitant of a mind and disposition that are none too good, and the fashionable woman who slights and wounds people because they cannot minister to her ambition, challenges a merciless criticism of her own moral shortcomings.

YOUNG LADY.

A young girl who is impertinent or careless in her demeanor to her mother or her mother's friends; who goes about without a chaperon and talks slang; who is careless in her bearing towards young men, permitting them to treat her as if she were one of themselves; who accepts the attention of a young man of bad character or dissipated habits because he happens to be rich; who is loud in dress and rough in manner—such a young girl is "bad society," be she the daughter of a senator or a butcher. There are many such instances of audacity in the so-called "good society" of America, but such people do not spoil it; they simply isolate themselves.

YOUNG GENTLEMAN.

A young man is "bad society" who is indifferent to those older than himself, who neglects to acknowl-

edge invitations, who sits while a lady stands, who goes to a ball and does not speak to his host, who is selfish, who is notoriously immoral and careless of his good name, and who throws discredit on his father and mother by showing his ill-breeding. No matter how rich, how externally agreeable to those whom he may wish to court, no matter how much varnish of outward manner such a man may possess, he is "bad society."

COUNTERFEITS.

A parvenu who assumes to keep other people out of the society which she has just conquered, whose thoughts are wholly upon social success (which means, with her, knowing somebody who has heretofore refused to know her), who is climbing, and throwing backward looks of disdain upon those who also climb—such a woman, unfortunately too common in America, is, when she happens to have achieved a fashionable position, one of the worst instances of bad society. She may be very prominent, powerful, and influential. She may have money and "entertain," and people desirous of being amused may court her, and her bad manners will be accepted by the careless observer as one of the concomitants of fashion.

She is an interloper in the circles of good society, and the old fable of the ass in the lion's skin fits her precisely. Many a duchess in England is such an interloper; her supercilious airs betray the falsity of her politeness, but she is obliged by the rules of the Court at which she has been educated to "behave like a lady;" she has to counterfeit good-breeding; she cannot, she dare not, behave as a woman who has suddenly become rich may sometimes, nay does, behave in American society, and still be received.

It will thus be seen, as has been happily expressed, that "fashion has many classes, and many rules of probation and admission." A young person ignorant of its laws should not be deluded, however, by false appearances. If a young lady comes from the most secluded circles to Saratoga, and sees some handsome, well-dressed, conspicuous woman much courted, lionized, as it were, and observes in her what seems to be insolent pretense, unkindness, frivolity, and superciliousness, let her inquire and wait before she accepts this bit of brass for pure gold.

Emerson defines "sterling fashion as funded talent." Its objects may be frivolous or objectless; but, in the long-run, its purposes are neither frivo-

lous nor accidental. It is an effort for good society; it is the bringing together of admirable men and women in a pleasant way. Good-breeding, personal superiority, beauty, genius, culture, are all very good things; every one delights in a person of charming manners. Some people will forgive very great derelictions in a person who has charming manners, but the truly good society is the society of those who have virtue and good manners both.

AMERICAN SOCIETY.

Some Englishman asked an American, "What sort of a country is America?" "It is a country where everybody can tread on everybody's toes," was the answer.

It is very bad society where any one wishes to tread on his neighbor's toes, and worse yet where there is a disposition to feel aggrieved, or to show that one feels aggrieved. There are certain people new in society who are always having their toes trodden upon.

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, there-



fore, is to make all equal. No young person should deny himself or herself of its benefits. 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."

AFFECTED OR NATURAL.

"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 everybody 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 occasion, which shall be sure to differ more or less from what is plain, obvious and direct.

BE NATURAL.

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.

SOCIETY AND 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 gaudy artificial flowers. Dress always in good taste, but not gorgeously.

CONVERSATION FROM THE HEART.

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 may 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.

MODESTY.

Do not be wild and boisterous in your conduct on the street or in the parlór. 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.

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.

RESPECT.

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.

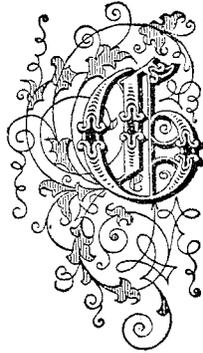
MONEY.

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.



CHAPTER V.

MEETING AND GREETING.



MEETINGS and salutations in themselves furnish a basis upon which to found all rules of etiquette. The manner of one's greeting you, whether a chance meeting or otherwise, quickly and effectually indicates good breeding.

It would be profitable and true knowledge, to reveal the hidden history which is bound up in the simple "No, ma'am," and "Yes, sir," of this age; also, to present the forms of greeting used among the many nations of the earth. We must content ourselves, however, with only slight mention on this topic, and proceed at once to that which is practical and useful to the lady and gentleman of to-day.

The accepted modes of salutation in England and America are: The bow, the hand-shake, and the kiss.

KINDS OF SALUTATIONS.

The bow is the most generally used, and its ways include quite a number of motions, which of themselves are not bows, but custom and general use have made them to take the place of the graceful bend of the body which is a bow--Between gentlemen, a kindly smile, a nod, a wave with the hand, 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 marks the great difference between the ill-bred and the well-bred person.

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 older. 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.

NEW ACQUAINTANCE.

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.

PROMENADES OR 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.

SOME ANTIQUATED EXPRESSIONS.

In the intercourse between people it is still not uncommon to hear the reply of "yes, madam," or "no, sir," and the former is not infrequently abbreviated. These modes of expression are old-fashioned and formal, and have long been excluded from the method of the best society.

Equality, it must always be remembered, is the basis of society and of those who stand within its pale, and, as titles of all kinds are contrary to the ideas of republican simplicity, there is no need to use any expression that implies deference or inferiority.

As to whether children should be taught to address their elders in this way as a mark of respect is a question that the parents must decide.

While on the subject it may be as well to say a word on the much-abused words "lady" and "gentleman." In society all "women" are presumed to be "ladies" and all men "gentlemen," and, therefore, the simple and good old Saxon words "men" and "women" are entirely proper. To speak of one's mother as a true, good, loving or Christian "woman" is the highest compliment.

TWO SEXES ONLY.

There are no such things as sales-ladies, wash-ladies, sales-gentlemen or farmer-gentlemen. All such expressions are forcing the use of the words and placing the people spoken of in a ridiculous light.

The world is composed of the two sexes, men and women, and those of them who are ladies and gentlemen are such by education and refinement, and need no gratuitous "branding" to let their fellows realize the fact.

COMMON WORDS OF GREETING.

“Good Morning,” “Good Afternoon,” “Good Evening,” “How do you 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 the last two phrases. It is polite for the eyes to express a smile as these words are exchanged, but a broad grin should be avoided. A respectful inclination of the head should always accompany the words.

HEARTY EXPRESSION OF GOOD WILL.

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 and 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 remain seated. On introduction into a room, a married lady generally offers her hand; a young lady never. In a ball-room hand shaking is out of place, and, in

general, the more public the place the less proper is hand shaking.



THE SNOB.



HALF HEARTEDNESS.



THE WHOLE SOUL, GENEROUS AND WARM HEARTED SHAKE.

In case an introduction is accompanied with a personal recommendation; such as, "I want you to know my friend Norton," or, if Norton comes with a strong letter of introduction, you must give Norton 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.

FRANKNESS AND CORDIALITY.

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 fami-

liarity 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 the 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.

A KISS.

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

A FRIENDSHIP KISS.

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.

PUBLIC KISSING.

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



CHAPTER VI.

OUR CONVERSATION.



EVERY one should acquire the ability to converse well: this is the first step, the entering wedge to good society, and the means through which we retain the position accorded us, and the respect and favors of all with whom we associate. The power of conversation reveals character and refined tastes as nothing else will; once possess this accomplishment and you are a leader, capable of entertaining any company, and you need fear no slights, for intelligent and refined people will seek to know you.

If you have a true taste for conversation you will enjoy with others the excellencies of a creative mind that enlivens the imagination and is continually starting fresh game that will be pursued and taken. "It is good to rub and polish our brain against that of others."



A QUIET CONVERSATION.



A MUSICALE.

True art and good manners prevent our speaking in loud tones or monopolizing the greater part of conversation or hinting at disagreeable topics. Never make yourself the hero or heroine of your own story; do not attempt a fine flight of oratory upon ordinary topics. To interrupt a person when speaking is the height of ill-manners.

THE ART OF CONVERSING.

Conversation is an art in which very few excel. Most men's failure in conversing is not due to a lack of wit or judgment, but to a lack of refinement.

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.

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.

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.

TALK CORRECTLY.

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.

A FLUENT 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.

A GOOD LISTENER.

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.

UNSELFISHNESS.

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 admissable 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.

COMMON EVERY-DAY 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 any-

thing profound, and nobody is disappointed if you do not, so in this way time may be spent agreeably and to the enjoyment of all.

DOUBLE WRONG.

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.

SECRET OF 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 "Not Much," or "Heavens," or "Good Gracious," should never be used.

If you are surprised or astonished, suppress the fact. Such expressions border closely on profanity.

AVOID THESE.

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 VII.

ETIQUETTE OF NOTES, ACCEPTANCES AND REGRETS.



IT IS right and proper that ladies should write their notes of invitation: yet, by many, an engraved card is considered better; it is neat and saves much time to the one issuing them.

The formula for invitations to dinner should always be:

*Mr. and Mrs. Harry Buck
request the pleasure of
Mr. and Mrs. Deaver's Company
At Dinner,
December twelfth, at six o'clock,
157 Fifth Ave. East.*

These invitations should receive prompt attention, with a peremptory acceptance or a regret.

Never reply to such invitations in an ambiguous way, saying "You will come if you do not have to leave town," or that you will "try to come," or, if you are married, that you will "one of you come." The hostess wants to know exactly who is coming and who isn't, that she may arrange her table accordingly.

Simply say:

*Mr. and Mrs. William Deaver
accept with pleasure the polite invitation
of Mr. and Mrs. Harry Buck, for
dinner on December twelfth, at six o'clock.*

If the invitation is written in the first person, accept it in the same formal manner, but quickly and decisively.

After having accepted a dinner invitation, if illness or any other cause interfere with your going to the dinner, send an immediate note to your hostess, that she may fill your place. Never selfishly keep the place open for yourself if there is a doubt about your going.

HESITANCY.

It has often made or marred the pleasure of a dinner-party, this hesitancy on the part of a guest to

send in time to her hostess her regrets, caused by the illness of her child, or the coming on of a cold, or a death in the family, or any other calamity. Remember always that a dinner is a most formal affair, that it is the highest social compliment, that its happy fulfilment is of the greatest importance to the hostess, and that it must be met in the same formal spirit. It precludes, on her part, the necessity of having to make a first call, if she be the older resident, although she generally calls first.

Some young people in society, having been asked to a dinner where the elderly lady who gave it had forgotten to enclose her card, asked if they should call afterwards. Of course they were bound to do so, although their hostess should have called or enclosed her card. However, one invitation to dinner is better than many cards as a social compliment.

We have been asked by many, "To whom should the answer to an invitation be addressed?" If Mr. and Mrs. Buck invite you, answer Mr. and Mrs. Buck. If Mrs. Kime Brook asks you to a wedding, answer Mrs. Kime Brook. Another of our correspondents asks; "Shall I respond to the lady of the house or to the bride if asked to a wedding?" This seems so impossible a confusion that we should

not think of mentioning so self-evident a fact, had not the doubt arisen. One has nothing to say to the bride in answering such an invitation; the answer is to be sent to the hostess, who writes.

Always carefully observe the formula of your invitation, and answer it exactly. As to the card of the English ambassador, a gentleman should write: "Mr. Algernon Tracy will do himself the honor to accept the invitation of Sir Julian and Lady Paunceforte." In America he would be a trifle less formal, saying, "Mr. Algernon Tracy will have much pleasure in accepting the polite invitation of Mr. and Mrs. Harry Buck." We notice that on all English cards the "R. S. V. P." is omitted, and that a plain line of English script is engraved, saying,

The favor of an answer is requested.

THE HOST AND HOSTESS.

In this country the invitations to a dinner are always in the name of both host and hostess, but invitations to a ball, "at home," a tea, or garden-party, are in the name of the hostess alone. At a wedding the names of both host and hostess are

given. And if a father entertains for his daughters, he being a widower, his name appears alone for her wedding; but if his eldest daughter presides over his household, his and her name appear together for dinners, receptions and "at homes." Many fathers, however, omit the names of their daughters on the invitation.

THE ELDEST DAUGHTER.

A young lady at the head of her father's house may, if she is no longer very young, issue her own cards for a tea. It is never proper for very young ladies to invite gentlemen in their own name to visit at the house, call on them, or to come to dinner. The invitation must come from the father, mother, or chaperon.

At the Assembly, Patriarchs', Charity ball, or any public affair, the word "ball" is used, but no lady invites you to a "ball" at her own house. The words "At Home," with "Cotillion" or "Dancing" in one corner, and the hour and date, alone are necessary. If it is to be a small, informal dance, the word "Informal" should be engraved in one corner.

OFFICERS, BACHELORS AND CLUB MEMBERS.

Officers of the army and navy giving a ball, members of the hunt, bachelors, members of a club,

heads of committees, always "request the pleasure," or, "the honor of your company." It is not proper for a gentleman to describe himself as "at home"; he must "request the pleasure." A rich bachelor of Chicago who gave many entertainments made this mistake, and sent a card—"Mr. Horatio Devereau At Home. Wednesday, October seventeenth. Tea at four"—to a lady who had been an ambassadress. She immediately replied: "Mrs. Mackay is very glad to hear that Mr. Horatio Devereaux is at home—she hopes that he will stay there; but of what possible consequence is that to Mrs. Mackay?" This was a piece of rough wit, but it told the young man of his mistake. Another card, issued with the singular formula, "Mrs. Elliott hopes to see Mrs. Mackay at the church," on the occasion of the wedding of a daughter, brought forth the rebuke, "Nothing is so deceitful as human hope." The phrase is an improper one. Mrs. Elliott should have "requested the pleasure."

In asking for an invitation to a ball for friends, ladies must be cautious not to intrude too far, or to feel offended if refused. Often a hostess has a larger list than she can fill, and she is not able to ask all whom she would wish to invite. Therefore a very

great discretion is to be observed on the part of those who ask a favor. A lady may always request an invitation for distinguished strangers, or for a young dancing man if she can answer for him in every way, but rarely for a married couple, and almost never for a couple living in the same city, unless newly arrived.

Invitations to evening or day receptions are generally "at home" cards. A lady may use her own visiting cards for five-o'clock tea. For other entertainments, "Music," "Lawn-tennis," "Garden-party," "Readings and Recitals," may be engraved in one corner, or written in by the lady herself.

TO LUNCHEON.

Invitations to a luncheon are generally written by the hostess on note-paper, and should be rather informal, as luncheon is an informal meal. However, nowadays ladies' luncheons have become such grand and expensive affairs, that invitations are engraved and sent out a fortnight in advance, and answered immediately. There is the same etiquette as at dinner observed at these formal luncheons. There is such a thing, however, as a "stand-up" luncheon — a sort of reception with banquet, from which one could absent one's self without being missed.

PUNCTUALITY AND REGRETS.

Punctuality in keeping all engagements is a feature of a well-bred character, in society as well as in business, and it cannot be too thoroughly insisted upon.

In sending a "regret" be particular to word your note most respectfully. Never write the word "regrets" on your card unless you wish to insult your hostess. Send a card without any penciling upon it, or write a note, thus:

Miss. Miller regrets that a previous engagement will deprive her of the pleasure of accepting the polite invitation of Miss. Steele.

No one should, in the matter of accepting or refusing an invitation, economize his politeness. It is better to err on the other side. Your friend has done his best in inviting you.

FRIENDS IN MOURNING.

The question is often asked us, "Should invitations be sent to people in mourning?" Of course they should. No one would knowingly intrude on a house

in which there is or has been death within a month; but after that, although it is an idle compliment, it is one which must be paid; it is a part of the machinery of society. As invitations are now directed by the hundreds by hired amanuenses, a lady should carefully revise her list, in order that no names of persons deceased may be written on her cards; but the members of the family who remain, and who have suffered a loss, should be carefully remembered, and should not be pained by seeing the name of one who has departed included in the invitations or wedding-cards.

People in deep mourning are not invited to dinners or luncheons, but for weddings and large entertainments cards are sent as a token of remembrance and compliment. After a year of mourning the bereaved family should send out cards with a narrow black edge to all who have remembered them.

Let it be understood that in all countries a card sent by a private hand in an envelope is equivalent to a visit.

STYLISH.

The most fashionable notes are characterized by simplicity. The language is concise, courteous, plain and beautiful. Flourishes are out of place. Refined taste exhibits itself in richness of material, beauty of

form, harmony of parts, and perfect adaptation to circumstances, rather than in excessive display.

FRENCH IDIOMS.

The following are French idioms and initials, that are sometimes used in notes and cards, but English phrases are generally to be preferred:

R. S. V. P.—*Répondez s' il vous plait*; answer, if you please.

P. P. C.—*Pour prendre congé*; to take leave.

P. D. A.—*Pour dire adieu*; to say adieu.

Costume de rigueur, full dress in character.

Fête champêtre, a rural entertainment.

Bal masque, a masquerade ball.

E. V.—*En villé*, in the town or city.

Soiree dansante, dancing party.

REGRET.

Mr. Coventry regrets that he can not accept Mr. Harrison's polite invitation for Monday evening, May 23d. Thursday, May 5th.

ADDRESS AND DELIVERY.

The envelope should bear no marks except the name, unless the message is intended for the mail; the former practice of writing "present" under the name is discontinued.

Notes are usually delivered by private messenger; but the mail is used to convey notes to persons living in another town or city, or in distant parts of the same city.



CHAPTER VIII.

ETIQUETTE OF CARDS OF CONDOLENCE AND CONGRATULATION.



NOTED lady, and popular, residing in Philadelphia, upon recovering from a severe illness, issued a card original and new.

In admiring its brevity and the existing need for just such a card, we wonder that no one of us has before used something so compacted and stately, pleasing and appropriate. It reads, engraved in elegant script, plain and modest:

Mrs. Buckman presents her compliments and thanks for recent kind inquiries.

This card, enclosed in an envelope bearing the family crest as a seal, reaching those who had left cards and made inquiries for a useful and eminent member of society, intimates that she will be pleased

to entertain them whenever convenient for them to call.

This card is the proof that we appreciate the anxious inquiries by our kind-hearted friends. A thought is all that's needed, after this the engraver and the secretary or some friend can complete the work and save the fatigue to the lady, who may not as yet be fully restored to former good health. Therefore we may well recommend that this card should become a fashion. It meets a universal want.

COMPLIMENT CARDS.

This may be called one of the "cards of compliment"—a phase of card leaving to which we have hardly reached in this country. It is even more, it is a heartfelt and friendly blossom of etiquette, "just out," as we say of the apple-blossoms.

Now as to the use of it by the afflicted; why would it not be well for persons who have lost a friend also to have such a card engraved?

Mr. Banks begs to express his thanks for your kind sympathy in his recent sorrow and loss.

It would save a world of letter-writing to a person who does not care to write letters, and it would be a very pleasant token to receive when all other such tokens are impossible. For people leave their cards on a mourner, and never know whether they have been received or not. Particularly is this true of apartment-houses; and when people live in hotels, who knows whether the card ever reaches its destination? We generally find that it has not done so, if we have the courage to make the inquiry.

Those cards which we send by a servant to make the necessary inquiries for a sick friend, for the happy mother and the new-born baby, are essentially "cards of compliment." In excessively ceremonious circles the visits of ceremony on these occasions are very elaborate—as at the Court of Spain, for instance; a lady of Boston was once much amused at receiving the card of a superb Spanish official, who called on her newly arrived-daughter when the latter was three days old, leaving a card for the "new daughter." He of course left a card for the happy mamma, and did not ask to go farther than the door, but he came in state.

For the purpose of returning thanks, printed cards are sold, with the owner's name written above

the printed words. These printed cards are generally sent by post, as they are despatched while the person inquired after is still an invalid. These cards are also used to convey the intelligence of the sender's recovery. Therefore they would not be sent while the person was in danger or seriously ill.

But this has always seemed to us a very poor and business-like way of returning "kind inquiries." The printed card looks cheap. Far better the engraved and carefully prepared card of Mrs. Buchanan, which has the effect of a personal compliment.

CONDOLENCE.

Visits of condolence can begin the week after the event which occasions them. Personal visits are only made by relatives or very intimate friends, who will of course be their own judges of the propriety of speaking fully of the grief which has desolated the house. The cards are left at the door by the person inquiring for the afflicted persons, and one card is as good as half a dozen. It is not necessary to deluge a mourning family with cards. These cards need not be returned for a year, unless our suggestion be followed, and the card engraved as we have indicated, and then sent by post. It is not yet a fashion, but it is in the air, and deserves to be one.

CONGRATULATIONS.

Cards of congratulation are left in person, and if the ladies are at home the visitor should go in, and be hearty in his or her good wishes. For such visits a card sent by post would, among intimate friends, be considered cold-blooded. It must at least be left in person.

CEREMONY.

Now as to cards of ceremony. These are to be forwarded to those who have sent invitations to weddings, carefully addressed to the person who invites you; also after an entertainment to which you have been asked, within a week after a dinner (this must be a personal visit), and on the lady's "day," if she has one; and we may add here that if on making a call a lady sees that she is not recognized, she should hasten to give her name. (This in answer to many inquiries.) Only calls of pure ceremony are made by handing in cards, as at a tea or general reception, etc. When cards have been left once in the season they need not be left again.

COURTESY.

Under the mixed heads of courtesy and compliment should be those calls made to formally announce

a betrothal. The parents leave the cards of the betrothed pair with their own, on all the connections and friends of the two families. This is a formal announcement, and all who receive this intimation should make a congratulatory visit if possible.

As young people are often asked without their parents, the question arises, What should the parents do to show their sense of this attention? They should leave or send their cards with those of their children who have received the invitation. These are cards of courtesy. Cards ought not to be left on the daughters of a family without also including the parents in courteous formality. Gentlemen, when calling on any number of ladies, send in only one card, and cards left on a reception day where a person is visiting are not binding on the visitor to return. No separate card is left by a guest on reception days.

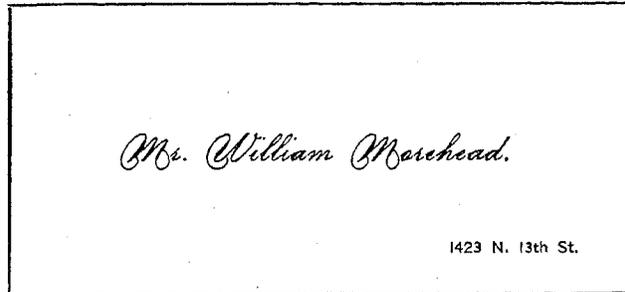
A card of courtesy is always sent with flowers, books, bonbonnières, game, sweetmeats, fruits—any of the small gifts which are freely offered among intimate friends. But in acknowledging these gifts or attentions a card is not a sufficient return. Nor is it proper to write “regrets” or “accepts” on a card. A note should be written in either case.

The word card comes from the Latin *charta*, signifying a leaf.

At the present writing visiting cards are made from the best unglazed Bristol board, and the names upon them should be engraved in the plainest script.

GENTLEMAN'S CARD.

The gentleman's visiting card is smaller than that of the lady, and the name should be thus engraved:



An officer in the army or navy, a physician, a judge, or a minister, may have his title placed before his name. The last named should style himself The Reverend, care being taken to include the article.

The gentleman's card should have his private address, or that of his club if he be a bachelor, inscribed on the right hand corner.

LADY'S CARD.

125

LADY'S CARD.

Miss. Jerome Pattison.

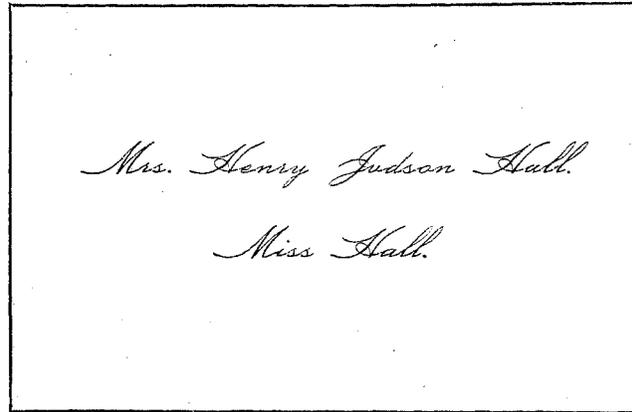
A widow has no right to retain her husband's initials, and her card should read:

Mrs. Annie Pattison.

The object of retaining the husband's initials during the life of the husband is to prevent confusion in cases where several sons in the same family are married.

MOTHER'S AND DAUGHTER'S CARD.

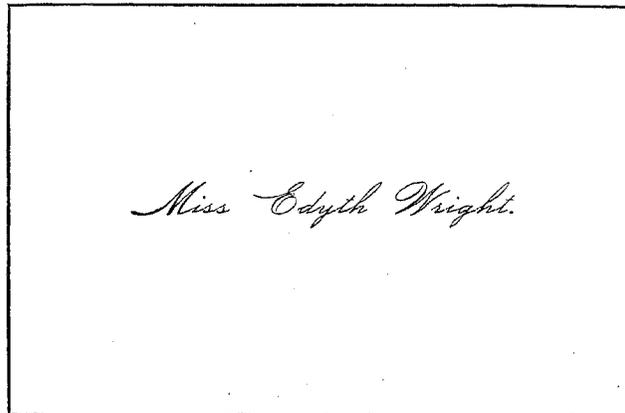
It is proper for the mother who has daughters just entering society to have their names placed upon her card.



This is generally considered to be the most correct style—for a young lady to have her name upon her mother's or chaperon's card during the first year of her entrance into society.

YOUNG LADY'S CARD.

It is, however, the custom in this country for a young lady who has been a year or so in society to have a card of her own.



HUSBAND AND WIFE.

Formerly, husband and wife had their names on the same card; but this is now seldom done, except for weddings or the sending of wedding presents, or some similar case, in which both names are united for a single purpose. The following is the correct size:

Mr. and Mrs. Oscar Banghart

TEA AND COFFEE CARDS, ETC.

The great popularity of afternoon teas, and evening coffees, has given rise to the necessity of an informal card, which shall serve as an invitation.

Mr. and Mrs. James Potter.

Miss May Potter.

315 Colorado St.

Coffee, 8 to 10.



P. P. C. CARDS.

P. P. C., or *Pour Prendre Congé*, meaning to take one's leave, are used in cases where people are leaving town for any length of time, or going away from watering places or other such temporary residences. They may be sent by mail, if one has not the time or opportunity of making the call in person.

MOURNING CARDS.

Those who are in mourning should have cards with a black border, varying in depth according to the nearness of the relationship of the deceased. In such cases the friends of the bereaved family should leave their cards at the door. These are known as cards of condolence.

The custom of cornering or turning down cards is out of fashion. In cases in which there are several ladies in the house it is usual for the caller to leave two cards. The wife usually leaves her husband's card, or those of any of the male members of her family. These should be left upon the hall table at the termination of the call.

First calls should be returned within a week, if possible. In making a first call, one card should

be left for each lady of the family. A married lady should leave two of her husband's cards.

