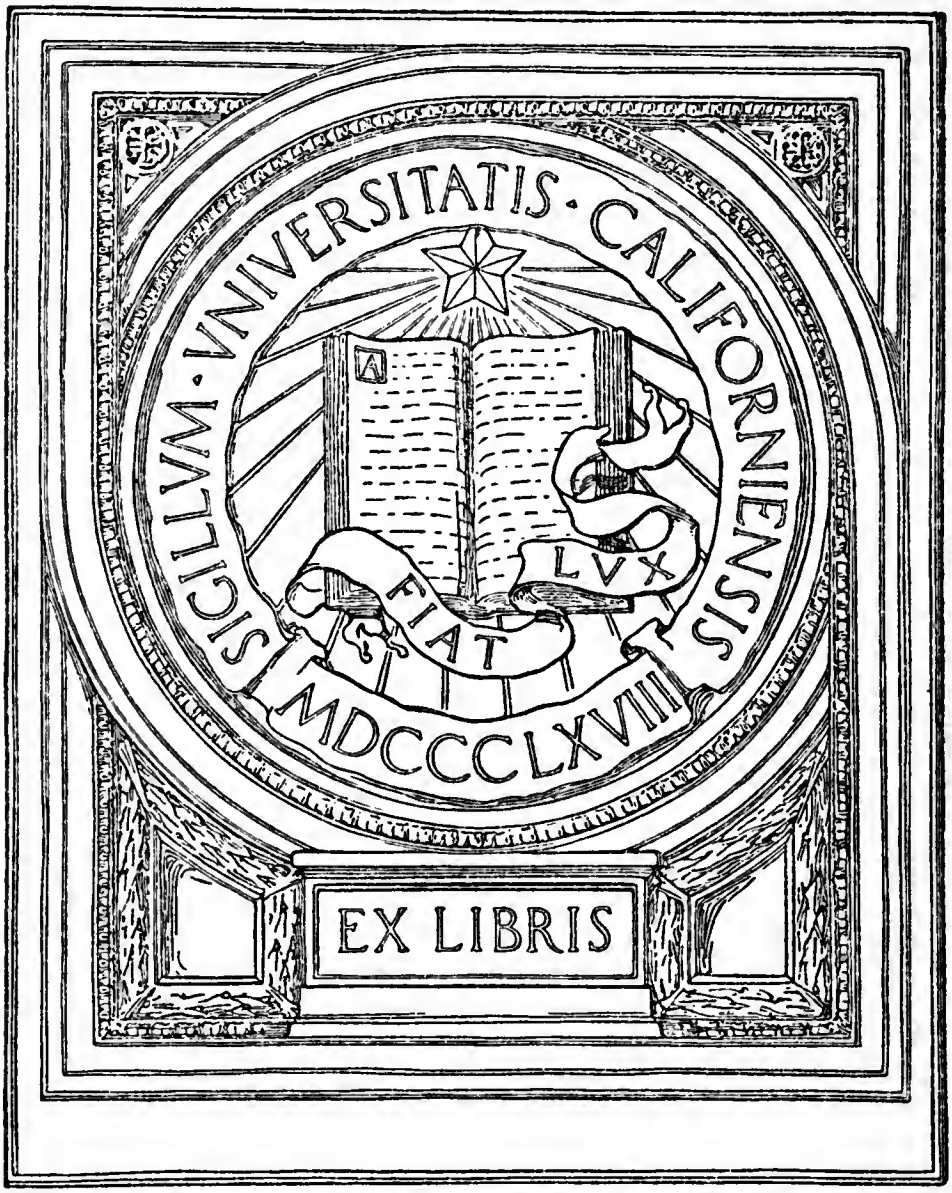
GOOD MANNERS

"MANNERS MAKE THE MAN"



GOOD MANNERS;

A

Manual of Etiquette

IN

GOOD SOCIETY.

Good manners are perpetual letters commendatory."

Manners make the man." *Spanish Proverb.*

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PREFACE.

HEREWITH the author aspires to meet a social requirement of long standing; namely, a work of genuine authority on all points of etiquette, ceremonial, and manners. Many books professing to treat of these subjects have from time to time been written, published, circulated; but these books have abounded in errors, indicated an inferior standard of taste, and been written by incompetent persons.

It is not difficult to divine the reason why such manuals have failed to fulfil their object. A standard work on manners must necessarily proceed from the pen of one who moves in the best circles: but then such persons are for the most part ignorant of the wants of those who occupy a lower position in the social scale; inaccessible to publishers; and, if given in a *dilettante* way to literary pursuits, turn natur-

ally to the composition of novels, books of travel, or political treatises. Few, also, would care to write upon so trite a subject, if even the desirability of the work were brought under their notice; and this chiefly, perhaps, because an unmerited ridicule has hitherto attached to books of etiquette. People purchase them with an uneasy sense of shame, read them *sub rosa*, and keep them out of sight. In the same way young persons of both sexes are invariably ashamed when learning to dance. In all this there is more false pride than real bashfulness. People are, in truth, annoyed at having to be taught these minor accomplishments, and—no matter how young they may be, in what seclusion they may have lived, under what early disadvantages they may have labored—would fain have it believed that no social nicety, no fine point of etiquette, no grace of bearing, is other than familiar and natural to them.

No pride can well be more mistaken; no vanity more utterly misplaced. Etiquette is not innate. A modest man is unobtrusive; a good-natured man is obliging; a feeling man is

considerate; and in so far as unobtrusiveness, amiability, and tact are the very foundations of good manners, such persons may be said to be naturally well-bred. But not even a saint could, from his "inner consciousness" alone, evolve a conception of the thousand and one social observances of modern fashionable life.

A knowledge of those social observances is absolutely indispensable for all who aspire to live in society; and it is acknowledged that cannot be expected, like "reading and writing" (as Dogberry has it), to "come by nature." By the children of wealthy parents much of what is set forth in the following pages is insensibly acquired from earliest infancy; but even persons so bred and born may well find themselves uncertain now and then upon a point of ceremonial.

To these and all—to the *crême de la crême* as well as to the great body of the middle class public,—this manual professes to be alike useful and necessary. Applied to by the publishers for a work on Good Society, and convinced of the great importance of the subject, the Author

has not only endeavored to the best of her ability to treat of it under all its aspects; to omit no point, however trivial; to provide her readers with a faithful and judicious guide in every social emergency; but she has approached her task with the sincerest desire to be useful to others and to perform her part in the promotion of that great educational movement which is even now engaging the sympathies and prompting the generous labors of so many wise and noble thinkers.

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GOOD MANNERS.

CHAPTER I.

On Good Manners in General.

WHAT is Good Society? What constitutes Good Manners? How happens it that the elegance of one age becomes the vulgarity of the next? From immemorial time the human family has been divided into two sections—the Polite and the Vulgar. Whence arose that broad distinction? What was the primitive definition of Politeness? Who first discovered the possibilities of Vulgarity? How may both be resolved into their first elements? These are questions which have of late engaged the serious attention of the learned. They are questions by no means trivial—by no means unessential to the student of history. We might even go farther than this, and say that neither the history of mankind in general, nor the history of any one nation in particular, can be duly understood and appreciated without a much fuller knowledge of the

rise and progress of manners and customs than has hitherto been deemed necessary either by historians or students.