It is well to leave cards upon the hall table even when one is admitted to the presence of the lady of the house, as it serves to remind her that the call has been made, and also serves as a reminder for the return call.

In calling upon a friend who is staying at the house of a stranger, cards should be left for the latter, as a mark of politeness.

Ceremonious calls should be made between the hours of four and six; but during the winter months an hour earlier is permissible.

The older residents of a city should call first on the new-comer, and if the caller simply leaves her cards then the lady called upon merely does likewise.

Formal calls should not exceed fifteen minutes or half an hour, under the most favorable circumstances.

MISCELLANEOUS INVITATIONS.

TO A SUPPER.

*Mr. & Mrs. Harland Eastman
request the pleasure of your company at
Green's
Thursday, November the Fifth,
at eight o'clock.*

TO A DANCING PARTY.

Mr. & Mrs. Clifford Hudson
will be pleased to see you
Thursday evening, May the fourteenth,
at eight o'clock.
1404 Broad Street.
Catillon.

Disraeli, in "Lothair," makes Theodora say:
"No one should ever say good-bye, but, in departing,
they should fade away like a summer cloud." Thus
it is that there are always those, even among our
most intimate friends, who mar the pleasure we de-
rive in their society, by not knowing when to go.
When a friend or caller departs we are glad, sorry, or
indifferent, and the art of leave-taking should be so
devised as to leave the best impression possible.



CHAPTER IX.

MAXIMS AND BUSINESS.



WE should carefully read and study the proverbs of Washington, what he styled "Rules of Civility." Their importance and value is so great to the general reader that we give them in full, and urge all to be guided by them.

"Every action in company ought to be with some sign of respect to those present.

"In the presence of others sing not to yourself with a humming voice, nor drum with your fingers or feet.

"Speak not when others speak, sit not when others stand, and walk not when others stop.

"Turn not your back to others, especially in speaking; jog not the table or desk on which another reads or writes; lean not on any one.

"Be no flatterer, neither play with any one that delights not to be played with.

"Read no letters, books or papers in company; but when there is a necessity for doing it, you must

not leave. Come not near the books or writing of any one so as to read them unasked; also look not nigh when another is writing a letter.

“Let your countenance be pleasant, but in serious matters somewhat grave.

“Show not yourself glad at the misfortune of another, though he were your enemy.

“They that are in dignity of office have in all places precedency, but whilst they are young, they ought to respect those that are their equals in birth or other qualities, though they have no public charge.

“It is good manners to prefer them to whom we speak before ourselves, especially if they be above us.

“Let your discourse with men of business be short and comprehensive.

“In visiting the sick do not presently play the physician if you be not knowing therein.

“In writing or speaking, give to every person his due title according to his degree and the custom of the place.

“Strive not with your superiors in argument, but always submit your judgment to others with modesty.

“Undertake not to teach your equal in the art he himself professes; it savors of arrogancy.

“When a man does all he can, though it succeeds not well, blame not him that did it.

“Being to advise or reprehend any one, consider whether it ought to be in public or private, presently or at some other time, also in what terms to do it; and in reproving show no signs of choler, but do it with sweetness and mildness.

“Mock not nor jest at anything of importance; break no jests that are sharp or biting, and if you deliver anything witty or pleasant, abstain from laughing thereat yourself.

“Wherein you reprove another be unblamable yourself, for example is more prevalent than precept.

“Use no reproachful language against any one, neither curses nor revilings.

“Be not hasty to believe flying reports to the disparagement of any one.

“In your apparel be modest, and endeavor to accommodate nature rather than procure admiration. Keep to the fashion of your equals, such as are civil and orderly with respect to time and place.

“Play not the peacock, looking everywhere about you to see if you will be well decked, if your shoes fit well, if your stockings set neatly and your clothes handsomely.

“Associate yourself with men of good quality if you esteem your reputation, for it is better to be alone than in bad company.

“Let your conversation be without malice or envy, for it is a sign of tractable and commendable nature, and in all causes for passion admit reason to govern.

“Be not immodest in urging your friend to discover a secret.

“Utter not base and frivolous things amongst grown and learned men, nor very difficult questions or subjects amongst the ignorant, and things hard to be believed.

“Speak not of doleful things in time of mirth, nor at the table; speak not of melancholy things, as death and wounds; and if others mention them, change, if you can, the discourse. Tell not your dreams but to your intimate friends.

“Break not a jest when none take pleasure in mirth. Laugh not aloud, nor at all without occasion. Deride no man’s misfortunes, though there seem to be some cause.

“Speak not injurious words, neither in jest nor earnest. Scoff at none, although they give occasion.

“Be not forward, but friendly and courteous, the

first to salute, hear and answer; and be not pensive when it is time to converse.

“Detract not from others, but neither be excessive in commending.

“Go not thither where you know not whether you shall be welcome or not. Give not advice without being asked; and when desired, do it briefly.

“If two contend together, take not the part of either unconstrained, and be not obstinate in your opinion; in things indifferent be of the major side.

“Reprehend not the imperfection of others, for that belongs to parents, masters and superiors.

“Gaze not upon the marks or blemishes of others, and ask not how they came. What you may speak in secret to your friend deliver not before others.

“Speak not in an unknown tongue in company, but in your own language; and that as those of quality do, and not as the vulgar. Sublime matters treat seriously.

“Think before you speak; pronounce not imperfectly, nor bring out your words too heartily, but orderly and distinctly.

“When another speaks, be attentive yourself, and disturb not the audience. If any hesitate in his

words, help him not, nor prompt him without being desired; interrupt him not, nor answer him till his speech be ended.

“Treat with men at fit times about business, and whisper not in the company of others.

“Make no comparisons; and if any of the company be commended for any brave act of virtue, commend not another for the same.

“Be not apt to relate news if you know not the truth thereof. In discoursing of the things that you have heard, name not your author always. A secret discover not.

“Be not curious to know the affairs of others, neither approach to those who speak in private.

“Undertake not what you can not perform; but be careful to keep your promise.

“When you deliver a matter, do it without passion and indiscretion, however mean the person may be you do it to.

“When your superiors talk to anybody, hear them; neither speak nor laugh.

“In disputes be not so desirous to overcome as not to give liberty to each one to deliver his opinion, and submit to the judgment of the major part, especially if they are judges of the dispute.

“ Be not tedious in discourse; make not many digressions, nor repeat often the same matter of discourse.

“ Speak no evil of the absent, for it is unjust.

“ Be not angry at table, whatever happens; and if you have reason to be so, show it not; put on a cheerful countenance, especially if there be strangers, for good humor makes one dish a feast.

“ Set not yourself at the upper end of the table; but if it be your due, or the master of the house will have it so, contend not, lest you should trouble the company.

“ When you speak of God or his attributes, let it be seriously, in reverence and honor; and obey your natural parents.

“ Let your recreations be manful, not sinful.

“ Labor to keep alive in your breast that little spark of celestial fire called conscience.”

RULES FOR BUSINESS.

Form good habits and be polite to all; for politeness is the key to success. Be cheerful and avoid breaking an engagement. If you have to fail in carrying out an engagement you should make the fact known, stating your reasons. Do not deceive a customer. It will ruin your business.

Never lose your temper in discussing business matters. Meet notes and drafts promptly. To neglect this is to ruin your reputation. If you can not pay, write at once to your creditor, stating plainly the reason why you cannot pay him, and say when you will be able.

Keep your own counsel, and endeavor, as far as practicable, to keep your business and social habits distinct. Sentiment has little or no standing in the office of the business man; it warps his judgment, and causes him to do many things which may interfere with his success. Take up some business to which you are adapted, and let nothing swerve you from it; diligence and patience often win when genius and hot-headedness will fail.

MONEY.

Control your own investments, or you will find that you have given to another that which has cost you a lifetime to acquire.

When you pay out a large sum of money, insist that the person to whom it is paid shall count it in your presence; and on the other hand, never receive a sum of money without counting it in the presence of the party who pays it to you.

Great wealth is only to be obtained by controlling the labor of others. To be rich is to have the power to use life to the best advantage.

CREDIT AND LETTERS.

Pay bills when presented. Never allow a creditor to call a second time to collect a bill. Your credit will be injured if you do. When you collect a bill of a man thank him.

Never look over another man's books or papers if you should chance to see them open.

When writing a letter asking for information, always enclose an envelope, addressed and stamped, for an answer.

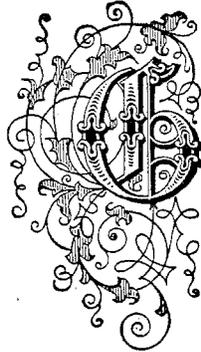
Reply to all letters immediately. When you call upon a man during business hours, transact your business rapidly and make your call as short as is consistent with the matter in hand. As a rule, men have but little time to visit during business hours.

When in company, where two or more men are talking over matters of business, do not listen to a conversation that is not intended for you to hear.

Employers, having occasion to reprove any of their clerks or employes, will find that by speaking kindly they will accomplish the desired object much better than by harsher means.

CHAPTER X.

BALLS AND RECEPTIONS.



GOOD society will not tolerate the word "ball" on the invitation cards of the hostess. Something like the following, neatly printed or engraved, or written by the hostess herself, would be eminently appropriate. It might be varied somewhat, but the general form should be retained; nothing could be more compact, neat and expressive:

*Mrs. James Dix requests the pleasure of
the company of Mr. and Mrs. Davis Webb, on
Tuesday evening, January eleventh, at nine
o'clock.*

R. S. V. P.

Dancing.

Or,

Mrs. James Dix
At Home,
Tuesday Evening, January eleventh.
Cotillion at Ten. P. S. V. P.

But she need not indicate further the purpose of her party. In Chicago when young ladies are introduced to society by means of a ball at Kinsley's, the invitation is worded:

Mrs. and Mrs. Davis Webb request the
pleasure of your company
Tuesday evening, January eleventh,
at nine o'clock.
Kinsley's.

The card of the young debutante is inclosed.

If these invitations are sent to new acquaintances or to strangers in town, the card of the gentleman is enclosed to gentlemen, that of both the gentleman and his wife to ladies and gentlemen, if it is a first invitation.

A ballroom should be very well lighted, exceedingly well ventilated, and very gayly dressed. It is the height of the gayety of the day; and although dinner calls for handsome dress, a ball demands it. Young persons of slender figure prefer light, diaphanous dresses; the chaperons can wear heavy velvet and brocade. Jewels are in order.

FLOWERS.

A profusion of flowers in the hands of the women should add their brightness and perfume to the rooms. The great number of bouquets sent to a *débutante* is often embarrassing. The present fashion is to have them hung, by different ribbons, on the arm, so that they look as if almost a trimming to the dress.

PARTNERS.

Gentlemen who have not selected partners before the ball, come to their hostess and ask to be presented to ladies who will dance with them. As a hostess cannot leave her place while receiving, and people come at all hours to a ball, she generally asks two or three well-known society friends to receive with her, who will take this part of her duty off her hands, for no hostess likes to see "wall-flowers" at her ball; **she**

wishes all her young people to enjoy themselves. Well-bred young men always say to the hostess that they beg of her to introduce them to ladies who may be without partners, as they would gladly make themselves useful to her. After dancing with a lady, and walking about the room with her for a few times, a gentleman is at perfect liberty to take the young lady back to her chaperon and plead another engagement.

CONVENIENCE AT BALLS.

A great drawback to balls in America is the lack of convenience for those who wish to remain seated. In Europe, where the elderly are first considered, seats are placed around the room, somewhat high, for the chaperons, and at their feet sit the *débutantes*. These red-covered sofas, in two tiers, as it were, are brought in by the upholsterer (as we hire chairs for the crowded *musicales* or readings so common in large cities), and are very convenient. It is strange that all large halls are not furnished with them, as they make every one comfortable, at very little expense, and add to the appearance of the room. A row of well-dressed ladies, in velvet, brocade, and diamonds, some with white hair, certainly forms a very distinguished background for those who sit at their feet.

SERVING SUPPER.

Supper is generally served all the evening from a table on which flowers, fruits, candelabra, silver and glass are displayed, and which is loaded with hot oysters, boned turkey, salmon, game *pâtés*, salads, ices, jellies, and fruits, from the commencement of the evening. A hot supper, with plentiful cups of bouillon, is served again for those who dance the german.

But if the hostess so prefer, the supper is not served until she gives the word, when her husband leads the way with the most distinguished lady present, the rest of the company following. The hostess rarely goes in to supper until every one has been served. She takes the opportunity of walking about her ballroom to see if every one is happy and attended to. If she does go to supper, it is in order to accompany some distinguished guest—like the President, for instance. This is, however, a point which may be left to the tact of the hostess.

BE CAREFUL NOT TO OFFEND.

A young lady is not apt to forget her ballroom engagements, but she should be sure not to do so. She must be careful not to offend one gentleman by

refusing to dance with him, and then accept the offer of another. Such things, done by frivolous girls, injure a young man's feelings unnecessarily, and prove that the young lady has not had the training of a gentlewoman. A young man should not forget if he has asked a young lady for the german. He must send her a bouquet, and be on hand to dance with her. If kept away by sickness, or a death in his family, he must send her a note before the appointed hour.

LEAVE TAKING.

It is not necessary to take leave of your hostess at a ball. All that she requires of you is to bow to her on entering, and to make yourself as agreeable and happy as you can while in her house.

Young men are not always as polite as they should be at balls. They ought, if well-bred, to look about, and see if any lady has been left unattended at supper, to ask if they can go for refreshments, if they can lead a lady to a seat, go for a carriage, etc. It is not an impertinence for a young man thus to speak to a lady older than himself, even if he has not been introduced; the roof is a sufficient introduction for any such purpose.

The first persons asked to dance by the young gentlemen invited to a house should be the daughters of the house. To them and to their immediate relatives and friends must the first attentions be paid.

HOME SACRED.

A lady should not overcrowd her rooms. To put five hundred people into a hot room, with no chairs to rest in, and little air to breathe, is to apply a very cruel test of friendship. It is this impossibility of putting one's "five hundred dear friends" into a narrow house which has led to the giving of balls at public rooms—an innovation which shocked a French woman of rank who married an American. "You have no safeguard for society in America," she observed, "but your homes. No aristocracy, no king, no court, no traditions, but the sacred one of home. Now, do you not run great risks when you abandon your homes, and bring out your girls at a hotel?" There is something in her wise remarks; and with the carelessness of chaperonage in cities which are now largely populated by irresponsible foreigners the dangers increase.

COVERING THE FLOOR.

The practice of putting crash over carpets has proved so unhealthy to the dancers, on account of the fine fuzz which rises from it in dancing, that it is now almost wholly abandoned; and parquet floors are becoming so common, and the dancing on them is so much more agreeable in every way, that ladies have their heavy parlor carpets taken up before a ball rather than lay a crash.

SMOKING.

A smoking-room, up or down stairs, is set apart for the gentlemen, where, in some houses, cigars and brandy and effervescent waters are furnished. If this provision be not made, it is the height of indelicacy for gentlemen to smoke in the dressing-room.

The bad conduct of young men at large balls, where they abuse their privileges by smoking, getting drunk at supper, eating unreasonably, blockading the tables, and behaving in an unseemly manner, even coming to blows in the supper-rooms, has been dwelt upon in the annals of the past, which annals ever remain a disgrace to the young fashionables of any city. Happily, such breaches of decorum are now so rare that there is no need to touch upon them here.

BALLS.

Invitations to a ball in public halls should read:

*The pleasure of your company is
requested at a*

Dinner

*On Thursday Eve'g, March 4, 1892,
at nine o'clock.*

Centennial Opera House.

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 room. If it is possible, the house should be elaborately decorated with flowers.

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.

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 grand march and waltz, followed by a quadrille, and these are succeeded by galops, lancers, polkas, quadrilles and waltzes, in turn.

INTRODUCING AT BALLS.

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 acquaintance-ship.

Upon meeting, it is as much the gentleman's place to bow as it is the lady's. The one who recog-

nizes 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.

INVITATIONS.

Invitations to receptions should be very informal and simple. Not unfrequently the lady's card bears the simple inscription, "At Home, Wednesday, 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.

A NEAT INVITATION.

Mr. and Mrs. D. McDuffie,

Wednesday, Dec. 6th.

From four till eight o'clock.

3339 East Walnut Street.

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.

Five o'clock tea, coffee and kettle-drums have recently been introduced in 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:

*Mr. & Mrs. Bolton request the pleasure of
your company on Thursday evening, Jan. 22d,
from eight to twelve o'clock. 920 B Street.
R. S. V. P.*

Mr. & Mrs. L. M. Kelpman's compliments for Tuesday evening, Nov. 4, at eight o'clock.

Fernwoods.

Carriages enter the south gate.
Send answer to 132 Second Street.

Five o'clock Tea.
Thursday, Oct. 4.

For a kettle-drum:

Kettle-drum
Thursday, Oct. 4.

INFORMAL RECEPTIONS.

If "R. S. V. P." is not on the cards 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 cake, 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.

FORMAL RECEPTIONS.

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.

RECEIVING.

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.

AFTER-CALLS.

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

escaloped; 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.

DUTIES OF THOSE INVITED.

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.

A GENTLEMAN'S DUTY.

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 room.

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.

THE ESCORT'S DUTY.

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.

ETIQUETTE OF RECEPTIONS AND BALLS.

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

Do not enter the ball-room on the arm of your husband or escort. The lady should enter first, the gentleman following.

In asking a lady to dance, the following is the correct form: "May I have the pleasure of the next waltz with you?" In asking the favor the gentleman should bow to the lady, and enter her name on his card, and his initials or surname on hers.

When the dance is over the gentleman should return the lady to her chaperon or friends, and before leaving her both should bow and say, "Thank you."

The custom is for the gentleman to take in to supper the lady with whom he is talking at the moment when supper is announced, unless he has made a previous engagement, which is permissible.

In the event of both chaperon and the young lady being present, he offers his arm to the former, and the young lady follows or walks beside the chaperon.

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 car-



THE YOUNG MAN IN SOCIETY.



LADY MONTEFIORE

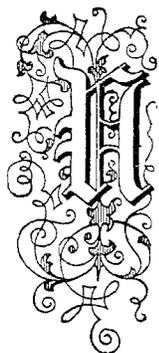
riages to the door. A carpet should also be spread from the house to the carriage steps.

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 XI.

WEDDINGS.



NO BOOK can presume to even suggest a rule to fit all wedding ceremonies. The circumstances and occasions must in a large degree enter into the time, place and way in which we take upon ourselves that most solemn of all, the marriage vow.

We shall give in a general and plausible way the plain facts controlling all such ceremonies in "Polite Life;" others, of course, can be modeled after them as the occasion may require. No young lady should appear in public after the invitations are issued.

DUTY OF THE GROOM'S FAMILY.

The reception of an engaged girl by the family of her future husband should be most cordial, and no time should be lost in giving her a warm welcome. It is the moment of all others when she will feel such a welcome most gratefully, and when any neglect will be certain to give her the keenest unhappiness.

It is the fashion for the mother of the groom to invite both the family of the expectant bride and herself to a dinner as soon as possible after the formal announcement of the engagement. The two families should meet and should make friendship at once. This is important.

It is to these near relatives that the probable date of the wedding-day is first whispered, in time to allow of much consultation and preparation in the selection of wedding gifts.

THE PRESENTS.

A present is generally packed where it is bought, and sent with the giver's card from the shop to the bride directly. She should always acknowledge its arrival by a personal note written by herself. A young bride once gave mortal offence by not thus acknowledging her gifts. She said she had so many that she could not find time to write the notes, which was naturally considered boastful and most ungracious.

Gifts which owe their value to the personal taste or industry of the friend who sends are particularly complimentary. A piece of embroidery, a painting, a water-color, are most flattering gifts, as they betoken a long and predetermined interest.

No friend should be deterred from sending a small present, one not representing a money value, because other and richer people can send a more expensive one. Often the little gift remains as a most endearing and useful souvenir.

As for showing the wedding gifts, that is a thing which must be left to individual taste. Some people disapprove of it, and consider it ostentatious; others have a large room devoted to the display of the presents, and it is certainly amusing to examine them.

As for the engagement-ring, modern fashion prescribes a diamond solitaire, which may range in price from two hundred and fifty to two thousand dollars. The matter of presentation is a secret between the engaged pair.

HOME WEDDINGS.

Evening weddings do not differ from day weddings essentially, except that the bridegroom wears evening dress.

If the wedding is at home, the space where the bridal party is to stand is usually marked off by a ribbon, and the clergyman comes down before the bridal pair; they face him, and he faces the company. After the ceremony the clergyman retires, and the

bridal party take his place; standing to receive their friends' congratulations.

Should there be dancing at a wedding, it is proper for the bride to open the first quadrille with the best man, the groom dancing with the first bridesmaid. It is not, however, very customary for a bride to dance, or for dancing to occur at an evening wedding, but it is not a bad old custom.

AFTER THE TOUR.

After the bridal pair return from their wedding-tour, the bridesmaids each give them a dinner or a party, or show some attention, if they are so situated that they can do so. The members of the two families, also, each give a dinner to the young couple.

It is now a very convenient and pleasant custom for the bride to announce with her wedding-cards two or more reception days during the winter after her marriage, on which her friends can call upon her. The certainty of finding a bride at home is very pleasing. On these occasions she does not wear her wedding-dress, but receives as if she had entered society as one of its members. The wedding trappings are all put away, and she wears a dark silk, which may be as handsome as she chooses.

The bride should be very attentive and conciliatory to all her husband's friends. They will look with interest upon her from the moment they hear of the engagement, and it is in the worst taste for her to show indifference to them.

LEAVING CARDS.

The period of card-leaving after a wedding is not yet definitely fixed. Some authorities say ten days, but that in a crowded city, and with an immense acquaintance, would be quite impossible.

If only invited to the church, many ladies consider that they perform their whole duty by leaving a card sometime during the winter, and including the young couple in their subsequent invitations. Very rigorous people call, however, within ten days, and if invited to the house, the call is still more imperative, and should be made soon after the wedding.

But if a young couple do not send their future address, but only invite one to a church-wedding, there is often a very serious difficulty in knowing where to call, and the first visit must be indefinitely postponed until they send cards notifying their friends of their whereabouts.

Wedding invitations require no answer. But people living at a distance, who cannot attend the wedding, should send their cards by mail, to assure the hosts that the invitation has been received. The usual form for wedding-cards is this:

Mr. & Mrs. James Marshall
request your presence at the marriage of their
daughter, Thursday Evening, Nov. 14th,
at eight o'clock.

Plymouth Church.

The card of the young lady, that of her intended husband, and another card to the favored—

At Home
after the ceremony,
3720 Michigan Avenue,

is also enclosed.

People with a large acquaintance cannot always invite all their friends, of course, to a wedding recep-

tion, and therefore invite all to the church. Sometimes people who are to give a small wedding at home request an answer to the wedding invitation.

Bridesmaids, if prevented by illness or sudden bereavement from officiating, should notify the bride as soon as possible, and it is a difficult thing after a bridal cortége is arranged to reorganize it.

COURTSHIP — THE GENTLEMAN.

The barriers existing in other countries between the sexes are happily not the custom in America. This adds much to the life and pleasure of society. If such freedom is not abused it contributes greatly to the joy of both sexes.

Gentlemen are at liberty to ask the company of young ladies to concerts, theatre, church, etc., to call upon them, ride and drive with them, and to make themselves as agreeable as possible.

A gentleman who does not contemplate matrimony should not be too exclusive in his attention to any one lady.

THE LADY.

A young lady, if she is not engaged, may receive calls from any gentleman of her acquaintance (un-

married) if she desires to do so. She should, however, exercise discretion in bestowing her favors; she is allowed perfect liberty in matters of invitation without giving offense even though she refuses.

She should not allow special attentions from a gentleman if they are not reciprocated. By violating this rule of propriety she not only wrongs the young man but injures her own chances of receiving the attention from others which she could reciprocate and enjoy. No matter how much a lady may admire a gentleman, she will not show eagerness if well-bred; neither will she be so reserved as to altogether discourage him. It is not good breeding to encourage a proposal and then refuse it; you will soon be known as a "firt."

PROPOSALS.

Where the acquaintance is brief it is unwise and very presumptuous for a gentleman to make a proposal to a young lady; all such proposals come from mere adventurers and should be rejected; and a lady who would accept—on first sight, hardly possesses the discretion needed to make a good wife.

When a young lady is engaged she should be most careful and live strictly to the rules of etiquette

governing this condition. She should under no circumstances take long journeys with her fiancé alone.

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.

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 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.

VIGILANCE 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 seemingly 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 of 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 way to so surely test true love as this.

HAPPIEST STATE FOR MAN AND WOMAN.

All the world smiles when a wedding takes place, and the principals are, for the time being,

objects of the greatest interest. Much has been said of late in certain quarters in regard to the infelicity of many marriages; but if the divorce courts are to be taken as criterions of the success or failure of this institution, those who endeavor to have the tie dissolved by this means do not exceed one in a hundred of all the marriages which take place.

It has been truly said that marriage halves a man's sorrows and doubles his joys.

A wedding should, of course, be celebrated in a manner suitable to the standing and wealth of the contracting parties. The retirement of the honeymoon is no longer fashionable, and the wedding tour is also no longer considered a necessary adjunct to the marriage ceremony; and, when it is considered that many wealthy brides prefer to be married in a traveling dress and bonnet and in the presence of a few friends, there is no need to spend thousands of dollars in order to enter the marriage state in a becoming manner.

MUTUAL CONFIDENCE.

Mutual trust and confidence are requisites for happiness in married life. There can be no true love without trust. To combine all the conditions, moral

and religious, will insure not only a life of happiness, but also one of usefulness.

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 consideration, 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.

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.

DUTIES 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.

AN INVITATION.

*Mr. & Mrs. Lee Smith
request the pleasure of your company at the
wedding of their daughter Grace
to John Brown,
at Plymouth Church, November 15th,
at two o'clock.*

These invitations are engraved on note-paper.

If friends are invited to a wedding-breakfast, or a reception at the house, that fact is stated on a separate card, which is enclosed in the same envelope.

Of course in great cities, with a large acquaintance, many are asked to the church and not to the house. This fact should never give offense.

The smaller card runs in this fashion:

Reception
at 220 C Street, at half-past two.

To these invitations the invited guests make no response save to go or leave cards. All invited guests, however, are expected to call on the young couple and invite them during the year.

Of course there are quieter weddings and very simple arrangements as to serving refreshments: a wedding-cake and a decanter of sherry often are alone offered to the witnesses of a wedding.

Many brides prefer to be married in traveling-dress and hat, and leave immediately, without congratulations.

CHURCH WEDDING.

The bridegroom's relatives sit at the right of the altar or communion rails, thus being on the bridegroom's right hand, and those of the bride sit on the left, at the bride's left hand. The bridegroom and best man stand on the clergyman's left hand at the altar. The bride is taken by her right hand by the groom, and of course stands on his left hand; her

father stands a little behind her. Sometimes the female relatives stand in the chancel with the bridal group, but this can only happen in a very large church; and the rector must arrange this, as in high churches the marriages take place outside the chancel.