It would seem that good manners were originally the mere expression of submission from the weaker to the stronger. In a rude state of society every salutation is to this day an act of worship. Hence the commonest acts, phrases, and signs of courtesy with which we are now familiar, date from those earlier stages of our life as a nation when the strong hand ruled, and the inferior demonstrated his allegiance by studied servility. Let us take for example the words "Sir" and "Madam." "Sir," once in use among equals, but now only proper on the lips of inferiors, is derived from Seigneur, Sieur Sire, and originally meant Lord, King, Ruler, and, in its patriarchal sense, Father. The title of Sire was last borne by some of the ancient feudal families of France who, as Selden has said, "affected rather to be styled by the name of Sire than Baron, as Le Sire de Montmorenci and the like."

Madam, or Madame, corrupted by our servants into "Ma'am," and by Mrs. Gamp and her tribe into "Mum," is in substance equivalent to "Your exalted," or "Your Highness"—*Ma Dame* originally meaning high-born or stately, and being applied only to ladies of the highest rank.

To turn to our every-day forms of salutation. We take off our hats on meeting an acquaintance. We bow on being introduced to strangers We rise when visitors enter our drawing-room. We wave our hand to our friend as he passes the window, or drives away from our door. The Oriental, in like manner, leaves his shoes on the threshold when he pays a visit. The natives of the Tonga Islands kiss the soles of a chieftain's feet. The Siberian peasant grovels in the dust before a Russian noble. Each of these acts has a primary, an historical significance. The very word "salutation," in the first place, derived as it is from *salutatio*, the daily homage paid by a Roman client to his patron, suggests in itself a history of manners. To bare the head was originally an act of submission to gods and rulers. A bow is a modified prostration. A lady's courtesy is a modified genuflection. Rising and standing are acts of homage; and when we wave our hand to the friend on the opposite side of the street, we are unconsciously imitating the Romans who, as Selden tells us, used to stand "somewhat off before the Images of their Gods, solemnly moving the right hand to the lips and casting it, as if they had cast kisses."

Again, men remove the glove when they shake hands with a lady—a custom evidently of feudal origin. The knight removed his iron

gauntlet, the pressure of which would have been all too harsh for the palm of a fair *châtelaine*, and the custom which began in necessity has travelled down to us as a point of etiquette.

How are we to define that unmistakable something, as subtle as an essence, that makes a gentleman or a gentlewoman? May good breeding be acquired as an art? and if so, where are we to seek the best professors? Who does not wish to give his children, above all other accomplishments, that inestimable branch of education, the Manners of Good Society? What is learning, what are abilities, what are personal attractions, what is wealth, without this one supreme essential? A man may know as many languages as Mezzofanti, may have made scientific discoveries greater than those of Herschel or Darwin, may be as rich as a Rothschild, as brave as a Napier, yet if he has a habit of hesitating over his words, or twisting his limbs, of twiddling his thumbs, of laughing boisterously, of doing or saying awkward trifles, of what account is he in society? So likewise of a woman. Though she were fair as Helen, skilled in all modern accomplishments, well-dressed, good-natured, generous, yet if her voice were overloud, or her manner too confident; above all, if she were to put her knife in her mouth at dinner; who would think of her beauty, or her

accomplishments, or her fine clothes? Who would invite her? Who would tolerate her?

But we would by no means be understood to say that these mere outward observances constitute the essence of good manners. Neither gestures, nor tones, nor habits, can be accepted as infallible signs of good or ill breeding. Thumb-twiddling, and lolling, and knife-swallowing, are terrible habits enough, and would be, of course, sufficient to exclude any man or woman who practised them from the precincts of good society; not only because they are in themselves offensive, but because they would point to foregone associations of a vulgar kind; but they do not of necessity prove that the primary essentials of good manners—the foundation, so to speak, upon which the edifice of good manners should be built—is wanting in those unfortunate persons who are guilty of the offences in question. That foundation, that primary essential, is goodness—innate goodness, innate gentleness, innate unselfishness. Upon these qualities, and these alone, are based all those observances and customs which we class together under the head of Good Manners. And these good manners, be it remembered, do not merely consist in the art of bowing gracefully, of entering a room well, of talking easily, of being *au courant* with all the minor habits of the best society. A man may have all this, know all

this, and yet, if he be selfish, or ill-natured, or untruthful, fail altogether of being a true gentleman. Good manners are far, indeed, from being the outward evidences of mere training and discipline. They are, *au fond*, the kindly fruits of a refined nature. As just and elevated thoughts expressed in choice language are the index of a highly trained and well-regulated mind, so does every act, however unimportant, and every gesture, however insignificant, reveal the kindly, considerate, modest, loyal nature of the true gentleman and the true lady. Hear what Ruskin has to say of the characteristics of the true gentleman:—

"A gentleman's first characteristic is that fineness of structure in the body which renders it capable of the most delicate sensation, *and of that structure in the mind which renders it capable of the most delicate sympathies*—one may say, simply, 'fineness of nature.' This is, of course, compatible with heroic bodily strength and mental firmness; in fact, heroic strength is not conceivable without such delicacy. Elephantine strength may drive its way through a forest, and feel no touch of the boughs; but the white skin of Homer's Atrides would have felt a bent rose-leaf, yet subdue its feelings in glow of battle, and behave itself like iron. I do not mean to call an elephant a vulgar animal: but if you think about him carefully, you will find

that his non-vulgarity consists in such gentleness as is possible to elephantine nature; not in his insensitive hide, nor in his clumsy foot, but in the way he will lift his foot if a child lies in his way; and in his sensitive trunk, and still more sensitive mind, and capability of pique on points of honor. . . . . Hence it will follow, that one of the probable signs of high breeding in men generally will be their kindness and mercifulness; these always indicating more or less firmness of make in the mind."

It is impossible, however, in a work like the present, to touch other than incidentally on the grand moral substratum underlying all true refinement—as impossible as it would be to write earnestly upon the subject of good manners without touching upon it at all. For manners and morals are indissolubly allied, and he who undertakes to discourse of the one can never, in his own mind, lose sight of the other.

To return, however, to this question of good feeling and good manners. Just as it may be shown that every form of salutation takes its origin either in some religious observances or some curious mediæval ceremony, so may it also be shown that the simplest rules of etiquette are traceable, in their essence, to that unselfishness of nature, and that kindly consideration for others, which Ruskin, as we have just seen, defines as "fineness of nature," and adduces as

the touchstone of genuine breeding. To listen with patience, however prosy our entertainer may be; to smile at the thrice-told jest; to yield the best seat, or the choicest dish, or the most amusing volume, are acts, not of mere civility, but of kindness and unselfishness. So of every other prescribed rule of social conduct—so of that abstinence from interruption or contradiction in conversation; of that suppression of a yawn; of that cheerful countenance concealing inward anxiety or weariness; of those perpetual endeavors to please and to seem pleased, which end by becoming a second nature to the really well-bred person. Analyze each one of these acts, and it resolves itself into a concession towards the feelings, the vanity, or the comfort of others. Its essence is unselfishness. Its animating spirit is forbearance. The proposition is demonstrable by a process of reversal. If goodness be the parent of politeness, is not badness the parent of vulgarity? Is not bad temper vulgar? Is not selfishness vulgar? Is not scandal vulgar? Are not greediness, egotism, inquisitiveness, prevarication, lying, and dishonesty, one and all, utterly vulgar? In a word, it not vice vulgar?