After the ceremony is over the clergyman bends over and congratulates the young people. The bride then takes the left arm of the groom, and passes down the aisle, followed by her bridesmaids and the ushers.

Some of our correspondents have asked us what the best man is doing at this moment? Probably waiting in the vestry, or, if not, he hurries down a side aisle, gets into a carriage, and drives to the house where the wedding reception is to be held.

MOURNING DRESS AT WEDDINGS.

For weddings in families where a death has recently occurred, all friends, even the widowed mother, should lay aside their mourning for the ceremony, appearing in colors. It is considered unlucky and inappropriate to wear black at a wedding. In our country a widowed mother appears at her daughter's wedding in purple velvet or silk; in England she wears deep cardinal red, which is considered, under

these circumstances, to be mourning, or proper for a person who is in mourning.

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 *fiancée* of a suitable age.

ADMISSION CARDS.

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

Plymouth Church.

Ceremony at two 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.

CARDS.

It is not etiquette for the groom to furnish anything for his own wedding but the ring and a bouquet for the bride, presents for the bridesmaids and the best man, and some token to the ushers. He pays the clergyman.

He should *not* pay for the cards, the carriages, the entertainment, or anything connected with the wedding. This is decided in the high court of etiquette. That is the province of the family of the bride, and should be insisted upon. If they are not able to do this, there should be no wedding and no cards. It is better for a portionless girl to go to the altar in a traveling dress, and to send out no sort of invitations

or wedding cards, than to allow the groom to pay for them. This is not to the disparagement of the rights of the groom. It is simply a proper and universal etiquette.

Suppose, as was the case twice last winter, that an engagement of marriage is broken after the cards are out. Who is to repay the bridegroom if *he* has paid for the cards? Should the father of the bride send him a check? That would be very insulting; yet a family would feel nervous about being under pecuniary indebtedness to a discarded son-in-law. The lady can return her ring and the gifts her lover has made her; they have suffered no contact that will injure them. But she could not return shoes or gowns or bonnets.

It is therefore wisely ordered by etiquette that the lover be allowed to pay for nothing that could not be returned to him without loss, if the engagement were dissolved, even on the wedding morning.

Of course in primitive life the lover may pay for his lady-love, as we will say in the case of a pair of young people who come together in a humble station. Such marriages are common in America, and many of these pairs have mounted to the very highest social rank. But they must not attempt anything which is

in imitation of the etiquette of fashionable life unless they can do it well and thoroughly.

Nothing is more honorable than a marriage celebrated in the presence only of father, mother and priest.

EVIL OF LIBERTY.

This evil of excessive liberty and of the loose etiquette of our young people can not be rooted out by laws. It must begin at the hearth-stone. Family life must be reformed; young ladies must be brought up with greater strictness. The bloom of innocence should not be brushed off by careless hands.

And we must remember what a fatal effect upon marriage is the loosing of the ties of respect. Love without trust is without respect, and if a lover has not respected his *fiancée*, he will never respect his wife.

The members of the bride's family go to the church before the bride, the bridegroom and his best man await them at the altar.

The bride comes last, with her father or brother, who is to give her away. She is joined at the altar step by her *fiancé*, who takes her hand, and then she becomes his for life.

All these trifles mean much, as any one can learn who goes through with the painful details of a divorce suit.

SPRING AND SUMMER WEDDINGS.

Two little girls, beautifully dressed in Kate Greenaway hats and white gowns, and with immense sashes, carrying bouquets, come in first; then the bridesmaids, who form an avenue. Then the bride and her father walk up to the altar, where the groom claims her, and her father steps back. The bride stands on the left hand of the bridegroom; her first bridesmaid advances nearly behind her, ready to receive the glove and bouquet. After the ceremony is over the bride and groom walk down the aisle first, and the children follow; after them the bridesmaids, then the ushers, then the father and mother, and so on. Sometimes the ushers go first, to be ready to cloak the bride, open the doors, keep back the people, and generally preserve order.

The signing of the register in the vestry is not an American custom, but it is now the fashion to have a highly illuminated parchment certificate signed by the newly married pair, with two or three witnesses, the bridesmaids, the best man, the father and mother, and so on, generally being the attesting parties.

Widows who are to be married again should be reminded that they can neither have wedding favors nor wear a veil or orange blossoms. A widow bride should wear a bonnet, she should have no bridesmaids, and a peach-blossom silk or velvet is a very pretty dress. At a certain up-town wedding all the gentlemen will wear a wedding favor excepting the groom. He always wears only a flower.

OUT OF TOWN WEDDING.

This comprehensive card engraved on one sheet of paper, conveys the desired information of where to find the bride.

Mrs. Henry Stone
announces the marriage of her daughter
Marie
to
Mr. Edward Norman,
On Tuesday, October the tenth,
At Saratoga, N. Y.
At Home after December 5th,
at 127 Poplar Street.

The card of announcement is a model of conciseness, and answers the oft-repeated question, "Where shall we go to find the married couple next winter?"

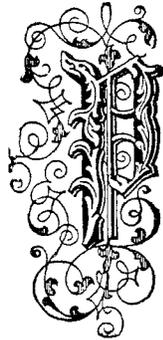
BONNETS AND HATS.

We are often asked by summer brides whether they should wear bonnets or round hats for their travelling-dress. We unhesitatingly say bonnets. A very pretty wedding bonnet is made of lead-colored beads without foundation, light and transparent; strings of red velvet and a bunch of red plums complete this bonnet. Gold-colored straw, trimmed with gold-brown velvet and black net, makes a pretty traveling bonnet. Open-work black straw trimmed with black lace and red roses, very high in the crown, with a "split front," is a very becoming and appropriate bonnet for a spring costume.



CHAPTER XII.

PAPER, WOOD, TIN, SILVER AND GOLDEN WEDDINGS.



PAPER weddings occur at the end of the first year of married life, and are celebrated in fun and frolic; a kind of annual reception.

Invitations should be issued on heavy gray paper or thin card-board. The presents consist of any article of paper, including books, engravings, etc.

WOODEN WEDDING.

The fifth mile stone in wedded life is the wooden wedding. Cards of invitation are issued on wood, pressed to a thickness quite flexible; these may be sent with a neatly engraved note or alone.

The presents may be anything made of wood, even a house and furniture. Everything is in order but wooden nutmegs; they are ruled out,

TIN WEDDING.

The tin wedding is the tenth anniversary. Cards covered with tin foil serve the purpose; or engraved note paper with tin card inclosed.

Presents should be of tin; any useful article. We recall one from the father-in-law, a pocket book labeled tin, containing a check for \$500.

CRYSTAL WEDDING.

The crystal wedding is next in order, and is celebrated at the end of fifteen years. Cards are usually issued on isinglass; transparent paper will serve the purpose.

CHINA WEDDING.

This celebration is at the end of twenty years; but is rarely, if ever celebrated. It is considered very unlucky. The Scotch think one or the other will die within the year if the twentieth anniversary is alluded to.

SILVER WEDDING.

The silver wedding comes in this country while people are in the prime of life, and it is a pleasure to

stop mid-way to take an account of one's friends and the blessings enjoyed. The cards are printed in silver, and the following formula is considered good style:

1854.

1876.

Mr. & Mrs. Jordan

*request the pleasure of your company on
Tuesday, September the 24th,
at eight o'clock.*

Silver Wedding.

Benoni Jordan.

Rachael Jordan.

This is one form, and is considered good; some omit the names, while others go so far as to transcribe the marriage notice from the newspaper of the period.

Gifts of silver need not be very expensive; any article in silver will be appropriate, with motto or the names of the pair engraved in a true lover's knot.

GOLDEN WEDDING.

This is indeed a privilege that few ever enjoy, and there is only one word that will satisfy our under-

standing. The one word, embracing all words, similar in meaning—"Beautiful."

This invitation is printed in gold on heavy card board. The following is one style, reading:

1841.

1891.

*Mr. & Mrs. John Baldwin
At Home March twenty-eighth, 1891.*

Golden Wedding.

*2890 South Park Avenue,
at eight o'clock.*

A wedding cake is prepared with a ring in it, and on the frosting is the date, and the monogram of the two, who have lived together so long.

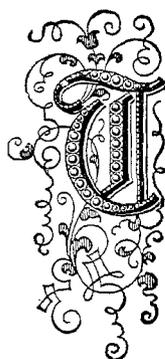
So many ghosts come to this feast that it is only the exceptionally happy and serene people who can afford to celebrate a "Golden Wedding."

DIAMOND WEDDING—SEVENTY-FIVE YEARS.

It is optional whether or not any anniversary includes a renewal of the marriage vows.

CHAPTER XIII.

DINING ROOM AND DINNERS.



THE hostess is happy who can unlock the plate-chest and produce some of the old-time silver. The pieces are being bur-nished up and now re-appearing. Peo-ple grew tired of its constant use. But to-day silver and silver-gilt dishes are re-asserting their fitness for the modern dinner table.

ORNAMENTING.

Ornaments are high, rather than low (medium); high glasses and vases for the flowers. All ornamen-tation is looking up, and a favorite and very pretty device is a silver vase, with a shell for salt, about two inches high.

DINNERS.

It is considered an intellectual feast to provide a perfect little dinner when one can work with limited

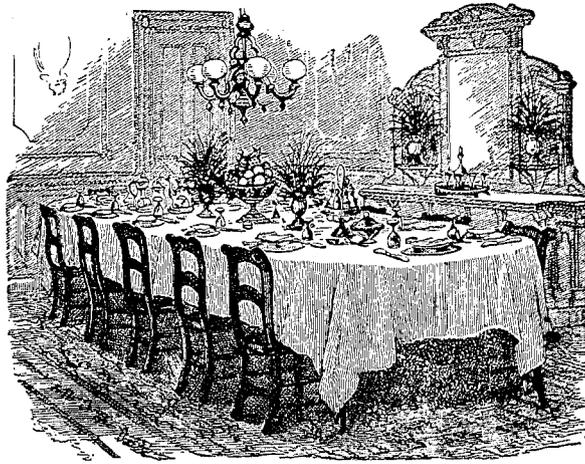
means only; yet we know of many simple dinners, given by young couples with small means, which were more enjoyable than the most elaborate menu. People should not be frightened off (it is foolish fear) from simple entertainments, because the very rich give such luxurious dinners.

The first thing to be considered is, what is seasonable; by carefully planning this and by making judicious selections, a lady can give a good dinner with only a small outlay in money: Always offer things in season—do not seek for strawberries in March, which are always sour; nor peaches in June, nor green peas at Christmas. Forced fruits are never good and should not be used. For a simple autumn dinner we suggest this menu:

Roast Beef or Mutton.
Roast Partridges or Chicken.
Potatoes. Corn and Beans.
Salads. Cheese.
Ices, Jellies, Fruit, Tea and Coffee,
Claret, Burgundy or Sherry.

The essentials of a good dinner are few; no wine is expected at the table of those whose principles forbid the use of alcoholic beverages; an excellent dinner can be served without them. A fresh white linen

table-cloth, napkins of equally snowy whiteness, spotless glass and silver, pretty china, and one or two high dishes crowned with fruit and flowers—sometimes only fruit, comfortable chairs, a well-ventilated room, and dessert served in good taste, is all that's needed.



A lady should be ready at least a few minutes before her guests arrive, and in the parlor, serene and cool, "mistress of herself." She should personally superintend and see that the dinner-table is properly laid, and a place assigned to each of her company.

Little dinners are social; little dinners are informal; little dinners make people friends. We do not



mean little dinners in regard to numbers or amount of food; we mean simple dinners.

For the very rich, who have French cooks, several accomplished servants, a well-stocked china closet, plate chest and linen chest, with an abundance of flowers, no menu will be given, as their finances will enable them to offer at dinner any luxury they may fancy.

It is not kind to keep guests more than an hour, or two hours at the most, at table. English dinners are too long and too heavy, although the conversation is apt to be brilliant. At a simple dinner one can make it short.

DINING ROOM.

It is the custom at informal dinners for the lady to help the soup and for the gentleman to carve; therefore the important dishes are put on the table. But the servants who wait should be taught to have side-tables and sideboards so well placed that anything can be removed immediately after it is finished. A screen is a very useful adjunct in a dining-room.

Inefficient servants have a disagreeable habit of running in and out of the dining-room in search of something that should have been in readiness; there-

fore the lady of the house had better see beforehand that French rolls are placed under every napkin, and a basket full of them ready in reserve. Also large slices of fresh soft bread should be on the side table, as every one does not like hard bread, and should be offered a choice.

The powdered sugar, the butter, the caster, the olives, the relishes, should all be thought of and placed where each can be readily found.

SERVANTS.

Servants should be taught to be noiseless, and to avoid a hurried manner. In placing anything on or taking anything off a table a servant should never reach across a person seated at table for that purpose. However hurried the servant may be, or however near at hand the article, she should be taught to walk quietly to the left hand of each guest to remove things, while she should pass everything in the same manner, giving the guest the option of using his right hand with which to help himself. Servants should have a silver or plated knife-tray to remove the gravy-spoon and carving knife and fork before removing the platter.

All the silver should be thus removed; it makes a table much neater. Servants should be taught to

put a plate and spoon and fork at every place before each course.

After the meats and before the pie, pudding or ices, the table should be carefully cleared of everything but fruit and flowers—all plates, glasses, salt-cellars, knives and forks, and whatever pertains to the dinner should be removed, and the table-cloth well cleared with brush or crumb-scraper on a tray, and then the plates, glasses, spoons and forks laid at each place for the dessert. If this is done every day, it adds to the common dinner, and trains the waitress to her work.

INVITATIONS TO DINNER.

Invitations to dinner parties should be sent and answered by 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.

THE INVITATION.

Ms. & Mrs. Carr request the pleasure of Ms. & Mrs. Smith's company at dinner on Wednesday, November 27th, at five 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.

THE ACCEPTANCE.

Mr. & Mrs. Smith have much pleasure in accepting Mr. & Mrs. Carr's invitation for November 27th.

NOTE DECLINING INVITATION.

Mr. and Mrs. Smith regret that the illness of their child (or whatever the cause may be) prevents them from having the pleasure of accepting Mr. and Mrs. Carr's invitation to dinner November 27th.

Or,

Mr. and Mrs. Smith regret exceedingly that owing to (whatever the preventing cause may be) they can not have the pleasure of dining with Mr. and Mrs. Carr on Wednesday, November 27th.

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.

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.

SUCCESS OR FAILURE.

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.

ENTERING THE DINING-ROOM.

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, precedence 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 should stand until the hostess is seated. Once seated, the rest is simply routine.

OUR MANNER.

Ease of manner of the host and hostess, and quiet and systematic movements on the part of attendants, are indispensable. The servants com-

mence 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 the servants, that their steps may be noiseless; and if they use napkins in serving, instead of gloves, their hands and nails should be faultlessly clean.

AFTER DESSERT.

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 eldest 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 and little cakes. The gentlemen join the ladies, and after a little chat over their cups, all are at liberty to leave.

GENERAL RULES.

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.

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.

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 masticating your food 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.

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 spoon.

Eat pastry with a fork.

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 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.

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.

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.

LUNCHEON.

The informal lunch is perhaps less understood in this country than in any other, because it is rarely necessary. In the country it is called early dinner, children's dinner, or ladies' dinner; in the city, when the gentleman are all down town, then blossoms out the elaborate ladies' luncheon.

It is a very convenient meal, as it permits of an irregular number, of a superfluity of ladies; it is chatty and easy, and is neither troublesome nor expensive.

INFORMAL LUNCHEONS.

Ladies may come in in their hats or bonnets; gentlemen in lawn-tennis suits, if they wish. It is incumbent upon the hostess but not upon the host to be present. It is quite immaterial where the guests sit, and they go in separately, not arm-in-arm.

Either white or colored table-cloths are equally proper, and some people use the bare mahogany, but this is unusual.

The most convenient and easy-going luncheons are served from the buffet or side-board, and the guests help themselves to cold ham, tongue, roast beef, etc. The fruit and wine and bread should stand on the table.

Each chair has in front of it two plates, a napkin with bread, two knives, two forks and spoons, a small salt-cellar, and a glass.

It is proper at a country place to offer a full luncheon, or to have a cold joint on the sideboard; and after the greater part of the luncheon has been removed, the hostess can dismiss the servants, and serve the ice-cream or tart herself, with the assistance of her guests. Clean plates, knives, and forks should be in readiness.

OUR CUSTOM.

In this country one waiter generally remains during the whole meal, and serves the table as he would at dinner—only with less ceremony. It is perfectly proper at luncheon for any one to rise and help himself to what he wishes.

Tea and coffee are never served after luncheon in the drawing-room or dining-room. People are not expected to remain long after luncheon, as the lady of the house may have engagements for the afternoon.

In more modest houses, where there is only a maid-servant or one man, all arrangements for the luncheon and for expected guests should be made immediately after breakfast.

If the children dine with the family at luncheon, it, of course, becomes an important meal, and should include one hot dish and a simple dessert.

It is well for people living in the country, and with a certain degree of style, to study up the methods of making salads and cold dishes, for these come in so admirably for luncheon that they often save a hostess great mortification. By attention to small details a very humble repast may be most elegant.

A bread-basket for the thin slices of bread, a pretty cheese-dish, a napkin around the cheese, pats

of butter in a pretty dish, flowers in vases, fruits neatly served—these things cost little, but they add much to the pleasure of the table.

If a hot luncheon is served, it is not etiquette to put the vegetables on the table as at dinner; they should be handed by the waiter. The luncheon-table is already full of the articles for dessert, and there is no place for vegetables. The hot *entrées* or cold *entrées* are placed before the master or mistress, and each guest is asked what he prefers. The whole aspect of luncheon is thus made informal.

Table mats are no longer used in stylish houses, either at luncheon or at dinner. The waiter should have a coarse towel in the butler's pantry, and wipe each dish before he puts it on the table.

Menu-cards are never used at luncheon. Salt-cellars and small water *carafes* may be placed up and down the luncheon table.

In our country, where servants run away and leave their mistress when she is expecting guests, it is well to be able to improvise a dish from such materials as may be at hand.

Every country housewife should learn to garnish dishes with capers, a border of water-cresses, plain parsley, or vegetables cut into fancy forms.

Potatoes, eggs, and cold hashed meats, in their unadorned simplicity, do not come under the head of luxuries. But if the hashed meat is carefully warmed and well flavored, and put on toast, if the potatoes are chopped and browned and put around the meat, if the eggs are boiled, sliced, and laid around as a garnish, and a few capers and a border of parsley added, you have a delicious lunch.

SUPPER.

Beef, except in the form of a fillet, is never seen at a "sit down" supper, and even a fillet is rather too heavy. Lobster in every form is a favorite supper delicacy, and the grouse, snipe, woodcock, teal, canvas-back, and squab on toast, are always in order.

In these days of Italian warehouses and imported delicacies, the pressed and jellied meats, *patès*, sausages, and spiced tongue furnish a variety for a cold supper. No supper is perfect without a salad.

FORK AND SPOON.

The fork should not be overloaded; to take meat and vegetables and pack them on the poor fork, as if it were a beast of burden, is a common American vulgarity, born of our hurried way of eating at railway-

stations and hotels. But it is an unhealthy and ill-mannered habit. To take but little on the fork at a time, a moderate mouthful, shows good manners and refinement. The knife must never be put into the mouth at any time—that is a remnant of barbarism. “Should cheese be eaten with a fork?” We say decidedly, “Yes,” although good authorities declare that it may be put on a morsel of bread with a knife, and thus conveyed to the mouth. Of course we refer to the soft cheeses. Of the hard cheeses one may convey a morsel to the mouth with the thumb and forefinger, but, as a general rule, it is better to use the fork.

Now to the spoon: it is to be used for soup, for strawberries and cream, for all stewed fruits and preserves, and for melons, which, from their juiciness, cannot be conveniently eaten with a fork. Peaches and cream, all the “wet dishes,” as Mrs. Prim was wont to call them, must be eaten with a spoon. Roman punch is always eaten with a spoon.

On elegant tables, each plate or “cover” is accompanied by two large silver knives, a small silver knife and fork for fish, a small fork for the oysters on half-shell, a large table-spoon for soup, and three large forks. The napkin is folded in the centre, with a

piece of bread in it. As the dinner progresses, the knife and fork and spoon which have been used are taken away with the plate. This saves confusion, and the servant has not to bring fresh knives and forks all the time. Fish should be eaten with knife and fork; for if it is full of bones, like shad, for instance, it is very difficult to manage it without the aid of a knife.

A majority of the made dishes in which the French excel are to be eaten with the fork.

Pears and apples should be peeled with a silver knife, cut into quarters, and then picked up with the fingers. Oranges should be peeled, and cut or separated, as the cater chooses. Grapes should be eaten from behind the half-closed hand, the stones and skin falling into the fingers unobserved, and thence to the plate. Never swallow the stones of small fruits; it is extremely dangerous. The pineapple is almost the only fruit which requires both knife and fork.

A knife and fork are both used in eating salad, if it is not cut up before serving. A large lettuce leaf cannot be easily managed without a knife, and of course the fork must be used to carry it to the mouth. Thus, as bread, butter, and cheese are served with the salad, the salad knife and fork are really essential.

The knives and forks are placed on each side of the plate, ready for use.

For the coffee after dinner a very small spoon is served, as a large one would be out of place in the small cups that are used. Indeed, the variety of forks and spoons now in use on a well-furnished table is astonishing.

NAPKINS.

Never fasten your napkin around your neck; lay it across your knees, convenient to the hand, and lift one corner only to wipe the mouth. Men who wear a mustache are permitted to "saw" the mouth with the napkin, as if it were a bearing-rein, but for ladies this would look too masculine.



CHAPTER XIV.

ETIQUETTE OF RIDING AND DRIVING



RIDE on horse-back is, by many, considered the most fascinating, delightful and beneficial exercise of all the open-air sports. This is truly an accomplishment; and no young lady should fail to master it. It is equally proper for young ladies as for young gentleman, and the old as well as the young can and do enjoy it! Then why not continue in practice that which is acknowledged to be so healthful, graceful and pleasing?

Practice the art of riding well before you appear in public; learn to properly hold the reins and be at ease; consult some friend that will take the time and not consider it a task to teach you this art, or apply to some one who makes it a study, and for a very small sum you can become an expert in riding on horse-back. The first lesson is, keep the body erect

and the head up; hold the reins in one hand and keep the hand directly over the horn of the saddle, with the elbow close to your side; keep the other arm close to your side and allow it to hang gracefully.

DUTY OF AN ESCORT.

When a gentleman has made an engagement to go riding with a lady he should not keep her waiting clad in her riding costume, and should be very careful in selecting the horse she is to ride, and if possible secure one easily managed. He should leave nothing to the stable men, but personally examine the saddle and bridle to see that everything is secure and in its place.

Before he mounts, he must see that the lady is comfortably seated in her saddle. He should take his position on the right of the lady, open all gates, and be constantly on the alert that nothing frightens the horse the lady is riding; every attention possible should be given her.

A PROPER MOUNT.

Stand on the left side of the horse as close to it as possible, place one hand on the saddle, the other on the gentleman's shoulder, as he stoops for the pur-

pose, and the left foot in his hand, and, by a slight spring she will be nicely seated. He will then adjust the foot to the stirrup, neatly fold her riding habit, and give her the reins and whip.

TO DISMOUNT.

The gentleman must assist the lady to dismount after the ride; she should first free her knee from the



THE RIDE ON HORSEBACK.

pommel, and then disengage her habit. He will then offer his right hand, which she takes with her left, and by using the gentleman's left hand for a step she reaches the ground in a gentle dignified manner. A lady should not attempt to spring from the saddle, as it is very dangerous.

EQUESTRIAN ETIQUETTE.

It is the duty of the gentleman to offer all the courtesies, and yield the shady and best side to the ladies. The lady must decide the pace she most enjoys, and it is unkind to urge her horse to a more rapid gate than she desires.

If when riding a gentleman meets a lady who is walking, he must dismount and remain on foot while talking to her. In riding always observe the custom of the road; it is correct to pass to the right and overtake to the left, and always remember that the foot passengers have the right of way under all circumstances. Ladies should never ride alone in cities, if they have no male escort they should use the most secluded routes in reaching the parks.

DRIVING.

If a lady accepts an invitation to go driving with a gentleman, she should be prompt and not keep the carriage waiting; it is neither well-bred nor dignified to keep any one waiting who has made an appointment conducive to your pleasure. In a double carriage the seat facing the horses is considered the best, and gentlemen should always yield it to the ladies. The right hand seat facing the

horses is the place of honor, and belongs to the hostess, which she never resigns. A lady who is invited to drive with a gentleman cannot request a lady friend to accompany them.

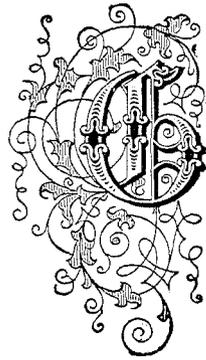
In assisting a lady to enter a carriage the gentleman will see that her dress is protected from the wheel. In assisting a lady to alight from a carriage a gentleman must furnish the lady the required assistance. Never interfere with the driver, resign yourself to his control and be calm and self-possessed.

PROPER DRESS FOR DRIVING.

Of course, women can dress as they please, but if they please to dress in a conspicuous manner they must take the consequences. A few years ago no lady would venture into the street unless her shoulders were properly covered. The nineteenth century beauty will mount a couch in slight and gaudy attire and then wonder why the men make remarks; such customs invite the gaze, and truly modest ladies dress only in quiet attire. We might add, that by overdressing women deprive themselves of the advantage of contrast in style; lace in particular is for the house and not for riding. American ladies as a rule dress plainly; it is much better taste and prevents comment from men in the street.

CHAPTER XV.

GAMES AND AMUSEMENTS.



GAMES, sports and amusements are a very important part of social life, and proper conduct is as necessary in these as in the parlor or dining-room. No book treating on "Polite Life" would be complete without rules to guide the deportment of ladies and gentlemen in this all-important part of social etiquette.

The same fundamental principles of politeness, unselfishness and regard for others, should here as elsewhere govern our every act, yet the formality of etiquette should in a degree be relaxed and all engage in games and sports with perfect freedom and ease. No rule of propriety should so restrain our acts that one seems awkward and faltering in speech. Cheerfulness and mirth should enter into all games; and it is expected that all take part in the gayety without restraint.

Instructions and rules governing each game usually accompany the implements used, so we shall not attempt to give them here, but simply describe some of the more popular and common amusements and make suggestions as to what is proper.

CHESS.

The game of chess is considered the most intellectual and, well called, the king's game. To practical players it affords much amusement and sometimes intense excitement, and is the most profitable of all in-door sports. It requires much thought, and it is improper for either player to make a disturbing noise.

In playing with a lady the gentleman should first arrange her pieces and then place his own. He is not required to give her any advantages that the rules of the game do not accord an opponent. It is improper to whistle, drum with the fingers, or keep time with the feet; and the game should be as nearly as possible conducted in silence.

The game is one of judgment and skill, and no impatience by either contestant should be shown; so long as you play strictly according to the rules, it is the right of the player to study his moves. The victor should play again if requested to do so.

ARCHERY.

This very beneficial and healthful exercise, has almost entirely disappeared from the list of field sports, and we mention it only hoping it will be revived; for certainly the young ladies can find nothing so amusing and refined. The costume may be more brilliant than the walking dress, and should be made short enough for convenience in movement, and to give free and easy movements to the arms.

BOATING.

Where there is water sufficient, boating is a recreation both enjoyable and profitable. Sailing is attended with considerable danger, and gentlemen should not invite ladies to accompany them on the water unless they are thoroughly capable of managing the boat. This requires tact and experience.

Rowing is a delightful and healthful exercise, and many ladies become experts at the art. Every gentleman (and lady too) should know how to row, as the knowledge is easily acquired; it is polite to offer a friend the "stroke" oar, as it is considered the post of honor.

LAWN TENNIS.

This is a favorite game in this country and Europe, and one of the most ancient; the Greeks and Romans played it many years ago, and ever since with varying intermissions it has been quite popular.

It is a game for both sexes, with equal chances of the ladies carrying off the honor. It affords ladies a training in graceful movements, and the exercise is not exhausting. The court is twenty-seven by seventy-eight feet; the net is four feet high and twenty-seven feet long which divides the court, a soft rubber ball is used together with a bat or "racket." The rules of play will be found with each set.

OUTINGS.

Ladies and gentlemen never forget to be polite, but usually at picnics forms and ceremonies are put aside; and men and women seek only pleasure, that the cares of business and restraint of formal society may be forgotten. The ladies should provide the luncheon and invent whatever they can to make the dinner enjoyable. The gentlemen on these occasions are not only the guides and escorts, but servants as well; and they should perform any service that may

be requested. It is the gentlemen's duty to provide conveyances, music, etc., that the festivities may be enjoyed and the day one of pleasure.

CARD PLAYING.

Never urge any one who seems unwilling to play cards. They may have conscientious scruples in the matter, and they should be respected. If you do not understand the game being played, it is proper to refuse, but if you know how and have no scruples you should play, especially if you are needed to make up the game.

The host or hostess should suggest cards, it is bad taste for guests to call for them; no person should intentionally delay the game, and it is not good manners to finger the cards while they are being dealt out. Betting at cards has only one term, "gambling," and should be scrupulously avoided.



CHAPTER XVI.

PRECIOUS STONES.



ANY interesting and curious things might be written concerning precious stones. Romance and imagination have ascribed to the various stones so many meanings, that it will be worth recording some of the most important. For instance, some people are very careful in selecting stones for presents; fearing the health, life, and happiness of the donee might be injured. The following is offered for each month in the year.

January. The Garnet, signifying constancy and fidelity.

February. Amethyst, meaning sincerity.

March. Bloodstone, denoting courage.

April. Sapphire, repentance.

May. Emerald, success in love affairs.

June. Agate, health and long life. Deriving its name from the river Achates, in Sicily, where it is found.

July. Ruby, forgetfulness.

August. Sardonyx, conjugal fidelity.

September. Chrysolite, freedom from all evil and sadness of the mind.

October. Opal, hope and faith.

November. Topaz, fidelity and friendship. Being so named for the *island* (*Topazos*) in the Red Sea, where found, by some authorities from the Greek *topazion*.

December. Turquoise, prosperity.

Diamond—Is innocence.

Pearl—Is purity.

Cornelian—Means contentment.

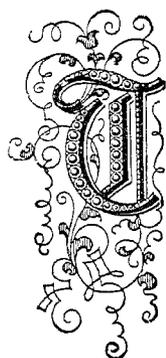
Moonstone—Protects one from danger.

Jet—A variety of coal of an intense velvety-black color used for ornaments—Gagas, a river in Lycia.



CHAPTER XVII.

LANGUAGE OF FLOWERS.



THE most natural way of conveying thought, is by speaking, seeing and hearing, yet we give expression in a comprehensive way by other means and through other channels.

Language, in the generally accepted term, is a means of communicating our thought, and if we make our meaning plain it is immaterial what method we employ.

What can be more pleasing to the senses than beautiful flowers? Their form, their great variety, and sharp contrast of color, combined with delicious fragrance, make them the most attractive of all nature's productions to old and young, rich and poor. In health it is our delight to pluck and admire them, while nothing can be more cheerful or welcome to the invalid and sick; if weary in body and mind, or indulging in leisure and luxury, the sweet, fragrant flower is our chosen companion.

It is just and right that flowers are made to express sentiments of love or serve as tributes of affection, and premiums of honor, valor and fame.

The following is the language of flowers arranged in alphabetical order:

Acacia. Concealed love.
Acacia, Rose. Friendship.
Acanthus. Arts.
Adonis Vernalis. Bitter memories.
Agnus Castus. Coldness.
Agrimony. Thankfulness.
Almond. Hope.
Aloe. Superstition.
Althea. Consumed by love.
Alyssum, Sweet. Worth beyond beauty.
Amaranth. Immortality.
Amaryllis. Splendid beauty.
Ambrosia. Love returned.
Anemone. Expectation.
Anemone. Garden. Forsaken.
Angelica. Inspiration.
Apple. Temptation.
Apple Blossom. Preference.
Arbor Vitæ. Unchanging friendship.
Arbutus, Trailing. Welcome.

Arnui. Ardor.
Ash. Grandeur.
Ash, Mountain, Prudence.
Aspen Tree. Lamentation.
Asphodel. Regrets beyond the grave
Aurilica. Avarice.
Azalea. Romance.
Bachelor's Button. Hope in love.
Balm. Sympathy.
Balm of Gilead. Healing.
Balsam. Impatience.
Barberry. Sharpness; satire.
Basil. Hatred.
Bay Leaf. No change till death.
Beech. Prosperity.
Bee Ophrys. Error.
Bee Orchis. Industry.
Bell Flower. Gratitude.
Belvidere, Wild (Licorice). I declare against
you.
Bilberry. Treachery.
Birch Tree. Meekness.
Black Bryony. Be my support.
Bladder-Nut Tree. Frivolous amusements.
Blue Bottle. Delicacy.

Borage. Bluntness.
Box. Constancy.
Briers. Envy.
Broken Straw. Constancy.
Broom. Neatness.
Buckbran. Calm repose.
Bugloss. Falsehood.
Burdock. Importunity.
Buttercup. Riches.
Cactus. Thou lovest me.
Calla Lily. Feminine beauty.
Calycanthus. Benevolence.
Camelia. Pity.
Camomile. Energy in action.
Candytuft. Indifference.
Canterbury Bell. Gratitude.
Cape Jasmine (Gardenia). Transport; ecstasy.
Cardinal Flower. Distinction.
Carnation, Yellow. Disdain.
Catchfly (Silene), Red. Youthful love.
Catchfly, White. I fall a victim.
Cedar. I live for thee.
Cedar of Lebanon. Incorruptible.
Celandine. Future joy.
Cherry Tree. Good education.

Chickweed. I cling to thee.
Chickory. Frugality.
China Aster. I will think of thee.
China Pink. Aversion.
Chrysanthemum, Rose. In love.
Chrysanthemum, White. Truth.
Chrysanthemum, Yellow. Slighted love.
Cinquefoil. Beloved child.
Clematis. Artifice.
Clover, Red. Industry.
Cobœa. Gossip.
Coxcomb. Foppery.
Colchicum. My best days fled.
Coltsfoot. Justice shall be done you.
Columbine. Folly.
Columbine, Purple. Resolved to win.
Columbine, Red. Anxious.
Convolvulus Major. Dead hope.
Convolvulus Minor. Uncertainty.
Corchorus. Impatience of happiness.
Coreopsis. Love at first sight.
Coriander. Hidden merit.
Corn. Riches.
Cornelian Cherry Tree. Durability.
Coronilla. Success to you.

Cowslip. Pensiveness.
Cowslip, American. My divinity.
Crocus. Cheerfulness.
Crown Imperial. Majesty.
Currants. You please me.
Cypress. Mourning.
Cypress and Marigold. Despair.
Daffodil. Chivalry.
Dahlia. Forever thine.
Daisy, Garden. I share your feelings.
Daisy, Michaelmas. Farewell.
Daisy, Red. Beauty unknown to possessor.
Daisy, White. Innocence.
Daisy, Wild. I will think of it.
Dandelion. Coquetry.
Daphne Mezereon. I desire to please.
Daphne Odora. I would not have you other-
wise.
Dead Leaves. Sadness.
Diosma. Usefulness.
Dittany. Birth.
Dock. Patience.
Dodder. Meanness.
Dogwood Flowering (Cornus). Am I indiffer-
ent to you?

Ebony. Hypocrisy.
Eglantine. I wound to heal.
Elder. Compassion.
Elm. Dignity.
Endine. Frugality.
Epignea, Repeus (May Flower). Budding
 beauty.
Eupatorium. Delay.
Evening Primrose. Inconstancy.
Evergreen. Poverty.
Everlasting (Graphalium). Never-ceasing
 memory.
Filbert. Reconciliation.
Fir Tree. Elevation.
Flax I feel your kindness.
Flora Bell. Without pretension.
Flowering Reed. Confide in heaven.
Forget-me-not. True love.
Foxglove. Insincerity.
Fraxinella. Fire.
Fritillaria (Guinea-hen Flower). Persecution.
Furze. Anger.
Fuchsia. The ambition of my love thus
 plagues itself.
Fuchsia, Scarlet. Taste.

Gardenia. Transport; ecstasy.
Gentian, Fringed. Intrinsic worth.
Geranium, Apple. Present preference.
Geranium, Ivy. Your hand for next dance.
Geranium, nutmeg. I expect a meeting.
Geranium, Oak. Lady, deign to smile.
Geranium, Rose. Preference.
Geranium, Silver Leaf. Recall.
Gladiolus. Ready armed.
Golden Rod. Encouragement.
Gooseberry. Anticipation.
Goosefoot. Goodness.
Grape. Charity.
Grass. Utility.
Guelder Rose (Snowball). Writer.
Harebell. Grief.
Hawthorn. Hope.
Heart's Ease. Think of me.
Heart's Ease, Purple. You occupy my thoughts
Hazel. Reconciliation.
Helenium. Tears.
Heliotrope, Peruvian. I love; devotion.
Hellebore. Scandal.
Henbane. Blemish.
Hepatica. Confidence.

Hibiscus. Delicate beauty.
Holly. Foresight.
Hollyhock. Fruitfulness.
Hollyhock, White. Female ambition.
Honesty (Lunaria). Sincerity.
Honeysuckle. The bond of love.
Honeysuckle, Coral. The color of my fate.
Honeysuckle, Monthly. I will not answer
hastily.
Hop. Injustice.
Hornbeam. Ornament.
Horse-chestnut. Luxury.
House-leek. Domestic economy.
Houstonia. Content.
Hoya (Wax Plant). Sculpture.
Hyacinth. Jealousy.
Hyacinth, Blue. Constancy.
Hyacinth, Purple. Sorrow.
Hydrangea. Heartlessness.
Ice Plant. Your looks freeze me.
Indian Cress. Resignation.
Iris. Message.
Iris, German. Flame.
Ivy. Friendship; matrimony.
Jessamine, Cape. Transient joy.

Jessamine, White. Amiability.
Jessamine, Yellow. Grace; elegance.
Jonquil. Return my affection.
Judas Tree. Betrayed.
Juniper, Perfect loveliness.
Kalamia, (Mountain Laurel). Treachery.
Kennedia. Intellectual beauty.
Laburnum. Pensive beauty.
Lady's Slipper. Capricious beauty.
Lagerstroema, (Cape Myrtle). Eloquence.
Lantana. Rigor.
Larch. Boldness.
Larkspur. Fickleness.
Laurel. Glory.
Laurestine. I die of neglect.
Lavender. Distrust.
Lemon Blossom. Discretion.
Lettuce. Cold hearted.
Lilac. First emotion of love.
Lilac, White. Youth.
Lily. Purity; modesty.
Lily of the Valley. Return of happiness.
Lily, Day. Coquetry.
Lily, Water. Eloquence.
Lily, Yellow. Falsehood.

Linden Tree. Conjugal love.
Live Oak. Liberty.
Liverwort. Confidence.
Locust. Affection beyond the grave.
London Pride. Frivolity.
Lotus. Forgetful of the past.
Love in a Mist. You puzzle me.
Love Lies Bleeding. Hopeless, not heartless.
Lucerne. Life.
Lungwort (Pulmonaria). Thou art my life.
Lupin. Imagination.
Lychnis. Religious enthusiasm.
Lythrum. Pretension.
Madder. Calumny.
Maiden's Hair. Discretion.
Magnolia, Chinese. Love of nature.
Magnolia, Grandiflora. Peerless and proud.
Magnolia, Swamp. Perseverance.
Mallow. Sweetness.
Mandrake. Honor.
Maple. Reserve.
Marigold. Cruelty.
Marigold, African. Vulgar minded.
Marigold, French. Jealousy.
Marjoram. Blushes.

Marshmallow. Beneficence.
Marvel of Peru (Four o'clock). Timidity.
Meadow Saffron. My best day's gone.
Meadow Sweet. Usefulness.
Mignonette. Your qualities surpass your
 charms.
Mimosa. Sensitiveness.
Mint. Virtue.
Mistletoe. I surmount all difficulties.
Mock Orange (Syringa). Counterfeit.
Monkshood. A deadly foe is near.
Moonwort. Forgetfulness.
Morning Glory. Coquetry.
Moss. Material love.
Motherwort. Secret love.
Mourning Bride (Scabious). Unfortunate at-
 tachment.
Mouse-ear Chickweed. Simplicity.
Mulberry, Black. I will not survive you.
Mulberry, White. Wisdom.
Mullein. Good nature.
Mushroom. Suspicion.
Mush Plant. Weakness.
Mustard Seed. Indifference.
Myosotis. Forget me not.

Myrtle. Love.
Narcissus. Egotism.
Nasturtium. Patriotism.
Nettle. Cruelty; slander.
Night Blooming Cereus. Transient Beauty.
Nightshade. Bitter truth.
Oak. Hospitality.
Oats. Music.
Oleander. Beware.
Orange. Generosity.
Orange Flower. Chastity.
Orchis. Beauty.
Osier. Frankness.
Osmunda. Dreams.
Pansy. Think of me.
Parsley. Entertainment.
Pasque Flower. Unpretentious.
Passion Flower. Religious fervor.
Pea. Appointed meeting.
Pea, Everlasting. Wilt go with me?
Pea, Sweet. Departure.
Peach Blossom. My heart is thine.
Pear Tree. Affection.
Peony. Anger.
Pennyroyal. Flee away.

Periwinkle. Sweet memories.
Persimmon. Bury me amid nature's beauties.
Petunia. Am not proud.
Phlox. Our souls united.
Pimpernel. Change.
Pine. Time.
Pineapple. You are perfect.
Pine, Spruce. Farewell.
Pink. Pure affection.
Pink, Clove. Dignity.
Pink, Double-red. Pure, ardent love.
Pink, Indian. Aversion.
Pink, Mountain. You are aspiring.
Pink, Variegated. Refusal.
Pink, White. You are fair.
Pink, Yellow. Disdain.
Plum Tree. Keep Promise.
Plum Tree, Wild. Independence.
Poplar, Black. Courage.
Poplar, White. Time.
Poppy. Consolation.
Poppy, White. Sleep of the heart.
Pomegranate. Foolishness.
Potato. Beneficence.
Primrose. Early youth.

Primrose, Evening. Inconstancy.
Pumpkin. Coarseness.
Quince. Temptation.
Reeds. Music.
Rose. Beauty.
Rose, Barolina. Love is dangerous.
Rose, Bridal. Happy love.
Rose, Cabbage. Love's ambassador.
Rose, China. Grace.
Rose, Damask. Freshness.
Rose, Hundred Leaf. Pride.
Rose, Maiden's Blush. If you do love me you
will find me out.
Rose, Moss. Superior merit.
Rose, Multiflora. Grace.
Rose, Musk-cluster. Charming.
Rose, Sweetbriar. Sympathy.
Rose, Tea. Always lovely.
Rose, Unique. Call me not beautiful.
Rose, White. I am worthy of you.
Rose, White (withered). Transient impression.
Rose, Wild. Simplicity.
Rose, Yellow. Decrease of love.
Roses, Garland of. Reward of virtue.
Rosebud. Young girl.



A SWEET GIRL GRADUATE. .



THE YOUNG WOMAN IN SOCIETY.

Rosebud, Moss. Confessed love.
Rosebud, White. The heart that knows not
love.
Rosemary. Your presence revives me.
Rue. Disdain.
Rush. Docility.
Saffron. Excess is dangerous
Sage. Esteem.
Satinflower (*Lunaria*). Sincerity.
Scabious, Mourning Bride. Widowhood.
Sensitive Plant. Timidity.
Service Tree. Prudence.
Snowball. Thoughts of heaven.
Snowdrop. Consolation.
Sorrel. Wit ill timed.
Spearmint. Warm feelings.
Star of Bethlehem. Reconciliation.
Starwort, American. Welcome to a stranger.
St. John's Wort (*Hypericum*). Superstition.
Stock, Ten-week. Promptitude.
Stramonium, Common. Disguise.
Strawberry. Perfect excellence.
Strawberry Tree (*Arbutis*). Esteemed love.
Sumac. Splendor.
Sunflower, Tall. Pride.

Sunflower, Dwarf. Your devout admirer.
Sweet Sultan. Felicity.
Sweet William. Artifice.
Sycamore. Curiosity.
Syringa. Memory.
Tansy. I declare against you.
Teasel. Misanthropy.
Thistle. Austerity.
Thorn Apple. Deceitful charms.
Thorn, Black. Difficulty.
Thorns. Severity.
Thrift. Sympathy.
Thyme. Activity.
Tiger Flower. May pride befriend thee.
Touch-me-not, Balsam. Impatience.
Trumpet Flower. Separation.
Tuberose. Dangerous pleasures.
Tulip. Declaration of love.
Tulip Tree. Rural Happiness.
Tulip, Variegated. Beautiful eyes.
Tulip, Yellow. Hopeless love.
Turnip. Charity.
Valerian. Accommodating disposition.
Venus' Flytrap. Caught at last.
Venus' Looking-Glass. Flattery.

Verbena. Sensibility.
Vine. Intoxicating.
Violet, Blue. Love.
Violet, White. Modesty.
Violet, Yellow. Modest worth.
Virgin's Bower. Filial love.
Wall Flower. Fidelity.
Walnut. Stratagem.
Weeping Willow. Forsaken.
Wheat. Prosperity.
Woodbine. Fraternal love.
Wood Sorrel. Joy.
Wormwood. Absence.
Yarrow. Cure for heartache.
Yew. Sorrow.
Zennæ. Absent friends.

In closing this chapter, we advise ladies going into the country to provide little "Dame Trot" baskets, as they will be lovely when filled with flowers or ferns. Flowers may be arranged in the most varied and whimsical fancies, although many times a most gorgeous effect is produced by massing a single color or species.

All attempts to prevent floral tributes at funerals fail, and on nearly all these sad occasions we see new

and poetic ideas expressed by floral emblems. One of the most beautiful designs is the "Gates Ajar," the "Gates" paneled with lilies and surmounted by doves, holding sprays of passion-vine in their beaks. Flowers express our thoughts in silence.



CHAPTER XVIII.

POLITE LIFE'S RULES FOR WRITING LETTERS.



PISTOLARY art is said to be feminine, and man praises or criticises her as the mood possessing him suggests. There is no question but a man writes better letters to a woman than he does to his own sex; but it is presumed, while writing, he sees the sweet, happy face, and imagines he hears the throbbing tender heart, and the encouraging words which he is ever ready to receive. The sympathetic tear is distinctly woman's, and the hours or moments spent in perusing letters from mothers, sweethearts and wives are the most pleasant of our lives, except perhaps the personal interviews.

Knowing this to be true, it should be one of the first duties claiming our attention, to write well; true, electric telegraph and cheap postage and postal cards all combine to ruin correspondence in the sense so

pleasing to our immediate ancestors, but it is always pleasant to converse with our friends with pen in hand. Fond mothers and lovers are *the* letter writers of this age, almost all other correspondence being merely notes. At present no emblazoned crests or elaborate monograms or initial letters are used in the corner of note paper or stamped on our stationery.

The frequency and speed with which communications now fly across a city or a continent, also, do away with the sealing-wax, and this clear red, oval fixture of our grandfathers has almost totally disappeared; this elegant, formal and ceremonious way is supplanted by what we call more modern style. There is one fashion which has never changed, and is always in good taste, use good, plain, thick note paper, folded square and put in a square envelope; no mistake can be made in using this kind of stationery in any part of the world.

There is, however, no law forbidding the use of monograms, some ladies still prefer it, and use the style most familiar to their friends; it is a fashion past, not of the present.

Invariably use black ink, no other is in good taste; it gives the written characters great distinctness and is the only fashionable medium.

The chirography is indicative of the writer's character, the angular hand is at present the fashion, although less legible and no more beautiful than the round hand. We shall not attempt to enter into an argument of whether or not hand-writing is indicative of character, but a person's notes are usually characteristic, and a neat, flowing, graceful hand, and clean sheet of paper, free from blots, are always agreeable to the eye.

Custom demands that we begin all notes in the first person, formula: "My dear Mrs. Corry," and close with the expressions: "Cordially yours," "Yours with much regard," "Very truly yours," etc. The laws of etiquette do not permit us to use numerals, as 6, 7, 8, but demand that we write out six, seven, eight.

No abbreviations are allowed in a letter, as "Sd. be glad to see you," you must write it out, "I should be glad to see you," can't for "cannot," and the date should follow the signing of the name.

A great and very common mistake existing among careless letter-writers is the confusion of the first and third persons; a child might write, "Miss Gracie Stuart would be happy to come to dinner, but I am going elsewhere." This is, of course, ignorant and improper. A note in answer to an invitation should

be written in the third person, if the invitation be in the third person; no visible hurry, but an elaborate and finished ceremony should mark such epistles. We suggest the following in accepting an invitation to dinner:

*Mr. & Mrs. Leonard
have great pleasure in accepting the polite
invitation of Mr. and Mrs. Southworth for
dinner on the 14th inst. at seven o'clock.
54 Washington Street,
June 5th.*

“Come with pleasure” was once sent in accepting an invitation to dinner, but it is safe to predict that in the future the offender’s name will not be included in the list of invitations. It is impossible to give minute directions as to all styles of notes, that is the culmination of careful study and training and good mental powers. It is a gift to be able to write a pretty note; to some it is easy enough, but all should strive to master it. Above all things spell correctly; a badly spelled word stands out like a blot in a ceremonious note.

Letters and notes should be written on plain paper, it is inelegant and unfashionable to use ruled paper, and young people should learn to write without lines. The square card is much used and is quite large enough for the transmission of all a lady need write in giving or accepting an invitation. A married lady should always be addressed with the prefix of her husband's Christian name.

BEGINNING OF LETTER WRITING.

There is no evidence of any letter having been written in England before the Norman conquest. The oldest in the British Museum is one penned by Wuldhm, Bishop of London, who lived about the year 731.

Paper was then too expensive to be an article of general consumption, but with birth of education letter-writing gradually became a more wide-spread accomplishment.

When our grandmothers desired to respond to a *billet-doux* they were obliged to take their scissors and cut off a scrap from a large sheet of paper, which, at that time, was the only form in which it was sold.

WRITE DIGNIFIED LETTERS.

Familiarity is to be deprecated at all times, even in writing to one's most intimate friends. By com-

mon consent, there is a certain dignity to be observed, both in the language, matter and style of a letter, that should never be departed from. To be a graceful correspondent is no mean acquirement at best, and only long practice, coupled with a trained intelligence, can enable the modern writer of letters to approach the masters of the art. Those who would study this art, at its best, can do no better than read the published volume of Thackeray's letters, which, since they were given to the world, have achieved for their author a fame second only to his novels themselves.

Letters of introduction should always be left unsealed, out of courtesy to the bearer, who is thus at liberty to read them.

The mode of addressing the person written to, the body of the letter, and the phrase which precedes the signature of the writer, should be made to correspond, so that a uniformity is preserved.

The writer of notes must carefully discriminate between the familiar note and the ceremonious note, and should study how to write both.

PROPER LETTERS.

Dates and numerical designations, such as the number of a house, may be written in Arabic figures,

but quantities should be expressed in words; as you would say "the eighteenth century," rather than "the 18th century," in a carefully written note.

A married lady should be addressed on the envelope "Mrs. Harry Johnson," "Mrs. Joel Sanderson," to avoid mistake. We should give every man his title. Never address General McPherson as Captain McPherson. Never omit the Hon. before the names of ambassadors, of members of Congress or of the Legislature.

In Europe the plan of addressing letters is the business of one clerk in every diplomatic office. It is considered of the first importance. In writing to the President address your letters to His Excellency. This title also holds good in writing to the Governor of a State. In addressing the Roman Catholic clergy learn their proper titles, as "His Eminence the Archbishop." A note should be like a salutation, infused with respect. It honors alike the writer and the recipient.

Perhaps the hardest letter to write is one of sympathy. The language of condolence has been always quite inadequate. Perhaps the simplest form is the best; a kind and prompt letter, saying from the heart that your friend's sorrow is your own, is all that one

can expect. Avoid the formality of the past. Those letters which begin, "Believe me, could I adequately express," have gone into that waste basket of the past where they had always belonged.

IMPROPER LETTERS.

People who write begging letters are always prone to say, "Oh, if you knew what it cost me to write this letter." One is disposed to say, "Well, who cares what it cost? Why did you write it?" The writing of begging letters should be made a penal offense. There is nothing so terribly wearing to a busy person as this infliction.

Letter writing should share with all other things a careful avoidance of all extravagant epithets. Always rather understate than overstate your emotions. A profound contempt can be conveyed gently, as "I have seen a better bred man than our friend Smith."

Do not be too profuse of words in writing an apology. Such a phrase as "I regret exceedingly to have intruded upon you" is far more befitting the etiquette of pen and ink and paper than "I am too awfully sorry," "I am terribly grieved," "I am in despair."

HEADING.

*1927 Michigan Avenue,
Chicago, Nov. 12th, 1890.*

Or residence and date at the bottom.

(Place of Signature.)

*Toledo, O., Oct. 25th, 1890,
734 North Ottawa St.*

THE INTRODUCTION.

The introduction consists of the address and the salutation. The address comprises the title and name of the person written to, and his directions. In the following example: Mr. John J. Mason, 34 High St., Albany; Mr. John J. Mason is the title and name, and 34 High St., Albany, the directions. This address is the same as that which is put upon envelopes, and is called the "inside address" to distinguish it from the superscription, which is called the "outside address." The name should be written so that it can be

read easily, and politeness requires that some title should be added to it. As a rule, two titles can not be joined to one name; but to this there are two exceptions. When addressing a clergyman whose sur-name alone is known to us, we may write Rev. Mr. Spears, the Mr. being regarded as a substitute for the Christian name; or if a married man has a professional or literary title prefixed to his name, Mrs. may be used before it to denote his wife, as Mrs. Secretary Chase.

The directions must comprise the name of the post-office nearest the person addressed, and the state in which it is situated. The name of the county is necessary if the post-office is in a town not well known. If it be in a city, the number of the house, the street, the city, and the state should be given. The name of the state can be omitted if the post-office be in a large city.

BUSINESS LETTERS.