If, then, we desire that our children shall become ladies and gentlemen, can we make them so, think you, by lavishing money upon foreign professors, dancing masters, continental tours,

tailors, and dressmakers? Ah, no! good breeding is far less costly, and begins far earlier than those things. Let our little ones be nurtured in an atmosphere of gentleness and kindness from the nursery upwards; let them grow up in a home where a rude gesture or an ill-tempered word are alike unknown; where between father and mother, master and servant, mistress and maid, friend and friend, parent and child, prevails the law of truth, of kindness, of consideration for others, and forgetfulness of self. Can they carry into the world, whither we send them later, aught of coarseness, of untruthfulness, of slatternliness, of vulgarity, if their home has been orderly, if their parents have been refined, their servants well-mannered, their friends and playmates kind and carefully trained as themselves? Do we want our boys to succeed in the world; our girls to be admired and loved; their tastes to be elegant; their language choice; their manners simple, charming, graceful; their friendships elevating?—then we must ourselves be what we would have our children to be, remembering the golden maxim, that good manners, like charity, must begin at home.

Good manners are an immense social force. We should therefore spare no pains to teach our children what to do, and what to avoid doing, in their pathway through life. "When we reflect," says Emerson, "how manners recom

mend, prepare, and draw people together; how, in all clubs, manners make the members; how manners make the fortune of the ambitious youth; that, for the most part, his manners marry him, and, for the most part, he marries manners; when we think what keys they are, and to what secrets; what high lessons and inspiring tokens of character they convey; and what divination is required in us for the reading of this fine telegraph, we see what range the subject has, and what relations to convenience, form, and beauty." Again the same writer says, "The maxim of courts is power. A calm and resolute bearing, a polished speech, an embellishment of trifles, and the art of hiding all uncomfortable feelings, are essential to the courtier. . . . . Manners impress, as they indicate real power. A man who is sure of his point carries a broad and contented expression, which everybody reads; and you cannot rightly train to an air and manner, except by making him the kind of man of whom that manner is the natural expression. Nature for ever puts a premium on reality."

On utilitarian, as well as social principles, we should try to instruct our children in good manners; for whether we wish them to succeed in the world or to adorn society, the point is equally important. We must never lose sight of the fact, that here teachers and professors

can do little. and that the only way in which it is possible to acquire the habits of good society is to live in no other. "A blockhead makes a blockhead his companion," says the writer last quoted; and so will a little leaven of vulgarity leaven the whole social lump. No habit is so easily acquired as a habit of awkward gesticulation; no slovenliness so insidious as that of incorrect speech. He who wishes to be a gentleman must associate only with those whose tastes and habits are gentlemanly, and whose language is refined.

Manner is only to be defined by a series of negations. The well-bred person has no manner. The well-bred person is distinguished from the ill-bred person, not by what he does, but by what he leaves undone. The well-bred person just differs from the ill-bred person in that he knows what he ought not to do. The very best breeding consists chiefly in the utmost unobtrusiveness. To be well-bred and well-mannered, in short, is to keep down the *ego* upon every occasion; to control every expression of strong feeling; to be of noiseless bearing and gentle speech: to abstain from all that may hurt the feelings or prejudices of others; to make small sacrifices without seeming to make them; in a word, to remember that in society one lives for others and not for oneself.

But politeness is not like a robe of state, to

be worn only upon occasions of ceremony. In no place do the laws of etiquette bear more gratifying results than in the home circle, where, stripped of their mere formality, tempered with love, and fostered by all kindly impulses, they improve the character and bear their choicest fruits. A true gentlewoman will show as much courtesy, and observe all the little duties of politeness as unfailingly, towards her parents, husband, and family as towards the greatest strangers. A true gentleman will never forget that if he is bound to exercise courtesy and kindness in his intercourse with the world, he is doubly bound to do so in his intercourse with those who depend upon him for advice, protection, and example.

Etiquette may be defined as the minor morality of life. No observances, however minute, that tend to spare the feelings of others, can be classed under the head of trivialities; and politeness, which is but another name for general amiability, will oil the creaking wheels of life more effectually than any of those unguents supplied by mere wealth or station.

"Pour être véritablement poli, il faut être à la fois bon, juste, et généreux," has been well said by a modern French writer; and this is true, despite the fact that extremely severe codes of etiquette have often prevailed in the most vicious and dissolute courts. Most of the Ten

Commandments were habitually violated by the courtiers of Louis XIV.; yet which among the boldest of that profligate circle would have dared to sit, or eat, or put on his hat unbidden, in the presence of that haughty and exacting Sovereign? But, then, etiquette is not politeness, but only the mere external vesture of it; too often the mere counterfeit. True politeness is the outward visible sign of those inward spiritual graces called modesty, unselfishness, generosity. The manners of a gentleman are the index of his soul. His speech is innocent, because his life is pure; his thoughts are direct, because his actions are upright; his bearing is gentle, because his blood, and his impulses, and his training are gentle also. A true gentleman is entirely free from every kind of pretence. He avoids homage, instead of exacting it. Mere ceremonies have no attraction for him. He seeks not to say civil things, but to do them. His hospitality, though hearty and sincere, will be strictly regulated by his means. His friends will be chosen for their good qualities and good manners; his servants, for their truthfulness and honesty: his occupations, for their usefulness, or their gracefulness, or their elevating tendencies, whether moral, or mental, or political. And so we come round again to our first maxim; *i.e.* that "good manners are the kindly fruit of a refined nature."

And if this be true of mankind, how still more true is it of womankind! Granted that truthfulness, gracefulness, considerateness, unselfishness, are essential to the breeding of a true gentleman, how infinitely essential must they not be to the breeding of a true lady! That her tact should be even readier, her sympathies even tenderer, her instincts even finer, than those of the man, seems only fit and natural. In her, politeness, *prévoyance*, and all the minor observances of etiquette are absolutely indispensable. She must be even more upon her guard than a man in all those niceties of speech, look, and manner, which are the especial and indispensable credentials of good breeding. Every little drawing-room ceremonial, all the laws of precedence, the whole etiquette of hospitality, must be familiar to her. And even in these points, artificial though they be, her best guide, after all, is that kindness of heart which gives honor where honor is due, and which is ever anxious to spare the feelings and prejudices of others.

Every mistress of a house, be it remembered, is a minor sovereign, upon whose bounty the comfort, and happiness, and refinement of her little court depend. She must take especial care that her servants are capable, well-trained, and reliable, and that her domestic arrangements are carried on as noiselessly and easily as if by

machinery. In a well-ordered household the machinery is always in order, and always works out of sight. No well-bred woman talks of her servants, of her dinner arrangements, or of the affairs of her nursery. One feels these matters to be under her surveillance, and that fact alone is a guarantee of their good management. The amusements and comforts of her guests are provided for without discussion or comment; and whatever goes wrong is studiously withheld from the conversation of the drawing-room. And let no lady, however young, however beautiful, however gifted, for one moment imagine that the management of her house can be neglected with impunity. If she is rich enough to provide an efficient housekeeper, well and good; but even so, the final responsibility must still rest upon her, and her alone. No tastes, no pleasures, must stand in the way of this important duty; and if even that duty should at first seem irksome, the fulfilment of it is sure to bring its own reward.

Good manners of course presuppose good education. "Crabbed age and youth" are as incompatible associates as ignorance and high breeding. Let, therefore, those persons who from adverse circumstances have not run through the ordinary curriculum of a liberal education early in life, begin the reformation of their manners by the cultivation of their minds. Some know-

ledge of ancient and modern history, of the progress of English literature, and of the current affairs of our own time, is indispensable to even the most ordinary conversationists. Next in importance comes a familiar acquaintance with the French and German languages. Nor is mere knowledge of much value, unless the taste be equally cultivated. Some familiarity with the best schools of art and music is now made not only possible but easy to persons of all classes. Museums, schools of art, reading-rooms, lecture halls, loan exhibitions, and the like, have of late years placed such means of culture as were unattainable by gentlemen and nobles of a hundred years ago within reach of the humblest mechanic. If knowledge is power, taste, be it remembered, is delight. Without taste, knowledge becomes mere pedantry, and study remains to the last unfruitful and unattractive.

Let us in conclusion add the following lines by Tennyson, as an equally comprehensive and just definition of a true gentleman:—

"We see him as he moved,
How modest, kindly, all accomplished, wise,
With what sublime repression of himself,
And in what limits, and how tenderly:
Not making his high place a lawless perch
Of winged ambitions, nor a vantage ground
For pleasure; but thro' all this tract of years
Wearing the white flower of a blameless life."

CHAPTER II.

Letters of Introduction—Cards—Addresses.

DO not lightly give or promise letters of introduction. Always remember that when you give letters of introduction you lay yourself under an obligation to those friends to whom they may be addressed. If they live in any of the great cities, you in a measure compel them to undergo the penalty of escorting the strangers whom you introduce to some of those places of public entertainment in which the cities abound. In any case, you put your friends to the expense of inviting them to their table.

We cannot be too cautious how we tax the time and purse of a friend, or weigh too seriously the question of mutual advantage in the introduction. Always ask yourself whether the person introduced will be an acceptable acquaintance to the one to whom you present him; and whether the pleasure of knowing him will compensate for the time or money which it may cost to entertain him. If the stranger is in any way unsuitable in habits or temperament, you inflict an annoyance upon your friend instead of a pleasure. In questions of intro-

duction, never oblige one friend to the discomfort of another.

Letters of introduction are necessary in the country, particularly where new comers enter a new abode, and wish to enter the best society of the place. In the last case the inhabitants should call first, unless the new comer brings a letter of introduction, when he is the first to call. Instead, however, of going in, he sends his letter and card, and waits till this formal visit is returned. Never deliver a letter of introduction in person. It places you in the most undignified position imaginable, and compels you to wait while it is being read, like a footman. There is also another reason why you should not be yourself the bearer of your introduction; *i. e.*, you compel those to whom you are introduced to receive you, whether they choose or not. It may be that they are sufficiently ill-bred to take no notice of the letter when sent; and in such case, if you presented yourself with it, they would most probably receive you with rudeness.

It is at all events more polite on your part to give them the option, and, perhaps, more pleasant. If the receivers of the letter be really well-bred, they will call upon you or leave cards the next day, and you should return their attentions within the week.

If, on the other hand, a stranger sends you

a letter of introduction, and his or her card (for the law of etiquette here holds good for both sexes), you are bound, not only to call next day, but to follow up that attention by others. If you are in a position to do so, the next correct proceeding is to send an invitation to dinner. Should this not be within your power, you can probably escort the stranger to some exhibition, concert, public building, museum, or other place likely to prove interesting to a foreigner or provincial visitor. In short, etiquette demands that you shall exert yourself to show kindness to the stranger, if only out of compliment to the friend who introduced him to you.

If you invite strangers to dinner or tea, it is a better compliment to ask some others, than to dine with them *tête-à-tête*. You are thereby affording them an opportunity of making other acquaintances, and are assisting your friend in still further promoting the purpose for which he gave the introduction to yourself. Be careful at the same time only to ask such persons as you are quite sure are the stranger's own social equals.

A letter of introduction must be carefully worded, stating clearly the name of the person introduced, but with as few personal remarks as possible. It suffices, in most cases, to say that so-and-so is a friend of yours, whom you trust your other friend will receive with atten-

tion. In travelling, one cannot have too many letters of introduction. It is the custom in foreign towns for the new comer to call on the residents first, a hint that may prove acceptable to persons contemplating a long or short residence abroad.

A letter of introduction should be given unsealed, not only because your friend may wish to know what you have said, but also as a guarantee of your own good faith. As you should never give such a letter unless you can speak highly of the bearer, this rule of etiquette is easy to observe. By requesting your friend to fasten the envelope before forwarding the letter to its destination, you tacitly give permission to inspect its contents. Let your notepaper be of the best quality and of the proper size.

The fashion of cards is a variable one. The visiting card should be perfectly simple. Glazed cards are now wholly out of fashion, and ladies' cards are cut smaller than they used to be. Never leave a card with your business address upon it, except when making a business call. Never use a card that is ornamented in any way. Let it be perfectly plain, tinted if you like. The possessor of two residences should have one address engraved in the left corner and one in the right. All merely honorary or official designations should be omitted, except in

cards designed for purely official visits. The engraving should be in simple Italian writing, not in Gothic or Roman letters, and be adorned with no flourishes. The address should always be in the corner. Some gentlemen and unmarried ladies have adopted the continental custom of omitting the Mr. and Miss upon their cards; as

ALFRED JOHN MAJORIBANKS;

or

LUCY CARRINGTON.

And the fashion is a good one. Autographic fac-similes for visiting-cards are detestable affectations in any persons but those remarkable for talent, whose autographs, or fac-similes of whose autographs, would be prized as curiosities. A card bearing the autographic signature of Longfellow or Whittier would possess a certain interest; whereas the signature of John Smith or Mary Jones would be not only valueless, but would render the owner ridiculous. Persons in mourning must have cards bordered with black. Young unmarried ladies living with their parents do not require separate cards. It is better to have their name placed below that of their mother; as

MRS. STEWART BYNG.

MISS STEWART BYNG.

Some married people, when visiting together, use a single card, engraved thus:—

MR. & MRS. CHARLES BROWN.

Leave-taking cards have P.P.C. (*pour prendre congé*) written in the corner, or P.D.A. (*pour dire adieu*).

Wedding-cards should be as simple and unostentatious as possible. The envelopes and cards should be of the very best quality.

CHAPTER III.

Visiting—Calls.

A MORNING visit should be paid between the hours of 12 and 3 P.M. Never pay a visit before noon; and be careful always to avoid the luncheon hours of your friends. Some ladies dine with their children at one or half-past one o'clock, and are consequently unprepared for the early reception of visitors. When you have once ascertained this to be the case, be careful never to intrude again at the same hour. In this country, where almost every man has some business to occupy his day, the evening is the best time for him to pay his calls. Never call upon a lady after nine in the evening.

A good memory for these trifles is one of the marks of good-breeding.

A first visit should be returned within three days. A visit of ceremony—and, indeed, a visit of friendship—should always be brief. If even the conversation becomes animated, beware of letting your call exceed half an hour in length. It is better to let your friends regret rather than desire your withdrawal.

Always, when making a call, send up your card, by the servant who opens the door.

Always leave a card when you find the person upon whom you have called absent from home.

When returning visits of ceremony, you may without impoliteness, leave your card at the door, without going in. Do not, however, fail to inquire if the family be well. If there are visitors staying in the house, it is better to distinguish the cards intended for them by writing their names above your own. A married lady, calling upon a married lady, leaves her husband's card for the husband of her friend.

Unless when returning thanks for "kind inquiries," and announcing your arrival in, or departure from, town, it is not considered respectful to send round cards by a servant.

Visits of condolence are paid within the week after the event which occasions them. Personal visits of this kind are made only by relations and very intimate friends, who should be careful to make the conversation as little painful as possible.

In paying visits of congratulation, you should always go in, and be hearty in your congratulations. Wedding cards are generally sent round to such people as one wishes to keep up acquaintance with, and these will call first on the newly-married pair. A visit is also due to the parents who have invited you to the wedding.