In business letters the address should be in full, and it ought to be found in every letter, since the envelope is liable to be torn or lost, thus preventing the communication from reaching the person to whom it was written. The salutation is the term of politeness used to introduce a letter, as *Dear Sir, My*

Dear Friend, My Honored Father. Business letters generally begin with *Sir, Dear Sir, Messrs.* or *Gentlemen.* Never use "gents." for Gentlemen, nor "Dr." for Dear. For a letter addressed to a married woman or a single woman not young, the proper salutation is *Madam, Dear Madam, or My Dear Madam.* In a business letter to a young unmarried lady, the address alone is generally used as introduction, that the repetition of *Miss* may be avoided. The kinds of salutation used depend upon the feelings of the writer and his relation to the person addressed.

The place of the address in business letters and in those addressed to persons with whom you have but little acquaintance, is at the top of the page; in letters to relatives or very intimate friends, the address should be written at the bottom. The address should be written on the first line below the date, and should begin at the marginal line that is from one-fourth of an inch to one inch from the left edge of the sheet. It may occupy from one to three lines. The first line should contain only the name and title, the second should contain the directions, if the last word is an abbreviation or a short word; but if the last item be a long word, it should be on the third line.

INTRODUCTIONS.

Messrs. Gould & Field,
65 Wall Street,
New York.

Dear Sirs:
Your favor, etc.

Messrs. Hudson & Steele,
190 Vine Street,
Cincinnati.

Dear Sirs: Please send by next mail, etc.

Messrs. Marshall Field & Co.,
Adams Street, Chicago, Ill.
Gentlemen:

Miss Grace Stanley,
Rome, N. Y.

We acknowledge with pleasure the receipt of your
manuscript.

Mrs. J. M. Nixon.
Dear Madam:

My Dear Daughter :

Since I last wrote to you, etc.

Judson Zimmerman, Esq.

Dear Sir :

BODY OF THE LETTER.

The body of the letter is that part of the communication that is between the introduction and conclusion. It should begin under the end of the salutation; but when the address is long, it may begin on the same line, a comma and a dash, or a colon and a dash, being placed between the last word of the salutation and the first word of the letter.

A blank margin that varies with the width of the paper should always be left on the *left hand* side of each page. The margin should be perfectly even, and should never be so wide or so narrow as to go beyond the limits of taste. On large letter-paper it should be about an inch; on note-paper, about three-eighths of an inch. When the sheet is quite small, a quarter of an inch is sufficient. A letter should be divided into paragraphs according to the rules for other composition. The first word of the paragraph should begin

about one-sixth of the way across the line from left to right.

The penmanship should be legible, neat and elegant. Flourishes in a letter are out of place, skipping pages is not to be commended, crossing letters is not entirely respectful to the person addressed, and blots and interlineations are not allowable.

The closing lines of the body of the letter are usually some expression of respect or attachment; as in the following examples:

“Accept, madam, the homage of my respect.”

“The sentiments with which you have inspired me, sir, are equally sincere and permanent.”

“I have the honor to be, sir, with sentiments of respect and consideration.”

The closing lines, such as the preceding, are found with the ordinary formula that constitutes the conclusion.

THE CONCLUSION.

The conclusion consists of a *complimentary close*, and the *signature*; it also contains the *address* of the person written to, if the same is not found in the introduction.

The complimentary close is the phrase of respect used at the end of a letter. It admits of a great variety

of forms on *social* letters, such as your friend, ever yours, your affectionate father, etc.; but in letters written on *business*, or to strangers and mere acquaintances, the usual form is yours truly, or yours respectfully, which admits of but slight variation, as yours truly, or truly yours. *Official* letters have a more formal close than others, as:

I have the honor to be, sir, with the highest consideration.

Your obedient servant,

O. O. H.

The *signature* is the name of the writer, and it should be attached to every letter, the name being written plainly and in full. If the writer is a lady, she should sign her name so as to indicate her sex, and whether she is married or single, this can be done by prefixing *Miss* or *Mrs.* A married lady generally uses her husband's name, to which she prefixes the title *Mrs.* if he is living; otherwise, she should use her own name.

The position for the complimentary close is on the line immediately below the body of the letter and may occupy from one to three lines.

The signature is written near the *right-hand* edge of the sheet, on the line below the complimentary close.

The close and the signature must be arranged so that the initial letter of the lines will present a regular slope downward and to the right.

If the address is not written at the top of the letter, it should be placed at the close, the beginning of the first word being located at the marginal line and on the line immediately below the signature.

The proper punctuation of the complimentary close and the signature can be learned by consulting the models which follow:

Yours respectfully,

John Snyder.

I remain, dear sir,

Your obedient servant,

David H. Reed.

Very truly yours,

C. C. Joan.

Yours sincerely,

George O. Smith.

Michigan City, Ind.,

Oct. 20th, 1890.

I am, dear sir,

With greatest respect,

Your obedient servant,

Webb C. T. Davis.

Ms. John Holloway,

University of Indiana,

Bloomington, Ind.

The following will serve as a guide for addressing envelopes; the governor of a State is addressed:

His Excellency,

Gov. Richard J. Oglesby,

Springfield,

Illinois.

A person with an official designation:

*Prof. Roscoe A. Chase,
Pres. of the Board of Education,
Hillsdale,
Michigan.*

Subscriptions should be plainly written, and the punctuation perfect. The following is the proper address for young ladies:

*Miss Bessie C. Steele,
Plymouth,
Marshall Co. Indiana.*

For a married lady:

*Mrs. Rachel J. Cummings,
Denver,
Colo.*

Address a gentleman in this way:

George W. Alleman, Esq.,
Logan,
Henry Co. Ind.

THE STAMP.

Before sending a letter, affix to it a proper stamp. The communication will not be forwarded unless it is prepaid one full rate.

The stamp should be affixed to the upper right-hand corner of the face of the envelope, at about one-sixteenth of an inch from the top and one-eighth of an inch from the end.

The stamp is a picture, and should be right end up, its edges being parallel with those of the envelope. "Putting the stamp on upside down or awry indicates carelessness rather than rapidity, and any appearance of carelessness in a letter is disrespectful to the person to whom it is sent."

Be sure to put on an envelope as many stamps as are necessary to send the letter; two stamps should be used if you are not certain that one is sufficient.

A SOCIAL LETTER.

My Dear Brother:

The beautiful fossil that you send me from the wilds of Colorado, shows that you have not abandoned the study for which you have had an inclination so long.

The specimen has been deposited in the museum, and is a matter of great curiosity to the visitors. Your description of it enables me to describe it with more readiness than any one else. The present is highly prized, and I thank you for it with all my heart.

Your loving sister,

Mrs. Kate Sexton.

*Mr. Albert B. Justice,
Denver, Colo.*

A BUSINESS LETTER.

Columbus, O.

Nov. 26, 1890.

Mr. Henry H. Jacoby,

Harrisburg, Pa.

Dear Sir,—It gives me pleasure to inform you that the book in which you are interested will soon be completed. A copy of the work will be sent you when the first edition is ready for sale.

The publication to which you wish to devote your attention in some of the New England States will be issued during the coming summer.

Yours respectfully,

J. Emery Smith.

LETTERS OF INTRODUCTION.

As a guide is to a man in an unknown land, so is a letter of introduction to a man in a strange community. A person going to a strange place ought to be prepared with such a valuable aid. A letter of this

kind properly prepared must be brief, and must contain the full name and address of the person introduced, to which should be added an expression stating the pleasure that you think the new acquaintance will create.

A letter of introduction may be sealed by the person introduced, but not by the writer. A gentleman delivering to a lady a letter that introduces him is at liberty to call upon her. By sending her a card he can ascertain whether it is more convenient to receive him then or appoint another hour that is more convenient.

Great caution must be exercised in giving a letter of introduction. The writer must be well acquainted with the one introduced and with the person to whom he writes. A well-bred gentleman or lady who is the recipient of such a letter will, in twenty-four hours, attend to the demands of the letter by inviting the person introduced to dine, or engage in some agreeable pastime or amusement.

A letter of introduction is often left with a card; in such a case a gentleman in the family may call upon the stranger the following day, or he may send a card with an invitation. Should the letter introduce a gentleman to a lady, she may answer by a note of invitation appointing a time for him to call.

Chicago, Ill., May 24, 1890.

Dear Sir.

I take pleasure in introducing to you my esteemed friend, Miss Grace White, a young lady of estimable qualities, who will spend a few weeks in your city. I am confident that an acquaintance with her will be a pleasure to you, as it will also to Miss White. Any favor you may show her will be a gratification to me.

Yours sincerely,

Owen K. Snyder.

To James Jay Hunt,
Marion, Ind.

The envelope should be addressed as follows:

Owen K. Snyder,
Marion,
Ind.
Introducing
Miss Grace White.

FAMILY LETTERS.

Letters written from one member of a family to another are less formal than any other kind of epistolary correspondence. They should exhibit some characteristics of the writer; should contain information on minor matters as well as on subjects of more importance; and should be written so as to give the greatest amount of satisfaction to the recipient.

LETTERS OF FRIENDSHIP.

Letters of friendship are more formal than family letters, contain less gossip, and embrace matters in which both the writer and recipient are interested. Such letters should be answered with sufficient promptness to keep alive the friendship between the correspondents, unless there be a desire for this to cool.

THE BUSINESS LETTER.

This should be embraced in a few words and should relate directly to the business in hand. If an apology or explanation is necessary, let it be inserted after the business portion of the letter is finished. A business letter should be answered as soon as possible after its receipt. The response, in some cases, may be

on the same page with the original letter; but this kind of reply should not be made, save when the points in question are few and brief.

BRIEF BUSINESS LETTERS.

New Haven, March 1, 1891.

Messrs. Cox & Hibbard,

Dear Sirs:

Having heard that you are in need of more assistance in your establishment, I venture to ask you for employment. I can refer you to James G. Smith, my late employer, as to my qualifications, should you decide to consider my application.

Yours truly,

Arthur B. Jilson.

Dear Madam:

Mary Dunn having applied to me for the position of cook, refers me to you for a character. I feel particularly anxious to obtain a good servant for the coming winter, and shall therefore feel obliged by your making me acquainted with any particulars referring to her character, and remain, madam,

Your very obedient servant,

Mrs. Wm. Moorhead.

To Mrs. C. E. Simmons.

Mrs. Wm. Moorhead,

Dear Madam: It gives me pleasure to say that Mary Dunn lived with me for nine months, and during that time I found her active, diligent and efficient. She is a superior cook, and I have full confidence in her honesty. I feel that I can recommend her with full confidence of her being likely to give you satisfaction. I am, madam,

Your very obedient servant,

Mrs. C. E. Simmons.

LETTERS OF CONGRATULATION AND CONDOLENCE.

They should be brief, and confined to the matter for which you offer your congratulations or condolence. A letter of congratulation may be written to any acquaintance whom you wish to inform of the pleasure you derive from his success; while a letter of condolence should be sent only to intimate friends or relatives, and should express real feeling for those in bereavement.

LOVE LETTERS.

A love letter should be dignified in tone and expressive of esteem and affection. It should be free from silly and extravagant expressions, and contain nothing of which the writer would be ashamed were the letter to fall under the eyes of any person beside the one to whom it was written.

REPLIES.

A reply should promptly follow the receipt of a letter; it can not be civilly delayed for any great length of time. It is customary to begin a reply by noticing the date of the letter to which an answer is given.

One of the following forms is generally adopted:

“I hasten to answer the letter which you did me the honor of writing on the, etc.”

“I have received the letter with which you honored me on the, etc.”

“I have not been able, until this moment, to answer the letter which you did me the honor of writing on the, etc.

EPISTOLARY COMPOSITION.

Every letter is of some importance; remember this before you begin to write.

Do not consult grammarians, or lexicons, when you write a letter; depend rather on an attentive perusal of the best epistolary authors of both sexes. Study the letters of women in preference to those of men.

Before you begin a letter, imagine that you are in the presence of the absent person; converse with him, pen in hand.

Julius Cæsar dictated several letters at once; do not imitate the Dictator of Rome, compose but one letter at a time.

In your letters to a man in office, or to a protector, beware of exhibiting more intellect than he possesses.



Do not write a letter of reproof, immediately after a liberal repast.

Never write long letters to persons in easy circumstances.

During your whole life, write to your instructors or instructresses with as much respect and gratitude as to your parents.

In your letters, ask nothing and refuse nothing which would cause you to blush, if you were to make the request or denial in person.

Write all your letters in a simple style; especially those which are addressed to the unlearned, and to men of sense.

When you propose to be laconic in your letters, avoid dryness; a dry style is the evidence of a barren mind.

A letter is like a nosegay; the thoughts should be well assorted.

In a crowd of persons, there are no two countenances exactly alike; let the case be the same with your letters.

Speak of your friends, as if they were present; write to them in the same manner.

In your letters, accommodate yourself to the respective capacities of your correspondents. A young

man should slacken his pace, when he walks with an old gentleman, or with a lady.

Do not amass a previous store of brilliant or profound ideas in order to dispose of them in your letters as occasion may require. In the epistolary style, it is especially true, that we must live from day to day.

Every kind of style may enter into the composition of letters. In this respect everything depends on the subject and the writer, The sublime does not exclude simplicity; on the contrary, it includes it.

If you can not avoid superfluities, in your letters, be incorrect rather than pedantic.

Do not meditate long before writing a letter; but invariably revise it, after it is written.

Be sparing in the use of puns in conversation; employ them still more sparingly in your letters.

A father and son should not address each other as companions; but the letters of brothers may resemble those of friends.

The mutual letters of a married pair, when absent from each other, should be affectionate and delicate. Many things should be the mere subject of conjecture; they may occasionally be spoken, but never committed to writing.

Let your tongue and your pen have full scope; but act like a skillful horseman, and let them constantly feel, that they shall be free only while they abstain from abusing the liberty which you grant to them in your conversation or letters.

Be brief when you write to magistrates; they have neither time nor patience to read long epistles.

When you inflict censure, or bestow praise in your letters, be concise.

Let every expression in your letters have the air of civility. This will render affected compliments and politeness unnecessary. Too many persons are polite in order to avoid civility.

Never send a letter which has produced weariness or trouble in writing. It would certainly weary the reader.

When you are thirsty you drain a cup at a single draught. Attend to the proper time for composition, and let your letter be commenced and finished, as it were, with a single stroke of the pen.

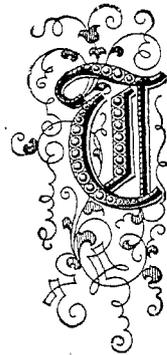
In all your conversations forbear to sacrifice truth to considerations of civility or respect; avoid the same fault in your letters. A spoken falsehood is a great evil; a written falsehood is a still greater one.

As the first thoughts are often the best, be careful to answer a letter without delay. No harm, however, will result from deferring the reply for a day or two, especially if it relates to an affair of importance.



CHAPTER XIX.

ETIQUETTE OF FUNERALS.



THE most solemn of all duties is that which we must perform to the dead. It is only becoming in us to show in every possible way our deep sympathy on these frequent occasions.

Ostentatious show at funerals is gradually becoming less, and by some discarded altogether; pomp and ceremony does not properly illustrate the last journey of the poor clay to its resting place, and the more quiet and simple the arrangement the better; however, flowers are always in order and no better way to show our love and esteem can be suggested.

FUNERAL INVITATIONS.

It is the custom in large cities to give notice of death and announce the time of funeral service through the newspapers, but for fear it may not reach all in

time, invitations are sent to personal and family friends.

Invitations are printed on fine small note paper with a heavy black border; and it is a breach of good manners not to accept the invitation and attend when you receive one. The following is a good form:

*Yourself and family are invited to
attend the Funeral of
Mr. Leander Fox,
from his late residence, No. 488 South
Park Avenue, or from Plymouth
Church.
To proceed to Graceland Cemetery.*

ARRANGEMENTS.

The details of a funeral should be arranged by some relative or friend of the family, or usually, the undertaker can be safely trusted to furnish every thing necessary to prevent discord or annoyance; pomp and display should be avoided. The means of the family

should, of course, govern the expenses, and the limit be a prudent one.

HOUSE OF MOURNING.

Upon entering the house of mourning the hat should be removed, and all loud talking or confusion avoided. All differences and quarrels should be forgotten, and enemies who meet at a funeral should treat each other with respect and dignity. No calls of condolence should be made upon the bereaved family while the dead remains in the house, and members of the family may be excused from receiving any but their most intimate friends at that time. The bell knob or door handle is draped with black crape, with a black ribbon tied on, if the deceased is married or advanced in years, and with a white ribbon if young or unmarried.

THE SERVICES.

If the services are held at the house, some near friend or relative will receive the guests. The immediate members of the family and near relatives should take a final view of the corpse just before the arrival of the guests, and should not make their appearance again until about time for the services to

commence. The clergyman in taking his position should accommodate himself to the hearing of all, if possible, but especially to the family and near relatives, who will probably be in a room to themselves. In such case he should stand in the doorway. The guests will have taken a last look at the corpse before seating themselves, and at the conclusion of the services the coffin lid is closed, and the remains are borne to the hearse. The custom of opening the coffin at church, unless the person is one of distinguished prominence, is fast falling into disuse.

PALL-BEARERS.

The pall-bearers, usually six, but sometimes eight in number, are generally chosen from the intimate acquaintances of the deceased, and of nearly the same age. If they walk to the cemetery, they take their position in equal numbers on either side of the hearse.

THE PROCESSION.

The carriages containing the clergymen and pall-bearers precede the hearse, immediately followed by the carriages of the nearest relatives, more distant relatives and friends, respectively. When

societies or masonic bodies take part in the procession they precede the hearse. The horse of a deceased mounted military officer, fully caparisoned and draped in mourning, will be led immediately after the hearse. As the mourners pass out to enter the carriages, the gentlemen stand with uncovered heads. No salutations are given or received. The person who officiates as master of ceremonies assists the mourners to enter and alight from the carriages. At the cemetery the clergyman or priest precedes the coffin.

CALLS UPON THE BEREAVED FAMILY.

Friends may call upon the bereaved family in a week after burial, and acquaintances within a month. It is the custom for friends to wear no bright colors when making their calls of condolence. Short notes of condolence may be sent as an expression of sympathy. Formal notes of condolence are no longer sent.

MOURNING.

Custom prescribes some indication of one's bereavement in their dress. They who choose to adopt this custom may do so with perfect propriety.

The widow dresses in mourning for life, or until a subsequent marriage. For the loss of a brother or sister or son or daughter, six months or a year, as they may prefer.

When persons who have been in mourning wish to re-enter society, they should leave cards on all their friends and acquaintances, as an intimation that they are equal to the paying and receiving of calls. Until this intimation is given, society will not venture to intrude upon the mourner's privacy. In cases where cards of inquiry have been left, with the words "To inquire" written on the top of the card, these cards should be replied to by cards with "Thanks for kind inquiries" written upon them; but if cards for inquiry had not been left, this form can be omitted.

Of course there is a kind of complimentary mourning which does not necessitate seclusion—that which is worn out of respect to a husband's relative whom one may never have seen. But no one wearing a heavy crape veil should go to a gay reception, a wedding, or a theatre.

Still less should mourning prevent one from taking proper recreation; the more the heart aches, the more should one try to gain cheerfulness and composure, to hear music, to see faces which one

loves; this is a duty, not merely a wise and sensible rule. Yet it is well to have some established customs as to visiting and dress in order that the gay and the heartless may in observing them avoid that which shocks every one—an appearance of lack of respect to the memory of the dead—that all society may move on in decency and order, which is the object and end of the study of etiquette.

MOURNING RESPECTED.

A heartless wife who, instead of being grieved at the death of her husband, is rejoiced at it, should be taught that society will not respect her unless she pays to the memory of the man whose name she bears that ‘homage which vice pays to virtue,’ a commendable respect to the usages of society in the matter of mourning and of retirement from the world. Mourning garments have their use, that they are a shield to the real mourner, and they are often a curtain of respectability to the person who should be a mourner but is not.

PERIOD OF MOURNING.

As for periods of mourning, we are told that a widow’s mourning should last eighteen months,

although in England it is somewhat lightened in twelve. For the first six months the dress should be of crape cloth, or Henrietta cloth covered entirely with crape, collar and cuffs of white crape, a crape bonnet with a long crape veil, and a widow's cap of white crape if preferred.

In America, however, widow's caps are not as universally worn as in England. Dull black kid gloves are worn in first mourning; after that *gants de Suede* or silk gloves are proper, particularly in summer. After six months' mourning the crape can be removed, and grenadine, copeau fringe, and dead trimmings used, if the smell of crape is offensive, as it is to some people. After twelve months the widow's cap is left off, and the heavy veil is exchanged for a lighter one, and the dress can be of silk grenadine, plain black gros-grain, or crape-trimmed cashmere with jet trimmings, and crepe lisse about the neck and sleeves.

All kinds of black fur and seal-skin are worn in deep mourning.

Mourning for a father or a mother should last one year. During half a year should be worn Henrietta cloth or serge trimmed with crape, at first with black tulle at the wrists and neck. A deep veil is

worn at the back of the bonnet, but not over the head or face like the widow's veil, which covers the entire body when down. This fashion is very much objected to by doctors, who think many diseases of the eye come by this means, and advise for common use thin nun's-veiling instead of crape.

It is a thousand pities that fashion dictates the crape veil, but so it is. It is the very banner of woe, and no one has the courage to go without it. We can only suggest to mourners wearing it that they should pin a small veil of black tulle over the eyes and nose, and throw back the heavy crape as often as possible, for health's sake.

Mourning for a brother or sister may be the same; for a stepfather or stepmother the same; for grandparents the same; but the duration may be shorter. In England this sort of respectful mourning only lasts three months.

Mourning for children should last nine months. The first three the dress should be crape-trimmed, the mourning less deep than that for a husband. No one is ever ready to take off mourning; therefore these rules have this advantage—they enable the friends around a grief-stricken mother to tell her when is the time to make her dress more cheerful, which she is bound to

do for the sake of the survivors, many of whom are perhaps affected for life by seeing a mother always in black. It is well for mothers to remember this when sorrow for a lost child makes all the earth seem barren to them.

LETTERS OF CONDOLENCE.

We are often asked whether letters of condolence should be written on black-edged paper. Decidedly not, unless the writer is in black. The telegraph now flashes messages of respect and sympathy across sea and land like a voice from the heart. Perhaps it is better than any other word of sympathy, although all who can should write to a bereaved person. There is no formula possible for these letters; they must be left to the individual's good taste, and perhaps the simplest and least conventional are the best.

The period of mourning for an aunt or uncle or cousin is of three months' duration, and that time at least should elapse before the family go out or into gay company, or are seen at theatres or operas, etc.

THE BODY AND COFFIN.

We now come to the saddest part of our subject, the consideration of the dead body, so dear, yet so

soon to leave us; so familiar, yet so far away—the cast-off dress, the beloved clay.

As for the coffin, it is simpler than formerly; and, while lined with satin and made with care, it is plain on the outside—black cloth, with silver plate for the name, and silver handles, being in the most modern taste.

If our richest citizen were to die to-morrow, he would probably be buried plainly. Yet it is touching to see with what fidelity the poorest creature tries to “bury her dead decently.” The destitute Irish woman begs for a few dollars for this sacred duty, and seldom in vain. It is a duty for the rich to put down ostentation in funerals, for it is an expense which comes heavily on those who have poverty added to grief.

In dressing the remains for the grave, those of a man are usually “clad in his habit as he lived.” For a woman, tastes differ: a white robe and cap, not necessarily shroudlike, are decidedly unexceptionable. For young persons and children, white cashmere robes and flowers are always most appropriate.

CARDS.

In the course of a month after a death all friends or the deceased are expected to leave cards on the sur-

vivors, and it is discretionary whether these be written on or not. These cards should be carefully preserved, that, when the mourner is ready to return to the world, they may be properly acknowledged.

CONDOLENCE.

Expressions of joy are easily found; but this fountain of feeling being chilled by grief, by the sudden horror of death, or the more terrible breath of dishonor or shame, or the cold blast of undeserved misfortune, leaves the sympathizer in the perplexity as to what to say and how to say it.

We sympathize with our friends; we desire to tell them so. We want to say, "My friend, your sorrow is my sorrow; nothing can hurt you that does not affect me. I cannot, of course, enter into all your feelings, but to stand by and see you grieve and remain unmoved myself is impossible." All this we wish to say; but how shall we say it that our words may not hurt him a great deal more than he is hurt already? How can we lay our hand so tenderly on that sore spot that we may not inflict a fresh wound? How shall we say to a mother bending over a fresh grave (of perhaps her only child) that we regret the loss she has sustained in the death of her child? Can

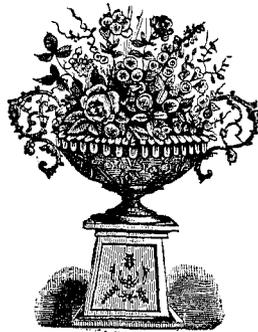
words measure the depth, the height, the immensity, the bitterness of that grief? What can we say that will not seem unfeeling?

She has heard and thought of all the Pagans and Christians say: "Whom the gods love die young;" "God does not willingly afflict the children of men;" but that is poor consolation to that grief-stricken heart.

Shall we attempt to console her by telling her how good, how loving and brave, was the spirit just separated from the clay? Alas how well she knows that! How the tears well up as she remembers the silent fortitude, and the heroic patience under that pain that was known to mean death! Ancient philosophers and modern poets have dwelt at length upon death and the grave; all words seem meaningless, the thoughts which fill our minds fail to frame words that will comfort, and yet the simple and unpremeditated words are best. A distant friend (gay and fickle) once wrote a most perfect letter of condolence. It ran thus: "I have heard of your great sorrow, and I send you a simple pressure of the hand." It had for the mourner great consolation.

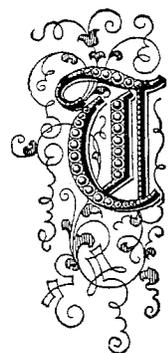
The afflicted are never expected to answer letters. Notes of condolence should be written as soon as pos-

sible; do not be afraid to intrude on any grief with a letter of condolence. It is generally a welcome distraction, to read a letter; and those who are so stunned by grief as not to be able to read or write will always have some willing friend near them to read and file them.



CHAPTER XX.

EUROPEAN TITLES.



TITLES in this country, if possessed at all, are won by personal effort and worth; hence we know but little of titles handed down from father to son and those existing from birth, and as many Americans go abroad, it will be best that they inform themselves on this subject. For, in Europe, it is a serious breach of etiquette and not readily forgiven if we fail to address a person by his or her proper title.

ROYALTY.

The head of the social structure in England is the Queen. Next in rank is the Prince of Wales, heir apparent to the throne. The other children of the Royal family, while in their minority, are all known as princes and princesses; the eldest of the princesses is the Princess of Wales. When they reach the age of majority the princes become dukes,

and the princesses retain their title, adding that of their husbands when they marry. Members of the royal family should be addressed as "Their Royal Highness."

NOBILITY.