A call should invariably be made within a week or fortnight upon friends or acquaintances at whose house you have dined, or from whom you have received an invitation to dine.

A well-bred person will endeavor to receive visitors at any time. If you are occupied and cannot afford to be interrupted, it is better to instruct your servant to say that you are never "at home," except upon certain days and at certain hours. If a servant once admits a visitor within the hall, receive him at any inconvenience; but take care that the circumstance does not occur again. A lady should never keep a visitor waiting. Some ladies only receive visitors on a stated day in each week; but this is a somewhat pretentious custom, only to be justified by the exigencies of a very lofty position. Umbrellas and overcoats should always be left in the hall.

When a gentleman makes a morning call, he should never leave his hat or riding-whip in the hall, but should take both into the room. To do otherwise would be to make himself too much at home. The hat should never be laid on a table, pianoforte, or any article of furniture, but must be held properly in the hand. If you are compelled to lay it aside, put it on the floor.

When going to spend the evening with a friend whom you visit often, leave your hat, gloves, and great-coat in the hall.

Never take favorite dogs into a drawing-room when you make a morning call. Their feet may be dusty, or they may bark at strangers, or, being of too friendly a disposition, may take the liberty of lying on a lady's gown, or jumping upon a velvet sofa or an easy chair. Besides, your friend may have a favorite cat already established before the fire, and in that case a battle may ensue. Many persons, too, have a constitutional antipathy to dogs, and others never allow their own to be seen in the reception-rooms. For all or any of these reasons, a visitor has no right to inflict upon his friend the society of his dog as well as of himself.

Neither is it well for a mother to take young children with her when she pays morning visits; their presence, unless they are usually well-trained, can only be productive of anxiety to yourself and your hostess. She, while striving to amuse them, or to appear interested in them, is secretly anxious for the fate of her album, or the ornaments upon her *étagère;* while the mother is trembling lest her children should say or do something objectionable.

If you do not keep a close carriage, you should never pay visits of ceremony in wet weather. To enter a drawing-room with mud-bespattered boots and damp clothes is a *faux pas* that no lady or gentleman will commit.

On entering a crowded drawing-room, go at

once to pay your respects to the lady of the house, and take the seat she indicates to you. A gentleman should take any vacant chair he may find, without troubling his hostess to think for him. Place a chair for a lady, and wait until she takes it before you sit down yourself. Never sit beside a lady upon a sofa, or on a chair very near her own, unless she invites you to do so.

A gentleman ought to rise upon the entrance of ladies. A lady does not rise. It is not permissible to leave one's chair in order to get nearer the fire. As a general rule, an introduction is only followed by a bow, unless the persons to whom your hostess introduces you are her relations or very old friends, and for some special reason she desires that you should make their acquaintance. In this case you give your hand. A man has no right to take a lady's hand till it is offered. Two ladies shake hands gently and softly. A lady gives her hand to a gentleman, but does not shake his hand in return. Young ladies only bow to unmarried men. It is the privilege of a superior to offer or withhold his hand; an inferior should never be the first to extend the hand. Foreigners rarely shake hands, and then only with intimate friends.

If other visitors are announced, and you have already remained as long as courtesy requires, wait till they are seated; then take leave of

your hostess; bow politely to the newly arrived guests, and retire. You will, perhaps, be urged to remain; but having once arisen, it is best to go. There is always a certain air of *gaucherie* in resuming your seat, and repeating the ceremony of leave-taking. If you have occasion to look at your watch during a call, ask permission to do so, and apologize for it on the plea of other appointments.

A gentleman should rise when any lady takes her leave, and, if in his own house, should escort her to her carriage.

Never take another gentleman to call upon one of your lady friends without first obtaining her permission to do so.

In receiving morning visits, it is not necessary that a lady should lay aside the employment in which she may be engaged, particularly if it consist of light or ornamental needle-work. Politeness, however, requires that music, drawing, or any absorbing occupation, be at once abandoned. A well-bred lady pays equal attention to all her visitors, and endeavors to make conversation as general as possible. It is allowable to pay extra attention to any person of distinguished rank, extreme age, or world-wide reputation. No one would resent a little exclusive politeness to a general, a nonagenarian, or a Longfellow. To do homage to the rich, simply because they are rich, is a piece of snobbism

which even the most amiable find it difficult to forgive.

A lady need not advance to receive visitors when announced, unless they are persons to whom she is desirous of testifying particular respect. It is sufficient if she rises, moves forward a single step to shake hands with them, and remains standing till they are seated.

When her visitors rise to take leave, she should rise also, and remain standing till they have quite left the room. It is not necessary to accompany them to the drawing-room door, but the bell should be rung in good time, that the servant may be ready in the hall to let them out. If upon entering the parlor you find your friend is going out, or that the lady is dressed for a party or promenade, make your visit very brief. If the lady is unattended, and urges your stay, you may offer your service as an escort.

Do not let your host come further with you than the room door if he has other visitors; but if you are showing out a friend, and leave no others in the parlor, a gentleman should come to the street-door.

A lady can never call upon a gentleman unless professionally or officially. To do so would be, not only a breach of good manners, but of strict propriety.

A lady should dress well, though not too richly, when she pays or receives morning visits.

If she has a carriage at command, she may dress more elegantly than if she were on foot. A gentleman should always be well dressed. No one, in the present day, can afford to dress badly.

Trifling as many of these little rules may at first sight appear, they are by no means unimportant. Trifles in the aggregate become great social forces.

It has been well said that "attention to the punctilios of politeness is a proof at once of self-respect, and of respect for your friend." Though irksome at first, these trifles soon cease to be matters for memory, and become things of mere habit. To the thoroughly well-bred they are a second nature. Let no one neglect them who is desirous of pleasing in society; and, above all, let no one deem them unworthy of attention. They are precisely the trifles which do most to make social intercourse agreeable, and a knowledge of which distinguishes the gentleman and gentlewoman from the *parvenu*.

CHAPTER IV.

Conversation.

"YOU shall not be facile, apologetic, or leaky," says Emerson, "but king over your word." The art of expressing one's thoughts in clear, simple, elegant English, is one of the first to be attained by those who would mix in good society. No matter what claims you may have upon the world's attention or respect—whether you be a millionaire, a genius, a discoverer, a philanthropist—you must talk, and talk fairly well, if you would not altogether fail of producing some kind of impression upon society. To have something good to say, and to say it in the best possible manner, is to insure success and admiration.

The first thing necessary for the attainment of this valuable accomplishment is a good education. Every well-bred person, as we have already remarked, should be well acquainted with the French language, with the history of his own country, and with the current events and literature of the day. Above all things, a perfect knowledge of English is indispensable. To talk of the *nuances* and elegancies of accent

and language to persons who are wanting in rudimentary knowledge, is like discussing the charms of literary style with one who has not yet learned to spell. Yet let no one despair of being able to speak well, however laboriously he may have to contend with the disadvantages of neglected education. The safest and speediest plan is at once to procure a good teacher. Beware of trusting too readily to the guidance of a pronouncing dictionary. A work of this kind is, for the most part, a delusion and a snare. With its phonetic attempt at illustration, it can do no more than show you a skeleton, and call it a man. Those who have had no educational advantages in youth should set themselves to learn their own language as a foreigner would learn it; *i. e.* by assiduously working with a first-rate teacher of elocution, and by omitting no opportunity of hearing good English spoken. They should attend public readings, theatres, lectures, law-courts and the like, and be careful to associate as little as possible with persons who are in the habit of expressing themselves incorrectly and vulgarly. Nothing is so infectious as a vicious accent or a vulgar manner.