A duke who inherits the title from his father is one grade below a royal duke. The wife of a duke is a duchess. They are both addressed as "Your Grace." The eldest son of a duke is styled a marquis until he comes into possession of his father's title. His wife is a marchioness. The younger sons of a duke are by courtesy called lords, and the daughters have the title of lady prefixed to their Christian names. An earl or a baron is spoken of as a lord, and his wife as a lady, though to the lady the title of countess or baroness would rightly belong. The daughters of an earl are ladies, the younger sons of both earls and barons are honorables. Bishops receive the title of lord, but with them it is not hereditary.

GENTRY.

Baronets are addressed as "Sirs," and their wives receive the title of lady; but they are only commoners of a higher degree. A clergyman by

right of his calling stands on an equality with all commoners, a bishop with all peers.

THE SUFFIX ESQUIRE.

In England the title of Esquire is not merely an empty compliment, as it is in this country. The following have a legal right to the title:

The sons of peers whether known as lords or honorables.

The eldest sons of peers' sons, and their eldest sons in perpetual descent.

All the sons of baronets.

All esquires of the Knights of the Bath.

Lords of manors, chiefs of clans, and other tenants of the crown *in capite*, are esquires by prescription.

Esquires, created to that rank by patent, and their sons in perpetual succession.

Esquires by office, such as justices of the peace while on the roll, mayors of towns during mayoralty, and sheriffs of counties.

Members of the House of Commons.

Barristers at law.

Bachelors of divinity, law and physic.

All who in commissions signed by the sovereign are ever styled esquires, retain that title for life.

IMPERIAL RANK.

Emperors and empresses rank higher than kings and queens. The sons and daughters of the Emperor of Austria are styled archdukes and archduchesses.

EMPTY TITLES.

Titles in continental Europe are so common and so often unsustained by landed or moneyed interests, that they have not the same significance which they hold in England. Many who have inherited high titles have nothing but the empty name. This is frequently the case in Germany, and still more often so in Italy.

FRENCH TITLES.

Many of the old French *noblesse* have passed out of existence, in consequence of the political changes so frequent in that country; while others, although in some cases bereft of their estates, still retain their titles under the republic.



CHAPTER XXI.

COURTESY.



CELEBRATED writer once remarked that etiquette was common sense applied to the intercourse of society. While this is true, and while it is also true that etiquette is a crystallization of good manners, and a codification of the laws which fashion from time to time dictates for the government of mankind in social life, yet there is a higher form of politeness which is not the result of fashion, and which is not of the head but of the heart. Genuine courtesy is instinctive with some people, and is often exhibited by those to whom the forms of etiquette are practically unknown.

Courtesy is that subtle sense of right action which is born of kindness and sympathy, and is far more noble and manly than any mere etiquette. It is the sign that stamps the true gentleman and lady, and often sets the seal of nobility upon those of humblest birth. As an army, well trained in all the arts and

evolutions of war, lacks full effectiveness without the spirit of patriotism and the higher chivalry, so society, though well versed in all the laws of etiquette, without courtesy is but a hollow form.

True courtesy compels respect, is free from any tint of selfishness, teaches mutual forbearance, and spreads a halo of kindness over all within its influence. It yields the best place to the deserving; respects age, weakness, sorrow or suffering. The courteous man is ever willing to sacrifice his own comfort for the good of others, yields his seat to a lady, crowds no one from the sidewalk, and offers neither offense nor insult.

Courtesy should be instilled into the hearts of all, especially the young. It smoothes our pathway through life, and brings sunshine into the affairs of men under all circumstances. It is a test of true civilization, and at once elevates humanity above the brute condition. No race that lives for itself alone, who is callous of its fellows, or the sufferings of others, can be truly refined. Egotism and self-sufficiency, with the long train of discomfort and annoyance to others that are their invariable accompaniment, should always be avoided, and in their place should come the winsome smile, the kindly act, the genial manners,

and the instinctive goodness that characterize true courtesy under all circumstances.

To a want of courtesy may be attributed many of the discomforts and annoyances of life. The habit of leaving doors open when they should be closed, thus exposing people to cold and the danger of contracting sickness of various kinds, is one from which many of us suffer, especially in railway trains, public offices, street cars, etc. A little consideration for the comfort and welfare of others would speedily remedy this evil.

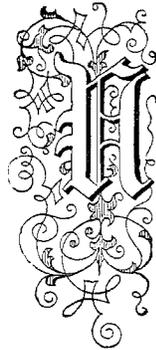
Loud talking in public places, compelling all within hearing to listen to a conversation in which they have no interest, is another form of discourtesy which should not be indulged in.

Standing at street corners, and staring at lady pedestrians, to the annoyance of many sensitive persons, is happily now a punishable offense in many of our large cities, yet the offenders do not always come under the notice of the officers.

Walking three or four abreast, compelling other pedestrians to step into the gutter to pass, causes much annoyance, and a moment's consideration would show the offenders how culpably discourteous is all such action.

CHAPTER XXII.

COLORS THAT HARMONIZE.



NO matter how rich and elegantly a lady may be dressed, if the colors do not harmonize, the good effect is lost. A short lady should never wear a dress of large figures or plaids; nor is it in good taste for a large lady to dress in stripes; these styles are best suited to persons of tall and medium height.

Rich and elegant materials best suit a large figure; slender ladies may wear much drapery, but short, stout figures should avoid it.

Tall, slender ladies should not wear stripes, and stout fleshy persons dressed in good taste have no ruffles or horizontal trimming, for these cause the short figures to appear stouter.

A lady of blonde or fair complexion can wear delicate tints, while dark rich shades best suit a brunette; and blue is most becoming for golden hued and auburn hair.

The art of combining colors to advantage is not given to all; yet the careful observer, by a little study, may acquire it. A small bouquet of flowers gathered from the open field, or one purchased from a florist, will furnish an experienced milliner with ideas of combination as nature gives them; and when arranged by the trained hand and eye, always please.

As a rule women attempt too much in the way of colors, and spoil that which otherwise would be a harmonious combination. In passing a well-dressed woman on the street it is not an easy thing to describe the dress she wears; harmony and a general sense of fitness is the impression received, and we think of it as a perfect costume, no special part attracting us. The quiet and studious select grays and blacks, while the frivolous will affect the gaudy; hence the rule that a man or woman's dress is a fair index to the mind.

Only the costly materials should be elaborately trimmed, the cheaper the goods the less extravagantly should the dress be made; as we increase in age it is well to remember that the complexion changes, and what was admirable at fourteen may be very unbecoming at fifty; the changes in our lives every decade

necessitate a change in style of dress: both men and women should modify their dress as they grow older.

There is natural beauty which can be developed by observing the simple laws of harmony in colors. The following is given from observation and experience:

With Black, pink; lilac; scarlet; maize; slate color; orange, a rich harmony; white, a perfect harmony; brown, a dull harmony; drab or buff; white or yellow and crimson; orange, blue and scarlet; chocolate brown; shaded cardinal; yellow, bronze and light blue; cardinal, blue and old gold.

Blue and brown; black; gold, a rich harmony; orange, a perfect harmony; chestnut; maize; straw color; white; fawn color, weak harmony; stone color; drab; lilac, weak harmony; crimson, imperfectly; pink, poor harmony; salmon color; scarlet and purple (or lilac); orange and black; orange and green; brown, crimson and gold (or yellow); orange, black and white; pink and bronze green; cardinal and old gold; yellow, chocolate-brown and gold; mulberry and yellow.

Bronze and old gold; pink and light blue; black, blue, pink and gold; cardinal and peacock blue.

Brown and blue, green, cardinal and yellow; yellow, cardinal and peacock blue.

Crimson and gold, rich harmony; orange, rich harmony; brown, dull harmony; black, dull harmony; drab; maize; purple.

Cardinal and old gold; brown and black; navy blue.

Chocolate and blue, pink and gold.

Claret and old gold.

Dark green, white and cardinal.

Ecru and bronze and peacock; light blue.

Garnet and bronze and pink.

Gen d'arme and cardinal; bronze; myrtle; old gold; yellow and cardinal; pink, cardinal and lavender.

Green and gold, or gold color; scarlet; orange; yellow; crimson, blue and gold, or yellow; blue and scarlet; gold and mulberry; cardinal.

Lilac and white, poor; gray, poor; maize; cherry; gold, or gold color; scarlet; crimson, scarlet and white or black; gold color and crimson; yellow or gold, scarlet and white.

Light pink and garnet; drab, pine, yellow and white.

Myrtle and old gold; bronze; red, blue and yellow; mulberry, cardinal, gold and light green.

Mulberry and old gold; gold; bronze; bronze, gold; pearl

Mode and pearl, mulberry.

Maroon and yellow, silvery gray, light green.

Navy blue and light blue, gold; gen d'arme, pearl; maize, cardinal, yellow.

Orange and bronze, agreeable; chestnut; lilac and crimson; red, green; purple, scarlet; blue, scarlet, claret; blue, scarlet, white, green; blue, crimson.

Pearl and light blue, peacock blue.

Peacock and blue, light gold; blue, old gold; blue, cardinal; blue, pearl, gold, cardinal.

Purple and maize; blue; gold, or gold color, rich; orange, rich; black, heavy; white, cold; scarlet and white; scarlet, blue and orange; scarlet, blue, yellow, black.

Red and white, or gray; gold, or gold color; orange, green; yellow or gold color and black; gold color, black, white.

Seal brown and gold, cardinal.

Sapphire and bronze; old gold; cardinal; light blue; light pink; corn; garnet; mulberry.

Shaded blue and black.

Scarlet and blue; slate color; orange; blue, white; blue, yellow; black, white; blue, black, yellow.

Shaded blue and shaded garnet, shaded gold;
black.

White and cherry; crimson; brown; pink; scarlet;
gold color, poor.

Yellow and black; brown; red; chestnut or cho-
colate; white, poor; purple, agreeable; violet; lilac,
weak; blue, cold; crimson; purple, crimson; purple,
scarlet, blue; pink, maroon, light blue.

HARMONIOUS JEWELS.

JANUARY.

By those who in this month are born
No gem save Garnets should be worn;
They will insure you constancy,
True friendship and fidelity.

FEBRUARY.

The February born will find
Sincerity and peace of mind—
Freedom from passion and from care
If they the Amethyst will wear.

MARCH.

Who on this world of ours their eyes
In March first open shall be wise,
In days of peril firm and brave,
And wear a bloodstone to their grave.

APRIL.

Those who in April date their years,
Diamonds should wear, lest bitter tears
For vain repentance flow. This stone
Emblem of innocence is known.

MAY.

Who first beholds the light of day
In Springs's sweet flowery month of May,
And wears an Emerald all her life,
Shall be a loved and happy wife.

JUNE.

Who comes with summer to this earth
And owes to June her day of birth,
With ring of Agate on her hand,
Can health, wealth and peace command.



EIQUETTE AT HOME.



A PROPOSAL.

JULY.

The glowing ruby should adorn
Those who in warm July are born;
Thus will they be exempt and free
From love's doubt and anxiety.

AUGUST.

Wear a Sardonyx, or for thee
No conjugal felicity;
The August born without this stone
'Tis said must live unloved alone.

SEPTEMBER.

A maiden born when Autumn's leaves
Are rustling in September's breeze,
A Sapphire on her brow should bind,
'Twill cure diseases of the mind.

OCTOBER.

October's child is born for woe,
And life's vicissitudes must know;
But lay an Opal on her breast,
And hope will lull the woes to rest.

NOVEMBER.

Who first comes to this world below
With dull November's fog and snow,
Should prize the Topaz amber hue,
Emblem of friends and lovers true.

DECEMBER.

If cold December gave you birth,
The month of snow and ice and mirth,
Place on your hand a Turquoise blue—
Success will bless you if you do.



CHAPTER XXIII.

VISITING.



ACCORDING to the strict rules of etiquette, one call during the year, or a card left at the door in person or in an envelope, continues the acquaintance; although there is no apparent cause for this seeming remissness, society must ask no questions. We can never know what prompts a lady to give up her visiting for a season, it may be a sudden calamity, or need of economy, or domestic duties, and she should not be questioned, for no doubt her reasons are purely personal.

There should be uniformity in visiting. No lady is pleased to receive a card from Mrs. Allen and then meet her, making a personal visit (perhaps) to her next-door neighbor. If a lady cannot personally visit all her formal acquaintances, she should visit none; for it is not proper to show favors, and the lady receiving the card would certainly feel the slight.

It is rude to ignore the day a lady may designate for receiving calls, and one should try to call on a reception day. Happy the lady, who can give up one afternoon each week to her friends. The person who has established a residence in any town or community should call on the lady or family of subsequent arrivals first, and such calls must be returned promptly.

VISITING DISTANT FRIENDS.

Both guest and host, may have much pleasure in a visit, but the privilege is very often abused; by making your friend the servant of your gratification, for weeks. An extended visit can be agreeable, only when firm friendship exists, and your entertainment is a pleasure rather than a serving.

Many times people who wish to seem friendly, give out general invitations, "come and see us some time." Never accept a general invitation; it is an error, if not a sin, to say what you do not mean, but you will make a greater blunder to take such people at their word; in many cases the visitors could best decide the limit of their stay, yet to give an invitation meaning, the date and length of the visit is named.

SURPRISING YOUR FRIENDS.

When a visitor has the option of naming the time he will make his visit, he ought certainly to let his

friend know of his coming. The unexpected return of a friend supposed to be dead would be a joyous moment, and our welcome sincere and earnest; but the ordinary surprise is far less agreeable, to most persons.

LENGTH OF VISIT.

Always be on the safe side, and make your visit shorter rather than longer, than your host or hostess desires. The distance the visitor has come, and the degree of friendship or relationship existing between them, should govern the length of his stay. A week, or ten days at most, should be sufficient, unless the host insists on your remaining. It is important that your friends know how long you will stay, and one should embrace the first opportunity to announce it, as it is embarrassing to ask a visitor, how long he or she will remain.

DUTY OF VISITORS.

Visitors should conform carefully to the habits of the house, not be out walking at dinner time, nor in bed at breakfast time, and never keep 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.

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.

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

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.

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

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.

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.

DUTY OF HOST OR HOSTESS.

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.

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 if you really desire him to do so; otherwise allow him to depart by wishing him a safe journey home.

CHAPTER XXIV.

ETIQUETTE FOR BOYS AND GIRLS.



ALL THE hints given and suggestions offered in this chapter are applicable to everyone, but are designed especially for the boys and girls. The period of life, when our young people are budding into manhood and womanhood, is the most critical, and habits formed at this time for good or evil will be retained for years and many times for life; hence it is of the greatest importance that parents carefully consider the training of their children.

The average child of to-day is, no doubt, bright and precocious, but no more so than their parents and teachers were at the same age, and as they grow older they will know that their knowledge of the ways of the world was indeed limited.

This is the most trying period in life for both parents and children, as the child is apt to feel that he or she is kept under too much restraint, and that

they know better than the teachers; that older persons are slow, not very bright and jealous of their cleverness. Free yourself of these notions, and be a close student of the hints given in this chapter, and you will be much better liked and able to more perfectly enjoy the many advantages offered you.

True politeness must come from kindness of heart; a kind-hearted person is never rude or regardless of the feelings of others; while with some persons good manners seem such a part of themselves that we say it is natural for them to be polite,—born with them; yet everything depends upon the habits we form or allow ourselves to fall into. Early habits are the ones that cling to us through life; then how important that we be correct in all our habits.

If we observe persons of fine manners we can learn much that can be learned in no other way. The great advantage of good society is the opportunities it affords for observing the habits and manners of others. By good society we do not mean people who are wealthy, but those who come under the head of true ladies and gentlemen, whose morals and manners are all that are upright, just and kind.

Those of similar tastes and habits associate together. The good prefer to be with the good and the

bad are generally found with each other; so let us exercise all carefulness in choosing our friends. Habits are said to be good or bad, as the result of actions that are right or wrong. A man of good habits is one who has for so long a time practiced right thinking, speaking and doing, that he acts properly from force of habit. While habits may be changed, it is much easier to avoid bad habits, than to correct them after they have begun to control our actions.

The school room affords endless opportunities for forming and cultivating habits of politeness and good morals. On entering the school room greet teacher and schoolmates in a pleasant manner and endeavor in all your actions and intercourse to be kind and considerate. You should consider it your special duty to look after the welfare of any crippled child. It is not only rude but positively wicked to make him the subject of ridicule. It is also rude and unkind to laugh at mistakes or awkwardness in any one. Pupils should not push and crowd one another in waiting for a drink or at any time.

Profanity is vulgar, it is foolish, it is degrading, it is wicked. Its use never did any one any good. Don't use it, boys, at school, at home, or anywhere, and don't make the boy your companion who does

use it. Slang should be avoided, girls use it on almost every occasion, until "awful" really means nothing. Guard your conversation. Let it be pure from profanity, slang and all vulgarity. Use your adjectives carefully so that they will mean something.

Be punctual! Form the habit of being on time. Be at school a few minutes before nine; be prepared with your lesson when your class is called; be on time in all your obligations to teachers, parents, and others. Be on time for church or lecture. You should not disturb others by being late.

Shouting, laughing, or any other boisterous conduct on the street is not proper. Strangers judge us by our manners, as they see us, as they, of course, do not know us. It is therefore well to have on our good behavior at all times. People see us on the street who never see us elsewhere, and only know us by our manners as seen. Do not attract undue attention. Keep to the right, and if walking with a companion keep pace with him. Girls are often seen walking three, four, and even five abreast on crowded streets; this is not only rude, but positively selfish. Eating on the street is not allowable, neither is marking fences, snowballing, stopping in center of walk, staring at others, loud talking, etc. The street corner loafer

is no gentleman, therefore don't be seen often on the corner. If a stranger asks to be directed to any place, comply with his wishes in a pleasant manner and to the best of your ability, considering that it is a privilege to be thus honored.

Strive to be gentle in speech and manner, not only to grown people, but to younger boys and girls. Do not take advantage of them in any way. Do not hesitate to be the friend of any domestic animal. How rude, senseless, weak and degrading it is to abuse the poor dog, cow, or horse, our servants and slaves. True, they were created for us, but for *use*, not to *abuse*. When a lady and gentleman are on the street the gentleman is expected to keep on the side of the walk next the street; but it is not necessary that at every crossing he change to conform to the changes that may be made by taking different sides of the street. If crossings are muddy the gentleman goes ahead of lady.

Manners at home are of the greatest importance. If we are always polite at home, we will not fail being so away from home. A boy ought to show his mother and sisters every attention he would to any lady. Should they chance to meet on the street he should politely raise his hat; he should allow them to pass

first through a door, give them the inside of the walk, help them into a carriage, and everywhere and under all circumstances treat them with politeness and deference. Girls should of course treat their brothers in the same polite manner. They can hardly expect to receive respectful attention which they do not think it worth while to bestow. There should be no quarreling or disagreement between members of a family. We should be very careful about hurting the feelings of anyone, especially the dear ones in the home circle.

If our parents are not at home when visitors come, or too busy to see them at once, we should politely show them in, offer them a comfortable chair, show them anything we think they will be interested in, and make every effort to entertain them agreeably until such time as our parents can take our place. We should then politely withdraw from the room. Young people sometimes have a fondness for telling of exploits in which they figure conspicuously and talking of their own doings and powers. Such conversation is in poor taste. In the presence of others avoid whistling, singing, or humming to yourself, or drumming with hands or feet. Learn to sit gracefully and easily. Your hands and feet will take

care of themselves if you give them an opportunity. Don't tilt your chair, cross your legs, or elevate them on chairs, etc.

Never look over the shoulder of anyone engaged in reading or writing, and on no account should you examine letters or papers of a private character unless invited to do so. A borrowed book is sometimes, at least it often so appears, considered the property of the borrower. This is not right. Return it as soon as you can and in as good condition as when you received it. Never loan it to a third person without the owner's permission. If you should unfortunately lose a borrowed book you are bound to replace it. Do not borrow every book you see, from your friends. If you are asked to examine some particular work and it pleases you, your friend will no doubt offer you the use of it. The same applies to patterns of dresses, etc. Many object to loaning such patterns because they do not wish the design to become common in their neighborhood.

No young person of right feeling will fail to act politely and kind toward the old. It is a privilege to be allowed to show any consideration to one whose hair is whitened, and form bent with age.

Boys and girls should not only *feel* but *show* as

well the greatest respect for their parents. No boy who amounts to anything, will ever indulge in such expressions as "the old gent," "the governor," and "the old lady," in speaking of his father and mother. When speaking of your father and mother, you should do so in terms of greatest respect. We should cheerfully wait upon old people, and let them feel that our hands and feet are glad to take the place of theirs. We should listen attentively to all they have to say, answer their questions kindly, and relate any little incident we think might please them. In the cars, at church, or in any public place, a boy or girl should always rise and give his seat to an old person. Your parents love you best, and do their utmost for you; they are therefore entitled not only to your love, but to any attention which you can bestow. The reverse is too often the case. Children think their good manners are for society, and that in their own homes it makes no difference how they act.

No ill remark should be made about the absent. If we strictly observe this, none will be made about any one. Do not gossip. The entire conversation of many ladies, young and old, is about their neighbors' habits, failings, and eccentricities. For no good reason should you allow yourself to get into this habit,

neither should you listen to it. Time is worse than wasted in such foolishness. No doubt your neighbors are not perfect, neither are you yourself.

Be truthful! form the habit of speaking and acting the truth. When you have grown older, you will learn that our inclinations for doing good or evil are largely governed by the previous acts of the mind. It will be readily understood then, that we will therefore be continually on either the downward road to untruthfulness, baseness, and all that is wrong, or on the upward road toward all that is right.

Be slow to make promises, but when made fulfil them if possible. If not within your power, lose no time in informing the person affected by the promise. It is well to learn to say "no" firmly but pleasantly; this will obviate the necessity of breaking many promises.

Before leaving our room, we should give careful attention to our person. Brush our clothes carefully, see that our hands, nails and teeth are clean, and our hair in nice order. It is improper to pick our teeth or clean our nails in the presence of others.

Some young people are not as particular as they should be about certain articles of the toilet, such as combs, brushes, etc. We should always have such



things for our own individual use. It is exceedingly impolite to use any toilet article belonging to another.

It is ill-mannered to ask questions, or to try to pry into the private affairs of our friends. To inquire the cost of articles of clothing is impudent. One who indulges in tale-bearing, or telling the secrets of friends, is to be despised. To make ill-natured remarks about the absent is unkind and impolite.

We must not interrupt one who is speaking. If a person is addressing us, we ought to give him our attention, even though we are not interested. It is quite an art to be a good listener, and one that is quite as much appreciated in society as being a good talker. We ought to be willing in company to do what we can toward the general entertainment. Unless we are willing to contribute our share, we had better remain at home. If we are invited to read, sing, or play, it is much more polite and agreeable to comply cheerfully and do the best we can, than to be urged and coaxed, and finally after many apologies to do what is asked of us. One can not consistently comply with any such request after refusing twice.

Whispering in company, in church, or in fact, anywhere should be avoided. If absolutely necessary, let it be brief, and on no account should it be followed

by laughter by either of the persons so engaged. Laughter in any church shows ill breeding. If you can't control yourself, better stay away. Don't turn in your seats to see who the late comer is. The late comer did wrong in not being on time, as he disturbs those, too weak to give their attention to the regular services, but this is no excuse for you. The same applies to attendance at lectures and other entertainments.

Be ever mindful of the rights of others, therefore do not take the space of two in a railway or street car. Ladies often do this in street cars in our large cities. When you enter a store to purchase goods, do not always find fault with them and the prices. If goods and prices do not suit, say so frankly and go elsewhere. The post office and railway station are places of *business*, therefore do not spend your time to the annoyance of others by lounging around at these places. If you have any business at these places, transact it and move away at once.

Don't criticise this or that dish by saying, "I don't eat such." Simply decline what you do not want. Learn to eat slowly; Americans eat too fast for manners or health.

Never do anything that occasions any person unnecessary trouble.

Be careful to express your thanks for any act of kindness received.

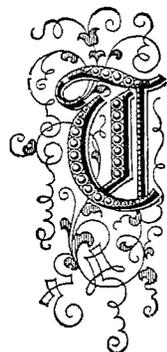
Be ready to lend a helping hand to those who may need your assistance. A little act of kindness bestowed at the right time, is often of untold value, and will be very much in your favor.



CHAPTER XXV.

TOILET RECIPES.

HOW TO BE BEAUTIFUL.



THE woman who would not be beautiful, where is she? If such there be—but no, she does not exist. From that memorable day when the Queen of Sheba made a formal call on the lamented King Solomon until death makes it impossible to adorn the mortal, women have and will continue to use any artificial means, for the power of beauty has controlled the fate of dynasties and the lives of men from the beginning. How to be beautiful, and consequently powerful, is a question of far greater importance to the feminine mind than predestination or any other abstract subject. If women are to govern, control, manage, influence, and retain the adoration of husbands, fathers, brothers, lovers, or even cousins, they must look their prettiest at all times.

All women cannot have good features, but they can look well, and it is possible to a great extent to correct deformity and develop much of the figure. The first step to good looks is good health, and the first element of health is cleanliness. Keep clean—wash freely, bathe regularly. All the skin wants is leave to act, and it takes care of itself. In the matter of baths we do not strongly advocate a plunge in ice-cold water; it takes a woman with some of the clear grit that Robert Collyer loves to dilate on and a strong constitution to endure it. If a hot bath be used, let it come before retiring, as there is less danger of taking cold afterwards; and, besides, the body is weakened by the ablution and needs immediate rest. It is well to use a flesh-brush, and afterwards rinse off the soap-suds by briskly rubbing the body with a pair of toilet gloves. The most important part of a bath is the drying. Every part of the body should be rubbed to a glowing redness, using a coarse crash towel at the finish. If sufficient friction cannot be given, a small amount of bay rum applied with the palm of the hand will be found efficacious. Ladies who have ample leisure and who lead methodical lives take a plunge or sponge bath three times a week, and a vapor or sun bath every day, the effect is both beneficial and delightful.

One of the most useful articles of the toilet is a bottle of ammonia, and any lady who has once learned its value will never be without it. A few drops in the water take the place of the usual amount of soap, and clean out the pores of the skin as well as a bleach will do. Wash the face with a flesh-brush, and rub the lips well to tone their color. It is well to bathe the eyes before putting in the spirits, and if it is desirable to increase their brightness, this may be done by dashing soapsuds into them. Always rub the eyes, in washing, toward the nose. If the eyebrows are inclined or spread irregularly, pinch the hairs together where thickest.

The dash of Orientalism in costume and lace now turns a lady's attention to her eyelashes, which are worthless if not long and drooping. Indeed, so prevalent is the desire for this beautiful feature that hair-dressers and ladies' artists have scores of customers under treatment for invigorating their stunted eyelashes and eyebrows. To obtain these fringed curtains, anoint the roots with a balsam made of two drachms of nitric oxide of mercury mixed with one of leaf lard. After an application wash the roots with a camel's hair brush dipped in warm milk. Tiny scissors are used, with which the lashes

are carefully but slightly trimmed every other day. When obtained, refrain from rubbing or even touching the lids with the finger-nails. There is more beauty in a pair of well-kept eyebrows and full, sweeping eyelashes than people are aware of, and a very inattractive and lustreless eye assumes new beauty when it looks out from beneath elongated fringes. Many ladies have a habit of rubbing the corners of their eyes to remove the dust that will frequently accumulate there. Unless the operation is done with little friction it will be found that the growth of hair is very spare, and in that case it will become necessary to pencil the barren corners. Instead of putting cologne water on the handkerchief, which has come to be considered a vulgarism among ladies of correct taste, the perfume is spent on the eyebrows and lobes of the ears.

If commenced in youth, thick lips may be reduced by compression, and thin linear ones are easily modified by suction. This draws the blood to the surfaces, and produces at first a temporary and, later, a permanent inflation. It is a mistaken belief that biting the lips reddens them. The skin of the lips is very thin, rendering them extremely susceptible to organic derangement, and if the atmosphere does not cause chaps

or parchment, the result of such harsh treatment will develop into swelling or the formation of scars. Above all things, keep a sweet breath.

THE HANDS AND FACE.

Everybody cannot have beautiful hands, but there is no plausible reason for their being ill-kept. Red hands may be overcome by soaking the feet in hot water as often as possible. If the skin is hard and dry, use tar or oat-meal soap, saturate them with glycerine, and wear gloves in bed. Never bathe them in hot water, and wash no oftener than is necessary. There are dozens of women with soft, white hands who do not put them in water once a month. Rubber gloves are worn in making the toilet, and they are cared for by an ointment of glycerine and rubbed dry with chamois-skin or cotton-flannel. The same treatment is not unfrequently applied to the face with the most successful results. If such methods are used, it would be just as well to keep the knowledge of it from the gentlemen. We know of one beautiful lady who has not washed her face for three years, yet it is always clean, rosy, sweet, and kissable. With some of her other secrets she gave it to her lover for safe keeping. Unfortunately, it proved to be her last gift

to that gentleman, who declared in a subsequent note that "I cannot reconcile my heart and my manhood to a woman who can get along without washing her face."

THE SECRETS OF BEAUTY.

There is as much a "fashion" in complexion as there is in bonnets or boots. Sometimes nature is the mode, sometimes art. Just now the latter is in the ascendant, though, as a rule, only in that inferior phase which has not reached the "concealment of art" —the point where extremes meet and the perfection of artifice presents all the appearance of artlessness. No one of an observant turn of mind, who is accustomed to the sight of English maids and matrons, can deny that making-up, as at present practiced, is deceptive and almost perfect to nature. Impossible reds and whites grow still more impossibly red and white from week to week under the unskilled hands of the wearer of "false colors," who does not like to ask for advice on so delicate a subject, for, even were she willing to confess to the practice, the imputation of experience conveyed in the asking for counsel might be badly received; and would scarcely be in good taste.

The prevalent and increasing short-sightedness of our times is, perhaps, partly the cause of the excessive use of rouge and powder. The wielder of the powder puff sees herself afar off, as it were. She knows that she cannot judge of the effect of her complexion with her face almost touching its reflection in the glass. She naturally accentuates her roses and lilies in a way that looks very pleasing to her, but is rather startling to any one with longer sight. Nor can she tone down her rouge with the powdered hair that softened the artificial coloring of her grandmother when she had her day. Powder is only occasionally worn with evening dress, and it is by daylight that those dreadful bluish reds and whites look their worst.

On the other hand, there are some women so clever at making up their faces that one almost feels inclined to condone the practice in admiration of the result. These are the small minority, and are likely to remain so, for their secret is of a kind unlikely to be shared. The closest inspection of these cleverly managed complexions reveals no trace of art.

Notwithstanding the reticence of these skilled artists, an occasional burst of confidence has revealed a few of their means of accomplishing the great end of looking pretty. "Do you often do that?" said one

of those clever ones, a matron of 35 who looked like a girl of 18, to a friend who was vigorously rubbing her cheeks with a coarse towel after a plentiful application of cold water.

"Yes, every time I come in from a walk, ride or drive. Why?"

"Well, no wonder you look older than you are. You are simply wearing your face out!"

"But I must wash?"

"Certainly, but not like that. Take a leaf out of my book; never wash your face just before going out into the fresh air, or just after coming in. Nothing is more injurious to the skin. Come to the glass. Do you notice a drawn look about your eyes and a general streakiness in the cheeks. This is the result of your violent assault upon your complexion just now. You look at this moment ten years older than you did twenty minutes ago in the park."

"Well, I really do. I look old enough to be your mother; but then, you are wonderful. You always look so young and fresh!"

"Because I never treat my poor face so badly as you do yours. I use rain water, and if I cannot get that, I have the water filtered. When I dress for dinner I always wash my face with milk, adding just

enough hot water to make it pleasant to use. A very soft sponge and very fine towel take the place of your terrible huckaback arrangement.”

Two or three years ago a lady of Oriental parentage on her father's side spent a season in London society. Her complexion was brown, relieved by yellow, her features large and irregular, but redeemed by a pair of lovely and expressive eyes. So perfect was her taste in dress that she always attracted admiration wherever she went. Dressed in rich dark brown or dullest crimsons or russets, so that no one ever noticed much what she wore, she so managed that suggestions and hints—no more—or brilliant amber or pomegranate scarlet should appear just where they imparted brilliancy to her deep coloring, and abstract the yellow from her skin. A knot of old gold satin under the rim of her bonnet, another at her throat, and others in among the lace at her wrists, brightening up the otherwise subdued tinting of her costume, so that it always looked as though it had been designed expressly for her. Here rouge was unnecessary. The surroundings were arranged to suit the complexion, instead of the complexion to suit the surroundings. There can be no doubt as to which is the method which best becomes the gentlewoman.

In addition to the disagreeable sensation of making-up, it must be remembered that the use of some of the white powders eventually destroys the texture of the skin, rendering it rough and coarse. Rimmel, the celebrated perfumer, in his "Book of Perfumes," says that rouge, being composed of cochineal and saffron, is harmless, but that white cosmetics consist occasionally of deleterious substances which may injure the health.

POWDERS AND COSMETICS.

The numerous agents of this group are employed for two different purposes, either as protecting and moisture-absorbing agents, or as concealing and coloring nature. For the former, vegetable substances are chiefly used; for the latter, mineral substances.

When the fine skin of the face and hands is exposed to the atmosphere after being washed with soap, or with simple water, even when thoroughly dried, it becomes rough and fissured. Persons endeavor to combat this by using all sorts of creams and powders on the skin.

Starch is considered the most important representative of all powders; pure starch finely powdered and applied to the skin makes it smooth and cool,

lessens the irritation and pain of sensitive superficially excoriated spots, and protects them from the influence of too high or too low temperatures, and from the rubbing of neighboring portions of the skin. All fine powders, and especially vegetables ones, absorb fluids which have been poured or rubbed on the skin; these mixed with fluids or the sweat, form a thick, tenacious paste, which becomes detached in the form of blackish masses. At the same time a chemical change occurs and the paste becomes sour from the formation of acidum lacticum.

COMPLEXION WASH.

Put in a vial one drachm of benzoin gum in powder, one drachm nutmeg oil, six drops or orange-blossom tea, or apple-blossoms put in half pint of rain-water and boiled down to one teaspoonful and strained, one pint of sherry wine. Bathe the face morning and night; will remove all flesh worms and freckles, and give a beautiful complexion. Or, put one ounce of powdered gum of benzoin in pint of whiskey; to use, put in water in wash-bowl till it is milky, allowing it to dry without wiping. This is perfectly harmless.

TO CLEAR A TANNED SKIN.

Wash with a solution of carbonate of soda and a little lemon-juice; then with Fuller's earth-water, or the juice of unripe grapes.

OIL TO MAKE THE HAIR CURL.

Olive oil, one pound; oil of organum, one drachm; oil rosemary, one and one-half drachms.

WRINKLES.

White wax, one ounce; strained honey, two ounces; juice of lily-bulbs, two ounces. The foregoing melted and stirred together will remove wrinkles.

PEARL WATER FOR THE FACE.

Put half a pound best Windsor soap scraped fine into half a gallon of boiling water; stir it well until it cools, add a pint of spirits of wine and half an ounce of oil of rosemary; stir well. This is a good cosmetique, and will remove freckles.

PEARL DENTIFRICE.

Prepare chalk, one-half pound; powdered myrrh, two ounces; camphor, two drachms; orris-root pow-

dered, two ounces. Moisten the camphor with alcohol and mix all well together.

WASH FOR A BLOTCHED FACE.

Rose water, three ounces; sulphate of zinc, one drachm; mix. Wet the face with it, gently dry it and then touch it over with cold cream, which also gently dry off.

FACE POWDER.

Take of wheat starch, one pound; powdered orris-root, three ounces; oil of lemon, thirty drops; oil of bergamot, oil of cloves, each fifteen drops. Rub thoroughly together.

BANDOLINE.

To one quart of rose-water add an ounce and a half of gum tragacanth; let it stand forty-eight hours, frequently straining it, then strain through a coarse linen cloth; let it stand two days, and again strain; add to it a drachm of oil of roses; used by ladies dressing their hair, to make it lie in any position.

A GOOD WASH FOR THE HAIR.

One pennyworth of borax, half a pint of olive-oil, one pint of boiling water.



THE DEBUTANTE.



A LOVABLE CHILD.

Mode: Pour the boiling water over the borax and oil; let it cool; then put the mixture into a bottle. Slake it before using, and apply it with a flannel. Camphor and borax, dissolved in boiling water and left to cool, make a very good wash for the hair; as also does rosemary water mixed with a little borax. After using any of these washes, when the hair becomes thoroughly dry, a little pomatum or oil should be rubbed in, to make it smooth and glossy.

TO REMOVE DANDRUFF.

Take a piece of gum camphor as large as a chestnut and place it in one pint of alcohol. This camphorizes the alcohol. The mixture may be perfumed to suit the individual. Wet the scalp with this daily. It will stimulate the scalp, promote the growth of the hair, and in many instances prevent it from falling out.

TO PRESERVE THE HAIR.

Men should have their hair cut short if it begins to fall out, give it a good brushing with a moderately stiff brush while the hair is dry; then wash it well with a suds of castile soap and tepid water, and rub into the scalp, about the roots of the hair, a little bay rum, brandy or camphor water, twice a month. It is well to brush the scalp twice a week. Dampen the hair with pure soft water every time the toilet is made.

TO PREVENT THE HAIR FROM TURNING GRAY.

One-half ounce sugar of lead, one-half ounce lac sulphur, one ounce glycerine, one quart rain water. Saturate the hair and scalp with this two or three times per week and you will soon have a head free from gray hairs and dandruff, while the hair will be soft and glossy.

The head should be kept cool by using, occasionally, sage tea with a little borax added. Apply with a small sponge to every part of the head just before dressing the hair.

CURE FOR BALDNESS.

If the head has become bald, and the hair will grow at all, it may be restored by washing the head well every morning with the following: Four large handfuls of the stem and the leaves of the garden box, boiled in three pints of water in a closely covered vessel for fifteen minutes, and allowed to stand in an earthen jar ten hours or more; then strain the liquid and add one ounce and a half of cologne.

TO RESTORE GRAY HAIR.

Hair may be restored to its natural color and beautified by the daily use of the following: Five grains

sulphurate of potassium, half an ounce glycerine, one ounce tincture of acetate of iron and one pint of soft water. Mix and let the bottle stand open until the smell of potassium has disappeared, and then add a few drops attar of roses. The hair should be rubbed with a little of this daily.

Bathing the head in a weak solution of ammonia, an even teaspoonful of carbonate of ammonia to a quart of water, washing the head thoroughly with this, and brushing the hair while wet, is said to restore color.

A strong solution of rock-salt has restored gray hair. Take two tablespoonfuls to a quart of boiling water, and let it stand until cool before using.

HAIR REMOVED BY FEVERS.

If the hair has been removed by fevers, it may be made to grow by washing the scalp two or three times a day with a strong decoction of sage leaves.

TONIC FOR THE HAIR.

Two ounces of French brandy, two of bay rum and one ounce of the best castor oil well mixed, is an excellent tonic for the hair.

CURLING AND CRIMPING THE HAIR.

Most all curling fluids are mere impositions, but with a weak solution of isinglass a firm and perpetual form may be given to the hair. This solution is inoffensive.

BRUSHING THE HAIR.

The hair should be well brushed every day in order to keep it in perfect condition. Always use the best brushes; they are the cheapest in the end. Use the brush very rapidly and for about five minutes. A celebrated beauty said, "the hair should receive one hundred strokes a day, and they should be applied in three minutes time."

CARE OF THE TEETH.

Never allow a particle of food of any kind to remain between the teeth.

Use the brush before breakfast and after each meal.

Brush lengthwise of the teeth, or up and down, as well as across.

The brush should not be too stiff nor too soft. The one will wear the teeth in the course of time, and the other will not thoroughly cleanse them.

Pure castile soap is better than prepared powders.

Use a goose quill toothpick freely after each meal.

Take two ounces of myrrh in fine powder, two tablespoonfuls of honey, and a little sage in fine powder. Mix them well together, and wet the teeth and gums with a little every night and morning. This will keep the teeth and gums clean.

TO CLEAN BLACK TEETH.

Pulverize equal parts of salt and cream of tartar, and mix them thoroughly. After washing the teeth in the morning, rub them with this powder, and after a few such applications the blackness will disappear.

TO CLEAN THE TEETH AND GUMS.

Mix a little finely powdered green sage, one ounce of myrrh in fine powder, with two tablespoonfuls of honey. Every night and morning, wet the teeth and gums with a little of this preparation.

TO BEAUTIFY THE TEETH.

Dissolve two ounces of borax in three pints of boiling water, and add one tablespoonful of spirits of camphor before it is cold; bottle for use. A teaspoonful

of this with an equal quantity of tepid water may be used every time the teeth are washed.

TOOTHACHE PREVENTIVE.

Use flour of sulphur as a tooth powder every night, rubbing the teeth and gums with a rather hard tooth brush. If used also after dinner, all the better. It preserves the teeth, and does not communicate any smell whatever to the mouth.

WASH FOR THE TEETH.

The safest, cheapest and most effective tooth wash is pure soft water and the finest quality of castile soap; apply with a moderately stiff brush, morning and evening.

TO MAKE LIP SALVE.

Place a jar in a basin of boiling water. Melt an ounce each of white wax and spermaceti, flour of benzoin fifteen grains, and half an ounce of oil of almonds. Stir until the mixture is cold, and color red with a little alkanet root.

REMEDY FOR CHAPPED LIPS.

Melt in a glass vessel, and stir with a wooden spoon one ounce of white wax, four ounces of oil of roses, and one-half ounce of spermaceti. Pour into

a glass or china cup. Add ten drops of carbolic acid to one ounce of glycerine, and apply freely at night.

LOTION TO REMOVE FRECKLES.

Dissolve three grains of borax in five drams of rose water, and orange flower water. A very simple and harmless remedy is equal parts of pure glycerine and rose water applied every night and allowed to dry.

TO REMOVE SUNBURN.

A good article to remove sunburn is made by pouring a quart of boiling water upon a handful of bran, letting it stand an hour and then strain. Put it in a pint of bay rum when cold, and wash the face with it three times every day.

Milk of almonds is recommended as a good remedy.

One pound of ox gall, two drams of borax, one dram of camphor, one dram of alum, and half an ounce of sugar caudy, mixed and stirred well for ten minutes, and strained through blotting paper when transparent, is also recommended. Bottle for use and stir several times a fortnight.

TAN.

One-half pint of new milk, one-half ounce of white brandy, and one-fourth ounce of lemon juice

boiled together, skimmed clean from scum, and used night and morning, will remove tan.

FRECKLES.

Freckles may be removed by applying with a linen rag a mixture of one pint of pure alcohol, two gallons of strong soapsuds, and a quarter of an ounce of rosemary.

Horseradish grated into sweet milk and let stand for ten hours may be used for the same purpose.

Finely powdered nitre applied to the freckles with the moistened finger is very effective.

One ounce of honey mixed with one pint of lukewarm water, and applied when cold, is said to be a good freckle lotion.

FOR CLOTHES THAT FADE.

One ounce sugar of lead in a pail of rain water. Soak over night.

LAMP-WICKS.

To insure a good light, wicks must be changed often, as they soon become clogged, and do not permit the free passage of oil. Soaking wicks in vinegar twenty-four hours before placing in lamp insures a clear flame.

TO MAKE OLD CRAPE LOOK NEARLY EQUAL TO NEW.

Place a little water in a teakettle, and let it boil until there is plenty of steam from the spout; then holding the crape in both hands, pass it to and fro several times through the steam, and it will be clean and nearly equal to new.

TO CLEAN KID GLOVES.

Rub with very slightly damp bread-crumbs. If not effectual scrape upon them dry Fuller's earth or French chalk, when on the hands, and rub them quickly together in all directions. Do this several times. Or put gloves of a light color on the hands and wash the hands in a basin of spirits of hartshorn. Some gloves may be washed in a strong lather made of soft soap and warm water or milk; or wash with rice pulp; or sponge them well with turpentine, and hang them in a warm place or where there is a current of air, and all smell of turpentine will be removed.

HOME DRESSMAKING.

The art of dressmaking in America has been of late years so simplified that almost anyone with a reasonable degree of executive ability can manufacture a fashionable costume by using an approved pattern

and following the directions printed upon it, selecting a new pattern for each distinct style; while in Europe many ladies adhere to the old plan of cutting one model and using it for everything, trusting to personal skill or luck to gain the desired formation. However, some useful hints are given which are well worth offering after the paper pattern has been chosen.

The best dressmakers here and abroad use silk for lining, but nothing is so durable and preserves the material as well as a firm slate twill. This is sold double width and should be laid out thus folded: place the pattern upon it with the upper part toward the cut end, the selvedge for the fronts. The side pieces for the back will most probably be got out of the width, while the top of the back will fit in the intersect of the front. A yard of good stuff may be often saved by laying the pattern out and well considering how one part cuts into another. Prick the outline on to the lining; these marks serve as a guide for the tacking.

In forming the front side plaits be careful and do not allow a fold or crease to be apparent on the bodice beyond where the stitching commences. To avoid this, before beginning stick a pin through what is to be the top of the plait. The head will be on the right

side, and holding the point, one can begin pinning the seam without touching the upper part of the bodice. To ascertain the size of the buttonholes put a piece of card beneath the button to be used and cut it an eighth of an inch on either side beyond. Having turned down the piece in front on the buttonhole side run a thread a sixteenth of an inch from extreme edge, and again another the width of the card. Begin to cut the first buttonhole at the bottom of the bodice, and continue at equal distances. The other side of the bodice is left wide enough to come well under the buttonholes. The buttonholes must be laid upon it and a pin put through the centre of each to mark where the button is to be placed. In sewing on the buttons put the stitches in horizontally; if perpendicularly they are likely to pucker that side of the bodice so much that it will be quite drawn up, and the buttons will not match the buttonholes.

A WOMAN'S SKIRT.

Observe the extra fatigue which is insured to every woman in merely carrying a tray upstairs, from the skirts of the dress. Ask any young women who are studying to pass examinations whether they do not find loose clothes a *sine qua non* while por-

ing over their books, and then realize the harm we are doing ourselves and the race by habitually lowering our powers of life and energy in such a manner. As a matter of fact it is doubtful whether any persons have ever been found who would say that their stays were at all tight; and, indeed, by a muscular contraction they can apparently prove that they are not so by moving them about on themselves, and thus probably believe what they say. That they are in error all the same they can easily assure themselves by first measuring round the waist outside the stays; then take them off, let them measure while they take a deep breath, with the tape merely laid on the body as if measuring for the quantity of braid to go round a dress, and mark the result. The injury done by stays is so entirely internal that it is not strange that the maladies caused by wearing them should be attributed to every reason under the sun except the true one, which is, briefly, that all the internal organs, being by them displaced, are doing their work imperfectly and under the least advantageous conditions; and are, therefore, exactly in the state most favorable to the development of disease, whether hereditary or otherwise.—*Maxmillan's Magazine.*

PERSPIRATION.

The unpleasant odor produced by perspiration is often the source of vexation to persons who are subject to it. Instead of using costly ingredients and perfumes, wash the face, hands and arms with water to which has been added two tablespoonfuls of the compound spirits of ammonia. It will leave the skin as clean, sweet and fresh as one could wish. It is very cheap, perfectly harmless, and is recommended on the authority of an experienced physician.

TO WARD OFF MOSQUITOES.

Apply to the skin a solution made of fifty drops carbolic acid to an ounce of glycerine. Mosquito bites may be instantly cured by touching them with this solution. Add two or three drops of the attar of roses to disguise the smell. The pure, crystalized form of the acid has a less powerful odor than the common preparation.

FOR SOFT CORNS.

Soft corns between the toes may be healed with a weak solution of carbolic acid.

TO REMOVE CORNS.

Take a lemon, cut a piece of it off, then nick it so as to let into the toe with corn, the pulp next the

corn; tie this on at night so that it cannot move, and the next morning a blunt knife will remove the corn to a great extent. Two or three applications will cure.

A strong solution of pearlash applied to corns will soften them so that they may be easily drawn out.

INGROWING NAILS.

Cut a notch in the center of the nail, or scrape it thin in the middle.

Put a small piece of tallow in a spoon and heat it over a lamp until it becomes very hot. Drop two or three drops between the nail and granulations. The pain and tenderness will be at once relieved, and in a few days the granulations will all be gone. One or two applications will cure the most obstinate cases. If the tallow is properly heated, the operation will cause little, if any, pain.

TO REMOVE WARTS.

Dissolve two or three cents worth of sal ammoniac in a gill of soft water, and wet the warts frequently with this solution. They will disappear in a week or two.

Apply a weak solution of potash in the same manner.

Wash the warts two or three times a day with strong brine.

REMEMBER.

A sun-bath is of more worth than much warming by the fire.

Books exposed to the atmosphere keep in better condition than if confined in a book-case.

Pictures are both for use and ornament. They serve to recall pleasant memories and scenes; they harmonize with the furnishing of the rooms. If they serve neither of these purposes they are worse than useless; they only help fill space which would look better empty, or gather dust and make work to keep them clean.

A room filled with quantities of trifling ornaments has the look of a bazar and displays neither good taste nor good sense. Artistic excellence aims to have all the furnishings of a high order of workmanship combined with simplicity, while good sense understands the folly of dusting a lot of rubbish.

A poor book had best be burned to give place to a better, or even to an empty shelf, for the fire de-

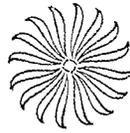
stroys its poison, and puts it out of the way of doing harm.

Better economize in the purchasing of furniture or carpets than scrimp in buying good books or papers.

Our sitting-rooms need never be empty of guests or our libraries of society if the company of good books is admitted to them.



ETIQUETTE
OF THE
BICYCLE



Etiquette of the Bicycle.



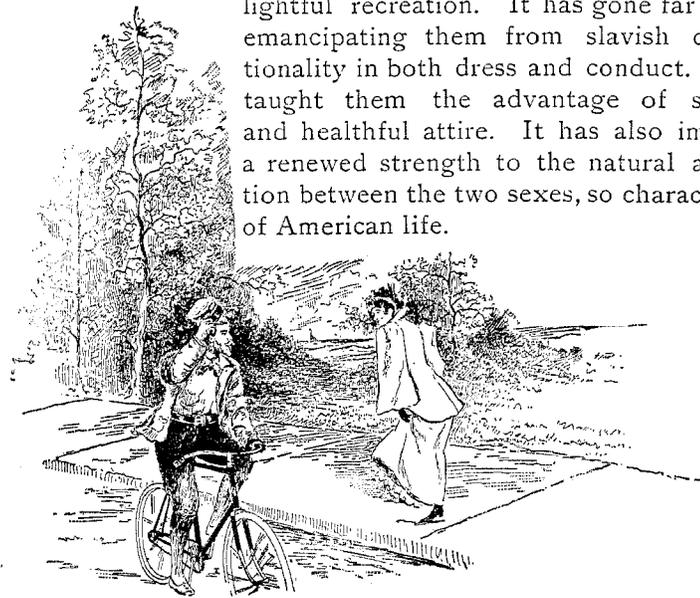
THOMAS STEVENS pictures the delights of bicycling in the following language:

“A new world of pleasure, hitherto as unknown and untasted by you as the fruits and nectars of the gods, is at your feet. Like the butterfly, newly emerged from the chrysalis, you have suddenly developed wings. When before you crept about on legs you now, with less exertion of the sort that wearies, glide swiftly hither and thither, sipping with strange delight the dew and honey of health, from pleasures the very existence of which is unknown, even unsuspected, by people who do not ride a bicycle.”

Morally, as well as physically, the bicycle has been of untold benefit to mankind. According to a well known writer on the subject, the fact that its use in this country began with gentlemen has set a standard which has since been maintained. The example set by men has been followed by boys in their emulative aspirations. Like swimming and skating, bicycling has become a universal youthful accomplishment. The educational influence is very great, both upon physical and mental development. It quickens the perceptive

faculties of young people and makes them more alert. They see more of the world and are broadened by the contact. While otherwise they would seldom go beyond strolling distance from their homes, on the bicycle they are constantly roaming through the many surrounding towns, beholding fresh and varied scenes. Such experiences produce growth in energy, self reliance and independence in character and make a more complete individuality. The moral effect is no less marked. The clean outdoor life and the tonic influence of fresh air and sunshine remove young men from the danger of debasing association.

The beneficent influence upon women is everywhere evident. The bicycle has given, as nothing else has, the means for a healthful exercise, combined with delightful recreation. It has gone far toward emancipating them from slavish conventionality in both dress and conduct. It has taught them the advantage of sensible and healthful attire. It has also imparted a renewed strength to the natural association between the two sexes, so characteristic of American life.



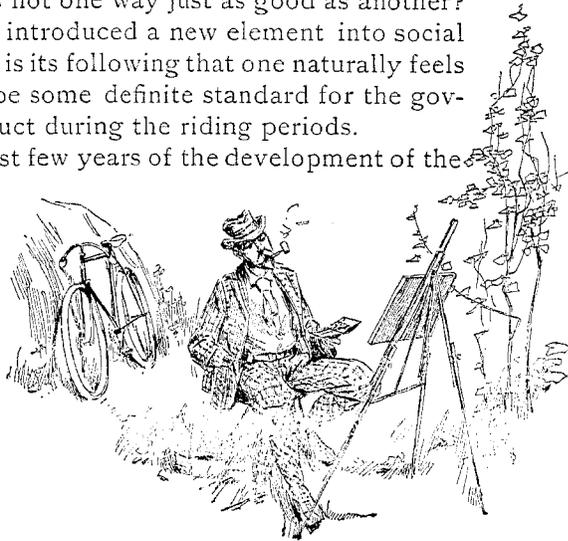
“For the bicycling girl, the nearest approach to a winged cherub that tantalizing fate permits within the reach of mortal eye, the world is indebted to the safety.”

The etiquette of the bicycle is an important subject and there are rules which the true wheelman, who is always a gentleman, never disobeys.

Bearings, the recognized authority on cycling matters says:

“Every advanced step toward a more perfect civilization requires some modification of the laws of society. Social intercourse varies under different conditions, but when an entirely new order of affairs presents itself, a new code of etiquette is necessary. The question is naturally asked: Who is authority for the establishment of social laws, and in the absence of precedent why is not one way just as good as another? The bicycle has introduced a new element into social life, and so large is its following that one naturally feels that there must be some definite standard for the government of conduct during the riding periods.