All provincialisms, affectations of foreign accent, mannerisms, exaggerations, and slang are detestable. Equally to be avoided are inaccuracies of expression, hesitation, and undue use of French or other foreign words, and anything

approaching to flippancy, coarseness, triviality, or prevarication. The voice should never be loud, the speech should not be accompanied with gesticulation, and the features should ever be under strict control. A half-opened mouth, a smile ready at any moment to overflow into a laugh, a vacant stare, a wandering eye, are all evidences of ill-breeding. One may be as awkward with the mouth as with the arms or legs. Suppression of visible emotion, whether of laughter, or anger, or mortification, or disappointment, is a sure mark of breeding.

Next to unexceptionable grammar, correct elocution, and a frank, self-controlled bearing, it is necessary to be genial. Do not go into society unless you can make up your mind to be cheerful, sympathetic, animating, as well as animated. Dulness is one of the unforgivable offences. Society does not require you to be as hilarious as if you had just come into a fortune, but you have no right to look as though you had just lost one.

In the present day an acquaintance with art is indispensable. Music and painting are constantly discussed in good society, and you should know something about the best works of the great painters, sculptors, and musicians. Be careful not to *display* this knowledge too much—it may become tiresome, or you may be tripped up by some one who knows more.

The matter of conversation is as important as the manner. There are a thousand conversational shoals and quicksands to be avoided in society; and though tact and good feeling will for the most part point them out, it may be as well to enumerate a few of them.

Compliments are inadmissible in society, unless, indeed, they are so delicately put as to be hardly discernible. All flattery is vulgar, and born of snobbism, while the habit of heaping attentions or civil speeches upon those who are richer, better born, or wiser than ourselves, induces insincerity on the one hand and disgust on the other. Even the best-meant flattery does harm, since it is sure to be ascribed to interested motives. Testify your respect, your admiration, your gratitude, by deeds, not words. Words are easy, deeds difficult. Few will believe the first, but the last carry confirmation with them.

In conversation the face should wear something which is akin to a smile; a smile, as it were, below the surface.

We should always look at the person who addresses us, and listen deferentially to whatever he says. When we make answer, we should endeavor to express our best thoughts in our best manner. A loose manner of expression injures ourselves more than our interlocutor; since, if we talk carelessly to those whom we will not take the trouble to please, we shall feel

at a loss for apt words and correct elocution when we need them.

Always think before you speak; as thus only can you acquire a habit of speaking to the purpose.

A clear intonation, a well-chosen phraseology, a logical habit of thought, and a correct accent, will prove of inestimable advantage to the young of both sexes on beginning life.

Polite vulgarisms must be scrupulously guarded against. A well-educated person proclaims himself by the simplicity and terseness of his language. It is only the half-educated who indulge in fine language, and think that long words and high-sounding phrases are *distingué*. Good, clear Saxon English is nowhere better studied than in the works of Macaulay, Sydney Smith, Southey, Jeremy Taylor, Defoe, George Eliot, and Anthony Trollope. Such works should be read again and again.

Anything approaching to extravagance in conversation is objectionable. We should endeavor to ascertain the precise meaning of the words we employ, and only employ them at the right time. Such phrases as "awfully hot," "immensely jolly," "abominably dull," "disgustingly mean," &c., &c., are constantly used in the most reckless manner, and end by conveying no meaning whatever. This hyperbolical

way of speaking is mere flippancy, without wit or novelty to recommend it.

All "slang" is vulgar. It has become of late unfortunately prevalent, and we have known even ladies pride themselves on the saucy *chique* with which they adopt certain cant phrases of the day. Such habits cannot be too severely reprehended. They lower the tone of society and the standard of thought. It is a great mistake to suppose that slang is in any way a substitute for wit.

Scandal is the least excusable of all conversational vulgarities.

The use of proverbs is very objectionable in society; and puns, unless they rise to the rank of witticisms, are to be scrupulously avoided. There is no greater nuisance in society than a dull and persevering punster.

Long arguments in general company, however entertaining to the disputants, are, to the last degree, tiresome to the hearers. You should always prevent the conversation from dwelling too long on one topic.

Religion and politics are subjects which should never be introduced in general society at the dinner-table, or in the society of ladies. They are subjects on which persons are most likely to differ, and least likely to preserve their temper.

If you are led into such discussions, be care-

ful not to use language and actions unbecoming a gentleman. A man in a passion ceases to be a gentleman. Even if convinced your opponent is wrong, yield gracefully, decline further discussion, or dexterously turn the conversation.

Interruption of the speech of others is a great sin against good breeding. It has been aptly said, that "if you interrupt a speaker in the middle of his sentence, you act almost as rudely as if, when walking with a companion, you were to thrust yourself before him, and stop his progress."

To listen well, is almost as great an art as to talk well. It is not enough *only* to listen. You must endeavor to seem interested in the conversation of others. Never anticipate the point of a story which another is reciting, or take it from his lips to finish it in your own language.

Gentlemen should not make use of classical quotations in the presence of ladies, without apologizing for, or translating them. Even then, it should only be done when no other phrase can so aptly express their meaning. Much display of learning is pedantic and out of place in a drawing-room. All topics especially interesting to gentlemen, such as the turf, the exchange, or the farm, should be excluded from general conversation. Men should also remember that all ladies are not interested in politics, and dwell, of preference, upon such subjects as they are

sure to be acquainted with. Never talk upon subjects of which you know nothing, unless it be for the purpose of acquiring information. Many young ladies and gentlemen imagine that, because they play a little, sing a little, draw a little, frequent exhibitions and operas, and so forth, they are qualified judges of art. No mistake is more egregious or universal. The young should never be critical. A young person of either sex can but appear ridiculous when satirizing books, people, or things: opinion, to be worth the consideration of others, should have the advantage of maturity.

Anecdotes should be very sparsely introduced into conversation, and should be invariably "short, witty, eloquent, new, not far-fetched."

Repartee must be indulged in with equal moderation. Utterly objectionable to all persons of taste is the fast and flippant style of speech adopted by some fashionable young ladies of the present day. In conversing with men or women of rank, do not too frequently give them their titles; such as General, Doctor, &c.; they must always have the surname appended by strangers: as, "What is your opinion, General Macdonald?" not, "What is your opinion, General?" I hope you are well, Doctor Brown?" not, "I hope you are well, Doctor." The surname can only be omitted by old friends. As a rule, names should be used but seldom, and never familiarly.

Few solecisms give deeper offence than any liberty taken with one's name, which should invariably be spelt and pronounced according to the example of the possessor.

In the society of foreigners it must be remembered that the custom is wholly different from ours. A Frenchman is always addressed—no matter whether he bear a professional, official, or military title—as "Monsieur;" and you never omit the word "Madame," whether addressing a duchess or a dressmaker. However much we may object to the custom, we should adopt it when in the society of foreigners, remembering that to forget the appellatives, "Monsieur, Madame, and Mademoiselle," equally with the German "Mein Herr," and the Italian "Signore," would savor as much of ill-breeding as if we were to address our own country-people as "Sir," "Ma'am," and "Miss," after the fashion of servants.