During the last few years of the development of the sport, a code has been established which now finds general recognition among well bred riders. Of course a gentleman is always a gentleman, a lady



is always a lady, under all conditions and circumstances. Naturally one's first idea of etiquette is as it effects the conduct of one sex toward the other, but there is, nevertheless, a well defined code of action laid down for the treatment of either by members of their own sex."

The following rules suggested by *Bearings* are based upon procedure followed and approved by the most experienced wheelmen, and certainly must appeal to every well bred rider as being founded upon common sense.

ETIQUETTE FOR YOUNG LADIES.

It is not strictly correct for a young lady to ride unaccompanied. There appears to be a growing tendency among people of refinement in this country to be more rigid in the matter of chaperones, although as yet we can hardly be said to have approached the strict rules of the French, who do not allow a young woman to cross the street, to say nothing of shopping or calling, without being accompanied by a woman of mature years.

The unmarried woman who cycles must be chaperoned by a married woman, but as every one rides nowadays, this is an affair easily managed.

ETIQUETTE FOR MARRIED WOMEN.

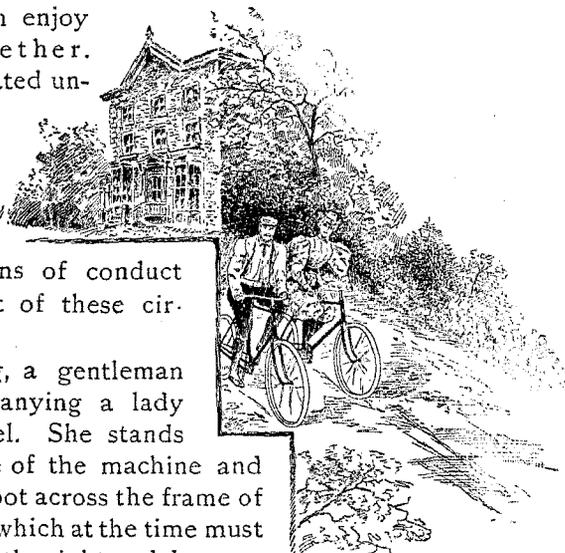
Neither must the married woman ride alone. If unable to provide herself with a male escort, she must be followed by a groom or a maid. In this latter connection a woman is very fortunate if among her men or

women servants one knows how to ride a bicycle. Women occasionally go to the expense of having a servant trained in the art.

CYCLING ETIQUETTE.

But what makes a proper understanding of how to behave on a wheel most desirable is the fact that men and women enjoy the sport together. They are associated under conditions which never existed before, and it is inevitable that many difficult questions of conduct should arise out of these circumstances.

In mounting, a gentleman who is accompanying a lady holds her wheel. She stands on the left side of the machine and puts her right foot across the frame of the right pedal, which at the time must be up. Pushing the right pedal causes the machine to move and then with the left foot in place, the rider starts, slowly at first, in order to give her cavalier time to mount his wheel, which he is expected to do in the briefest time possible. When the end of the ride is reached the man quickly dismounts

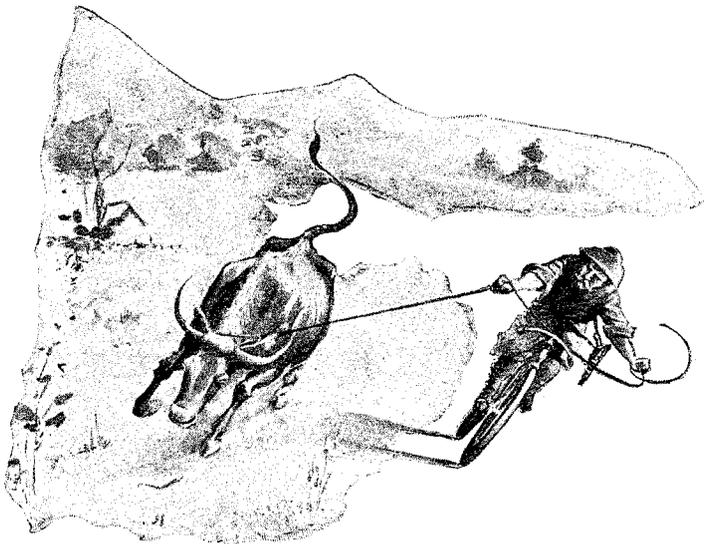


and is at his companion's side to assist her, she in the meantime assisting herself as much as possible.

It is not customary at this period of the nineteenth century to indulge in the ceremonious chivalry of the knights of old, but the attitude of a gentleman toward a lady is still founded upon the same old-fashioned notions. Let the new woman prate as much as she please about her independence of man, but she is the first, nevertheless, to rise up in indignation if any of the same old time chivalry is omitted. But we are not dealing with the new woman at present; we prefer the good, old-fashioned kind, the gentle woman, in fact, although we have mounted her upon a pair of wheels. She has broadened her intellect, but we want the same sweet, coquettish feminine woman just the same. Therefore, the man will do all in his power to make the ride pleasurable for the lady.

A FEW HINTS.

Always remember that too much care cannot be exercised for the safety of pedestrians, as well as other cyclers. If you have the misfortune to run down a pedestrian on the road, do not run away, but stop to give what help you can. Never pass by an accident without dismounting and inquiring what the trouble is, whether you can be of assistance; but bear in mind that any service you may render to a wheelwoman does not entitle you to her acquaintance without the usual form of introduction. It is always proper to speak to a wheelwoman who may be in need of assistance—humanity requires it.



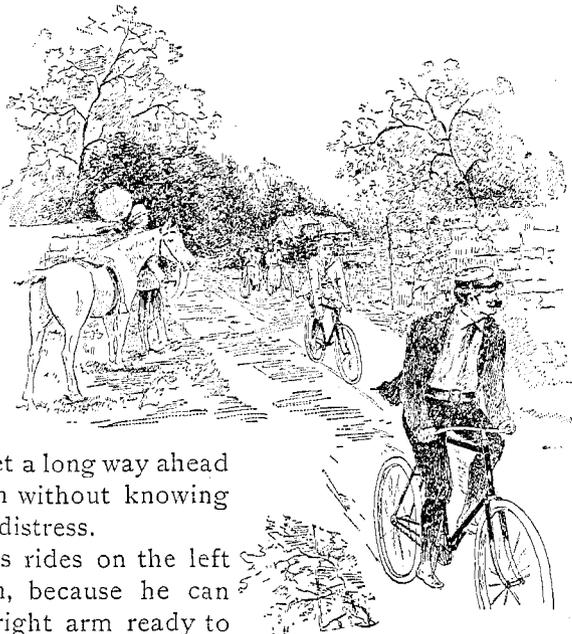
THE POSSIBILITIES OF THE BICYCLE.



OUT FOR A SPIN.

Of course a gentleman will always remove his cap when making inquiries of a woman in reference to repairs or assistance if she is not one of his own party. Do not hesitate to leave your party temporarily to give assistance to a man or woman rider who really needs it. In following a path where there is not room for two abreast, let the woman go first, and be on the alert to dismount at a moment's notice, to help her in case of trouble. If a man were to go first on a bad road he might get a long way ahead of his companion without knowing that she was in distress.

A man always rides on the left side of a woman, because he can then have his right arm ready to give assistance. When riding in single file, a good distance should always be kept between riders, in order that those riding behind will not be upset in case of accidents to one in front. It is an imperative rule of good behavior that all women, handsome or otherwise, should receive the same



attention; the latter are more than appreciative, and this fact is some recompense to a man doing his duty. An equally imperative rule, the violation of which may cost a life or limb, is that the customary law of the road be followed, to keep to the right except when passing a vehicle going in the same direction, in which case turn out to the left. This is made necessary to avoid being crowded up against the curb should the vehicle you are passing suddenly veer in that direction.

When coming up behind a rider going at a slower pace you should ring your bell until an answer is received, then swing off to the left. The rider in the lead will turn his wheel slightly to the right when he hears your signal to pass.

Many of the accidents we hear of every day would be avoided if riders would regulate their pace according to their skill in managing the wheel under all difficulties. Do not ride in the middle of a path or driveway. You will be liable to meet with an accident, and cannot recover for damage to your wheel unless you observe the rules of the road. When riding past a vehicle going in the same direction always ring your bell. It is not good form to ring too frequently or too violently, except when exigencies of the case require it. To use a shrill whistle or a calliope is bad form at any time and indicates the novice.

To stop and repair your wheel on the path is dangerous. It shows lack of consideration for others who would probably assist you in making repairs were you to remove your wheel to one side and clear the way.

When coming up behind a rider if you notice that his or her hind tire is flat, do not fail to call attention to the fact; it is a point of courtesy that is especially appreciated. It may happen when you go to the assistance of a woman rider who has had an accident



you will have to take her wheel some distance to be repaired; it is then well to leave your wheel with her.

Always preserve your dignity and pay no attention to small boys or dogs, both of which are perfectly harmless to the average wheelman. Fancy and trick

riding are not proper on the road; that sort of thing should be confined to the academy and riding schools.

WHAT TO WEAR.

Loud dressing is as much out of place upon a wheel as elsewhere, and, indeed, nowhere is refinement more apparent than as displayed in the cycling costume. The dress question for women is not yet settled by any means, but no self-respecting woman will wear a costume that is hardly distinguishable from a man's, or that is otherwise conspicuous. Modesty is becoming at all times, and especially upon a bicycle.

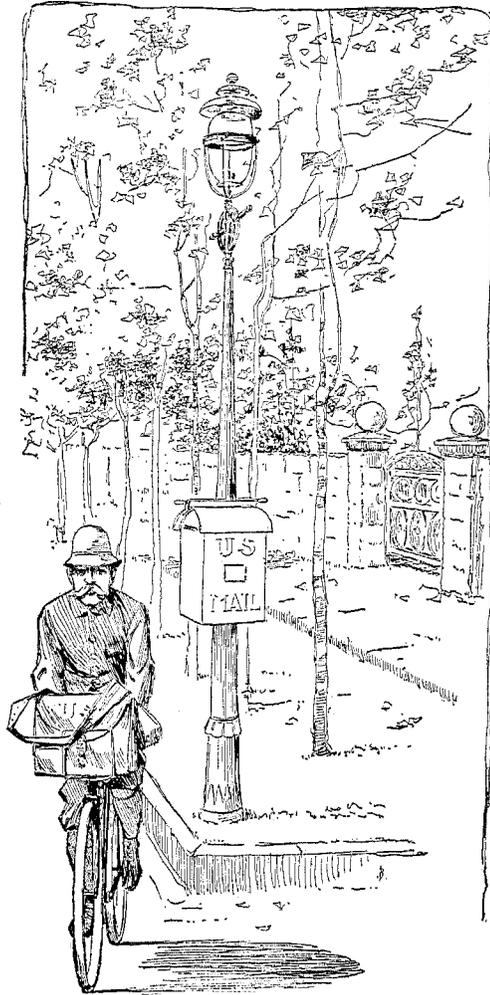
The bloomer is being fast superseded by the more rational short-skirted costume, that rather adds to, than detracts from, a woman's appearance. A prominent physician advises women cyclists to wear woolen clothing, the head covering light, low shoes, leggings, and no corsets. A practical costume is designed to allow perfect freedom of movement. The Alpine hat is considered the proper head-gear for women.

Men should wear a short loose-fitting sack coat of some light woolen material, with knickerbockers to match, woolen stockings, cap, low shoes and a negligee shirt, or if the day is cold, a sweater.

The same rules that govern good breeding elsewhere apply to the bicycle. Be courteous, kind and ever watchful to assist a companion in distress.

LEARNING TO RIDE.

It is difficult for a man and almost impossible for a woman to learn to ride without an instructor. When one is secured, either an accommodating friend or a competent teacher, the beginner should disabuse his



A MOUNTED POSTMAN.

mind of the idea that any old wheel will do to learn on. It need not be new, but must be adjusted to fit the rider, for the beginner will acquire the art much more easily if the saddle, handle bars and pedals are rightly placed than if they are too high or too low.

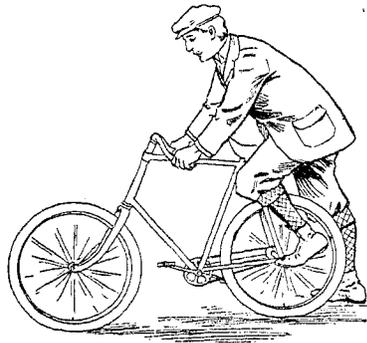
There are two very important points which the novice should always remember: First, that he should not grasp the handle bars so tightly that his arms become tired. Second, that he must keep on pedaling. The motion is not easy for the feet accustomed only to walking moments and the beginner finds it difficult to keep his mind on more than one thing at a time. When the instructor says, "Turn your front wheel in the direction you are falling," the scholar gives a frantic jerk to the front wheel and stops pedaling in the effort. Consequently the teacher's aid is required to save both wheel and rider from a bad fall. Only an expert rider can sit on a wheel and hold it motionless and erect. The beginner had best not attempt it.

In balancing a bicycle the body must be kept erect and in a direct line with the frame of the wheel, bending and swaying with its motion. The eye should be kept up and looking straight ahead.

It takes three lessons to enable the average man to learn to manage a wheel, while a woman usually needs five. It is immaterial where the first lesson is taken, whether it be the avenue or the riding school. The art is easily accomplished under the direction of a patient teacher. A knowledge of the laws of balance combined with a wholesome degree of self confidence is all there is to the art of wheeling.

HOW TO MOUNT.

The Proper Way for a Gentleman to Mount a Bicycle.—First, see that the way is clear, and that there is no obstruction in the path. Take hold of the handle



bars, and assume a position astride of the rear wheel. Then place the left foot on the step provided for that purpose. With the right foot well forward, give a slight impetus to the wheel, and spring lightly to the saddle, catching the pedal with the right foot as it passes

over the center on the downward stroke. Bear in mind that in mounting a bicycle all the movements should be deliberate. Haste detracts from the graceful appearance of a rider.

The Side Mount.—In this mount, the rider takes a position on the left side of the wheel with both hands on the handle bars. Take a few steps forward until the right pedal is on the upward stroke. Place the left foot on the step, press forward with the right foot and swing into the saddle, catching the right pedal as it passes the center on the downward stroke.

The Pedal Mount.—This is a most difficult mount, and requires a great deal of practice to accomplish gracefully. Assume a position at the left side of the

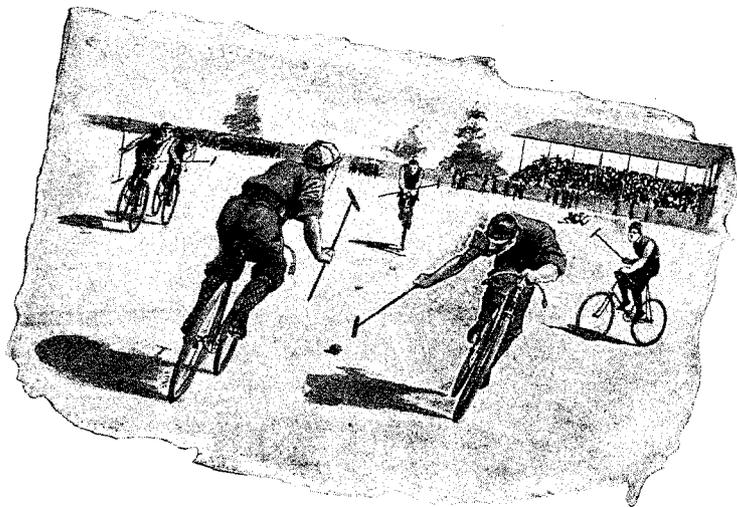
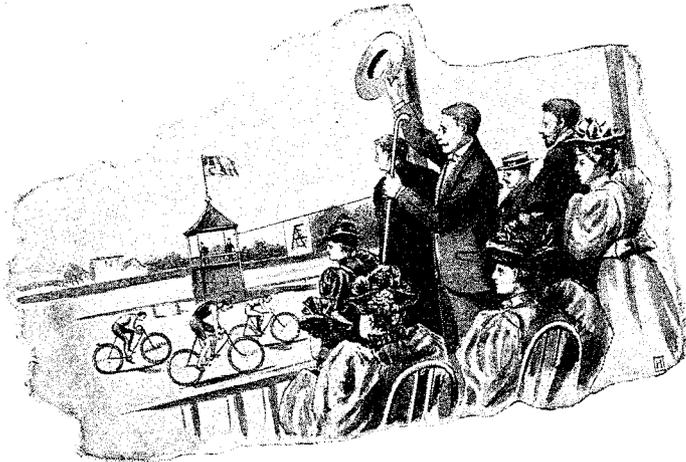
wheel with the hands on the bars. Take one or two steps forward until the left pedal is in an upright position. With the full weight of the body thrown on the left pedal, vault lightly into the saddle, catching the right pedal as it reaches its highest altitude, with the right foot.

The Proper Way to Dismount.—Gradually check the speed of the wheel by the pedals. Raising the body on the upturn of the left pedal, the right foot being free, spring easily to the left side, clearing the wheel, and alighting as far forward as possible. In this way the rider does not lose control of the bicycle. The dismount is one of the most important things for a beginner to practice, for it is sometimes necessary to get off a wheel quickly in order to avoid an accident.

The Proper Way for a Lady to Mount.—First, see that the pedals are in the proper position, that is, with the right pedal raised, but slightly forward. Take hold of the handle bars. Then place the right foot on the right pedal and start the wheel with a steady stroke, catching the left pedal as it passes the center moving downwards.



Pedal Mount for a Woman.—Assume a position on the left side of the wheel. Take hold of the handle bars. Then place the left foot on the left pedal, which is at an angle of about 45 degrees forward. As the



SPORT

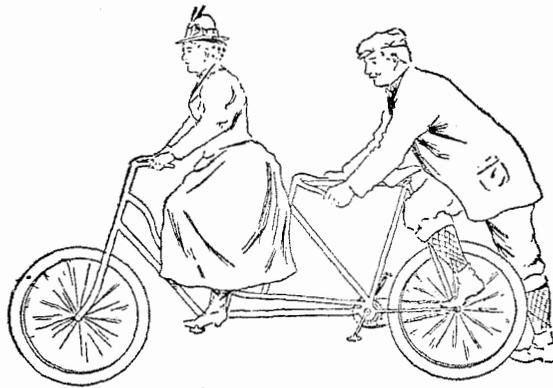


PEACE AND WAR.

left pedal descends, throw the right leg across the drop portion of the frame, catching the right pedal just as it starts on the downward stroke.

Proper Way For a Lady to Dismount.—Gradually check the speed of the wheel by the pedals. When the left pedal is down remove the right foot from the pedal, clear the wheel, and step lightly to the ground.

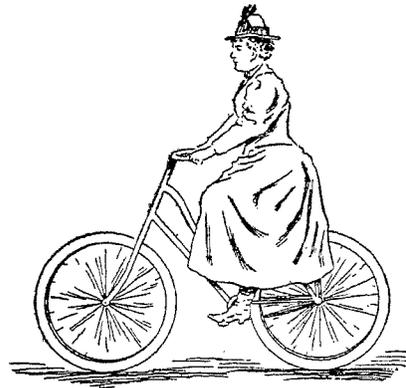
How to Mount a Tandem.—The lady first mounts the front seat in the manner previously described, the gentleman meanwhile holding the wheel in position.



The gentleman then assumes a position astride of the rear wheel, places his left foot on the step and giving a slight impetus to the wheel with the right foot springs lightly to the saddle.

PROPER POSITION.

The Proper Position in Riding.—Remember that the machine must fit the rider. Find the proper distance



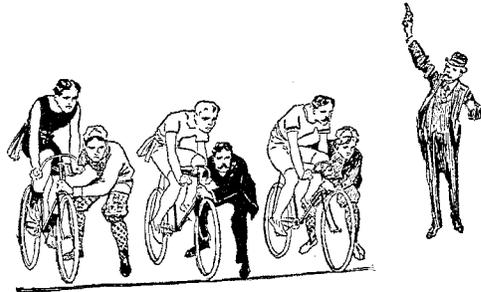
between saddle and pedals, and ride as nearly erect as possible. Hold the head upright, chest open, with the back and legs straight. Of course the upright position is often overdone. Many ladies ride with the saddle too near the pedals, and tipped up, and the handle bars too

high. This forces the rider to bend the back and throws the shoulders too far forward. In this position, the arms are strained in the effort to keep the rider from falling backwards. The weight of the body should be equally divided between the saddle, pedals and handle bars. All parts of the body should assist the legs whenever necessary, resting each part whenever possible.



RACING.

The continued development of speed in bicycle-racing from year to year is the result of the improved construction of wheels. Contests for supremacy have increased in popularity since 1878, when Mr. Pitman of New York, won the first mile bicycle race in 3 minutes and 55 seconds. It is interesting to note that last year Mr. Bald, of Buffalo, won the fastest competitive mile race in 1 minute 55 1-5 seconds.



Since the bicycle has conquered the horse on the track the friends of wheeling are anxious to prove that even the steam engine is inferior. The fast mile of the Empire State express, made in 37 1-5 seconds, is the goal of the bicylists' ambition, and a trial at that record has just been arranged and will take place May 15. If this time is beaten it will prove the bicycle the fastest method of locomotion on earth.

Frank T. Fowler, assisted by H. H. Wylie, is the father of the new idea. A track six miles long is now being built of cement parallel to the New York Central's tracks near Albany. The wheel has already been built by Mr. Fowler, and is a sextette geared to 196 inches. If the men who ride it can turn their

pedals three times to a second, as is hoped, the train record for a mile will be beaten 22-5 seconds.

The veteran trainer of bicycle riders, John West, has been hired to take charge of the six riders who are to



make the attempt at the record. The men themselves have not been selected as yet, but will be picked from the best riders in the country.

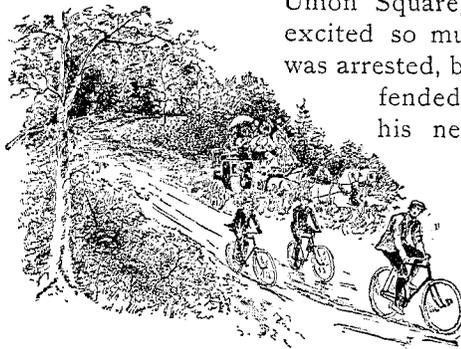
The machine is built on the cantilever principle, and it is claimed the weight of its six riders will not

deflect the frame in the least. There are four sprockets used in gearing up, so that at each revolution of the pedals the bicycle moves ahead forty-two feet. The entire sextette weighs $137\frac{1}{2}$ pounds.

THE EVOLUTION OF THE BICYCLE.

The first bicycle which appeared in this country was known as the "Dandy Horse." The rider was seated between two wheels with his feet just touching the ground, and by a half run and half walk propelled the machine with the feet at the rate of about eight miles an hour. This crude affair appeared in 1819. The velocipede was introduced into this country about 1862. The bicycle, strange to say, is not an American invention. At the Centennial in Philadelphia in 1876, the English bicycles, which were then exhibited for the first time, attracted great attention. The manufacture of wheels in America was inaugurated by Col. Albert A. Pope, of Boston, in 1878. In October of that year he sent Mr. Will R. Pitman to New York to introduce the bicycle in that city. He rode around

Union Square, where his appearance excited so much disturbance that he was arrested, but Charles A. Dana defended him in the columns of his newspaper, and he was released. Though a vast sight better than the velocipede, the bicycle was far from perfect. New features and the improve-



ments of old ones gradually added to its appearance and symmetry. The number of manufacturers slowly increased, and so did the number of riders.

In riding the bicycle at this time there was a certain element of danger from falls, and this led to the manufacture of a bicycle with the little wheel in front. Finally the high bicycle gradually disappeared, until it is now seldom seen. Up to the time when the safety was adopted the wheel had been looked upon as a luxury, but with the advent of a bicycle which could be ridden by men of advanced years, as well as by women, cycling assumed immense proportions.

Then came the perfecting of the safety. Cushion tires, which resembled garden-hose, preceded the pneumatic, which was the invention of Dunlop, an Irishman.

Herbert Laurie, an English racing-man, brought to this country in 1890 a wheel fitted with these tires. He used it in a race at Niagara Falls during the L. A. W. meet in August of that year, and won very easily. When W. D. Banker, who had borrowed the wheel from the foreigner



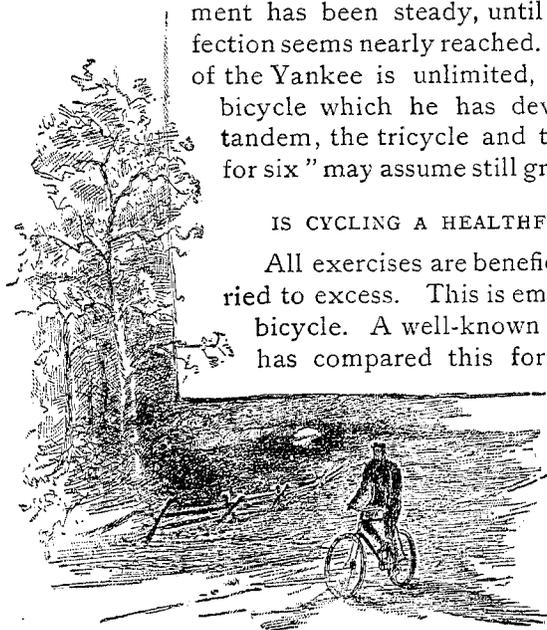
came out to start in a championship event no one else would compete. The advantage of the pneumatic made plainly apparent, there was a rush to secure these tires. As the supply was very limited, it became necessary in races to penalize those who used them. In a road race of twenty-five miles the penalty for those who were fortunate enough to possess them was at least four minutes. This state of affairs did not exist very long, however, as the next season the supply equaled the demand made by those who were willing to put up with an occasional puncture, and its consequent bother, because of the luxury in riding or racing furnished by the new tire.

Though there have been changes in the machines manufactured during the last few years, the improvement has been steady, until the acme of perfection seems nearly reached. But the ingenuity of the Yankee is unlimited, and the ordinary bicycle which he has developed into the tandem, the tricycle and the "bicycle built for six" may assume still greater proportions.

IS CYCLING A HEALTHFUL EXERCISE?

All exercises are beneficial when not carried to excess. This is eminently true of the bicycle. A well-known medical authority has compared this form of exercise to

mountain climbing. Both bring rather an undue proportion



of exertion upon the lower extremities and both have a peculiarly exhilarating effect upon the mind. Unlike mountain climbing, however, cycling is available for every one. Some authorities consider rowing the most healthful exercise, others boxing and wrestling. But, as in mountain climbing, not every one is so situated that he can either row, box or wrestle. Muscular development is not the chief end to be sought by the average bicyclist. Here, as in other pastimes, pleasure and health are mainly desired. In cycling, the entire system is invigorated, but the exact degree of muscular increase is an incidental feature. It has been said that cycling develops the lower extremities at the expense of other portions of the body. In practice, however, it has been shown, that the arms and body muscles show an even greater increase than the legs. There is one fact that is in favor of the bicycle. It has given a form of exercise to thousands of people, who otherwise would absolutely take no exercise at all. The fact that a few people carry its use to excess need not detract from the merits of the wheel as a health producer.



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