The great secret of talking well is to adapt your conversation as skilfully as may be to your company. Some men make a point of talking commonplaces to all ladies alike, as if a woman could only be a trifler. Others, on the contrary, seem to forget in what respects the education of a lady differs from that of a gentleman, and commit the opposite error of conversing on topics with which ladies are seldom acquainted. A woman of sense has as much right to be an-

noyed by the one, as a lady of ordinary education by the other. You cannot pay a finer compliment to a woman of refinement and *esprit* than by leading the conversation into such a channel as may mark your appreciation of her superior attainments.

It should be remembered that people take more interest in their own affairs than in anything else which you can name. In *tête-à-tête* conversations, therefore, lead a mother to talk of her children, a young lady of her last ball, an author of his forthcoming book, or an artist of his exhibition picture. Having furnished the topic, you need only listen; and you are thought not only agreeable, but thoroughly sensible, amiable, and well-informed.

Be careful, on the other hand, not always to make a point of talking to persons upon general matters relating to their professions. To show an interest in their immediate concerns is flattering, but to converse with them too much about their own art or profession looks as if you thought them ignorant of other topics.

Do not be *always* witty, even though you should be so happily gifted as to need the caution. To outshine others on every occasion is the surest road to unpopularity.

In a *tête-à-tête* conversation, however interesting, it is extremely ill-bred to drop the voice to a whisper, or to converse on private matters.

Members of a family should not converse together in society.

If a foreigner be one of the guests at a small party, and does not understand English sufficiently well to follow what is said, good breeding demands that the conversation should be carried on in his own language, or that he should be introduced to some person conversant with it.

If upon the entrance of a visitor you carry on the thread of a previous conversation, you should briefly recapitulate to him what has been said before he arrived.

Always look, but never stare, at those with whom you converse.

Do not frequently repeat the name of the person with whom you are conversing; it implies either the extreme of hauteur or familiarity. We have already cautioned you against the repetition of titles. Deference can always be better expressed in the voice, manner, and countenance than in any forms of words.

Never speak of absent persons by only their christian names or surnames, but always as Mr. —— or Mrs. ——. Above all, never name anybody by the first letter of his name. Married people are sometimes guilty of this flagrant offence against taste.

Even slight inaccuracy in statement of facts or opinions should rarely be remarked on in

conversation. No one likes to be corrected, especially in the presence of others.

Be careful in company how you defend your friends, unless the conversation be addressed to yourself. Remember that nobody is perfect, and people may sometimes speak the truth; and that, if contradicted, they may be desirous of justifying themselves, and will *prove* what might otherwise have been a matter of doubt.

Never speak of your own children, except to your servants, as "Master" Tom or "Miss" Mary. Give them their christian names only.

Remember in conversation that a voice "gentle and low" is, above all other extraneous accomplishments, "an excellent thing in woman." There is a certain distinct but subdued tone of voice which is peculiar only to persons of the best breeding. It is better to err by the use of too low than too loud a tone. Loud laughter is extremely objectionable in society.

Conversation is a reflex of character. The pretentious, the illiterate, the impatient, the envious, will as inevitably betray their idiosyncrasies as the modest, the even-tempered, and the generous. Strive as we may, we cannot be always acting. Let us, therefore, cultivate a tone of mind and a habit of life, the betrayal of which need not put us to shame in the company of the pure and the wise; and the rest

will be easy. If we make ourselves worthy of refined and intelligent society, we shall not be rejected from it; and in such society we shall acquire by example all that we have failed to learn from precept.

A knowledge of English and foreign literature, of home and foreign politics, of current history and subjects of passing interest, is absolutely necessary, to be derived from the best daily newspapers, the reviews and magazines.

"You cannot have one well-bred man," says Emerson, "without a whole society of such." Elsewhere he says: "It makes no difference, in looking back five years, how you have dieted or dressed; whether you have been lodged on the first floor or in the attic; whether you have had gardens and baths, good cattle and horses, have been carried in a neat equipage, or in a ridiculous truck;—these things are forgotten so quickly, and leave no effect. But it counts much whether we have had good companions in that time,—almost as much as what we have been doing."

CHAPTER V.

Letter Writing—Invitations.

THERE is no branch of education, no portion of intercourse with others, and no quality which will stand in good stead more frequently than the capability of writing a good letter upon any and every subject.

No one should write letters at all who cannot write in a clear, fair hand, that "those who run may read." In a busy age like the present, when every one's time has a certain value, we have no right to impose the reading of hieroglyphics upon our correspondents. *I*'s should be dotted, *t*'s crossed, capitals used in their proper places, and only the most obvious abbreviations indulged in. Punctuation is equally *de rigueur;* the most unimportant letters should be carefully punctuated ; and the habit is so easily acquired, and so simple, that after a while it entails no more time or thought than dotting the *i*'s. The handwriting of a lady or gentleman should not be commercial or scholastic, but bold, firm, and characteristic. All affectations in writing should be avoided, such as sloping one's hand to the left, the use of flourishes, un-

due largeness or smallness of characters, &c., &c. The signature should be simple and unostentatious. Nothing is more absurd than to see a person whose name can have no significance to the world in general, sign himself as elaborately as if he were at least the Pope or the Premier. Underlining should only be resorted to when the underlined word is very important. Many ladies carry this practice to excess, and so rob it of all significance. What should we think of a speaker who emphasized every other word?

For ordinary correspondence it is advisable to use white note-paper of fair quality, thick, white, and perfectly plain, with the address printed in simple characters at the top. This custom saves much trouble and insures your correspondent's answer being correctly addressed. From a business letter the address and date should never be omitted.

Write legible, correctly, and without erasures, upon a *whole* sheet of paper; never upon a sheet which has anything written upon it, erasures, or is soiled. It is very impolite to use for an answer the half of the sheet upon which the original letter was written.

If monograms and crests are used, they should be as simple as possible, and in one color only. Gilt monograms and crests printed in many colors are pretentious, and therefore not in good taste. Perhaps the most simple,

elegant, and dignified way of setting your *cachet* on your letter is by sealing it with your arms. Married ladies use their husbands' arms. Unmarried ladies cannot bear crests or coats of arms; but must only have the quarterings of their fathers' and mothers' arms on a lozenge. Red sealing-wax is inadmissible, and wafers must never be used. In mourning, the paper and envelopes should have a black border suitable to the degree of relationship to the dead, and the length of time during which one has been in mourning. In the very deepest mourning, exaggerations of black border are unbecoming and out of taste. Real grief is always unostentatious.

The ceremonial of invitations is much changed of late years. For large *soirées* and "At Homes" printed invitations on cards and note-paper are used. The form is simply this:—

"MRS. NORMAN,".

AT HOME.

Monday Evening, June the 14*th inst.*

with the name of the invited persons written above, or on the envelope. The least formal of

formal invitations is when the lady sends her own visiting-card with the invitation written upon it in her own handwriting.

An invitation of this sort is not to be replied to: you go or not, as you please; and, in the latter case, you leave a card next day. If you go, you do not call afterwards, a party of this kind standing on the same footing as an open afternoon.

Notes of invitation for evening parties are issued in the name of the lady of the house. The most formal may be worded thus:—

"Mrs. Ashton requests the honor of Mr. and Mrs. James Brown's company on Monday evening, 14th June."

The reply may run as follows:—

"Mr. and Mrs. James Brown regret that a previous engagement must deprive them of the pleasure of accepting Mrs. Ashton's kind invitation for Monday, the 14th inst."

Or, "Mr. and Mrs. James Brown have much pleasure in accepting Mrs. Ashton's kind invitation for the 14th inst."

The old fashioned preliminary of "presenting compliments" is now discontinued by the most elegant letter-writers.

Never "avail" yourself of an invitation. Above all, never speak or write of an invitation as "an invite." It is neither good breeding nor good English.

When the invitation is for a ball, the "At Home" form is usually adopted; in which case there will be added, in the corner, "Dancing," or "Dancing at 11 o'clock." If it be for a musical party, intimation must also be given of the hour at which the music begins. The following is the most formal invitation to a ball:—

"Mrs. Molyneux requests the pleasure of Captain Hamilton's company at an evening party, on Monday, March the 11th inst.

"Dancing will begin at 10 o'clock."

The answer must correspond, in this style:—

"Captain Hamilton has much pleasure in accepting Mrs. Molyneux's kind invitation for Monday evening, March the 11th inst.

Invitations of this formal kind can be sent out three weeks or a month before the party takes place. In most cases, a notice of one week is given. Invitations should be written on small note-paper of the best quality, with envelope to correspond, and sealed with a small crest, or initial.

Dinner invitations are written and issued in the name of husband and wife.

The following form may be printed or written:—

"Mr. and Mrs. Bray request the honor of Mr. and Mrs. Thomson's company at dinner on the 12th of Feb. at 7 o'clock."

If accepted, the reply is thus written :—

"Mr. and Mrs. Thomson have much pleasure in accepting Mr. and Mrs. Bray's kind invitation to dinner on the 12th of Feb."

The word "pleasure," may be substituted for "honor," in inviting friends. The "afternoon" party is now much in vogue, especially in the country, where croquet and music are provided by way of amusement. A visiting-card may be sent, with the hour of assembling added in the corner. The kind of amusement provided should be intimated on the card, as ladies attend croquet or archery parties in suitable dresses.

We now come to letter-writing in general. Having already insisted on the necessity of good handwriting, we pass on to other matters, such as style, form of address, &c.

No letter should contain erasures under any circumstances whatever.

Abbreviations are only permitted in business letters, and in friendly correspondence must never be used. Figures only when putting a date or a sum of money.

The name, date, and address of a letter may be put either at the top of the page or at the end. In the former case at the right-hand side, and in the latter, at the left-hand.

The stamp should be placed exactly in the right-hand corner of the envelope; it must neither be upside down, nor slanting, nor in any

way carelessly affixed. Negligence in these matters evinces a rudeness to the person to whom you write, as showing that you think anything will do. Blots and smears are equally inadmissible. Great care should be observed in addressing people by their proper names. Absent people have been known to begin a letter to one person, finish to another, and send it on to a third.

Always when sending a letter of inquiry, enclose a stamp for the answer. You have no right to take up a person's time and then put him to an expense as well as the trouble.

Letters to tradespeople should be addressed to Mr. ——, or Messrs. —— and ——.

An unmarried lady cannot address a gentleman as "*My* dear Sir," unless she is very old, and he too. It should be, "Dear Sir."

Never omit your own name and address from any letter, whether of business or friendship.

In writing to persons much your superior or inferior, use as few words as possible. In the former case, to take up much of a great man's time is to take a liberty; in the latter, to be diffuse is to be too familiar. It is only in correspondence with very intimate friends that long letters are permissible. If occasion necessitates a letter to a very busy person (a professional lady or gentleman, for instance), politeness requires that it should be framed as curtly as is consistent with civility and perspicuity. It is

unpardonable to take up people's time simply because we do not choose to be at the trouble of concentrating our thoughts and sparing our words.

In writing to friends and acquaintances, we should never communicate bad news abruptly, but should lead the way to it in such a manner as to soften the blow. A great deal of pain may be avoided by a proper choice of words. And we should scrupulously avoid writing too frequently, or at too great a length, of our own losses and misfortune. To do this is mere thoughtless egotism. We have a right to expect sympathy from our friends, but we have no right to make our letters inflictions. Letters should invariably be written in a tone of cheerfulness, or, at least, of resignation.

An ill-tempered letter is as great a mistake as a lachrymose one. Nothing is so inexpedient as to write a letter in a fit of indignation or anger. If you must give way to your feelings, write your letter, but let it remain unposted till the next day; or do not write at all, but seek instead an interview with the person who has wronged or affronted you. Spoken recrimination or reproof is forgotten; but when you have once written down and issued your angry thoughts, they are irrevocable and a sure source of after regret.

Equally, in dealing with inferiors who have

acted unfairly by you, is a civil tone of correspondence to be insisted upon. Be as haughty as you please, but state your grievance in plain unvarnished terms, and there end. If the truth does not sting, nothing will; and vituperation, though it does not injure the person on whom you bestow it, injures your own cause, and detracts from the dignity of your position.

In writing, as in conversation, egotism is a capital offence. We have no more right to be egotistic on paper than we have a right to be dull or disagreeable. A letter should be like a visit, bright, inspiriting, and a reflex of our best mood. Above all, it should be kind and sympathetic. There are letters whose arrival we hail as we should that of a new book by a delightful writer, or as the visit of a brilliant acquaintance. Again there are others the delivery of which, anticipating all the dulness and verbosity with which they are certain to abound, we dread like the incursion of a well-known bore. Who would not wish to be the writer of the one? Who would not take any amount of pains with his correspondence sooner than be dreaded like the other?

Attend to your orthography; many spell badly from ignorance, but more from carelessness. If you are in doubt about a word, do not hesitate, but apply at once to the best dictionary. Reading with care will secure everybody

from false spelling; for books are always spelled well, according to the orthography of the times. The manner of writing is as important as the matter.

After orthography, you should make it a point to write a good hand; clear, legible, and at the same time easy, graceful, and rapid.

See that the wording of your letters is in strict accordance with the rules of grammar. Nothing stamps the difference between a well-educated man and an ignorant one more decidedly than the purely grammatical sentences of the one compared with the labored sentences of the other.

Style adorns or disfigures a subject; much depends on the manner in which letters are written; they ought to be easy and natural, not strained and florid.

The secret of letter-writing consists in writing as you would speak; correctly and properly as possible, simple, concise, clear, and natural.

CHAPTER VI.

The Lady's Toilet.

PERHAPS, in these days of public and private baths, it may seem a work of supererogation to insist upon cleanliness as the first requisite in a lady's toilet. Yet it may be as well to remind our fair readers that fastidiousness on this head cannot be carried too far. Cleanliness is the outward sign of inward purity. Cleanliness is health, and health is beauty.

We will begin, then, with the business of the dressing-room, which can be quite well performed in three-quarters of an hour, or even less. To sleep too much is as trying to the constitution as to sleep too little. To sleep too much is to render oneself liable to all kinds of minor ailments, both of mind and body. It is a habit that cannot be too severely censured, especially in the young. No mother has any right to allow her young daughters to ruin their tempers, health, and complexions, by lying in bed till nine or ten o'clock. Early rising conduces more to the preservation of health, freshness, and young looks, than anything in the

world, and even to the proper preservation of our mental faculties.

The bath is a most important object of study. It is not to be supposed that we wash in order to become clean; we wash because we wish to remain clean. The bath should be taken by a person in good health once a day in winter, and twice a day in summer. For persons of really robust constitutions a cold shower-bath may be recommended; but as a general rule the sponge-bath is safest and most convenient. Cold water refreshes and invigorates, but does not cleanse: those persons, therefore, who daily use a cold bath in the morning, should frequently use a warm one at night.

A tepid bath, varying from 85° to 95°, is the safest for general use, the more particularly as it answers the purpose both of refreshing and cleansing. It is not well to remain in the bath for longer than two or three minutes. A large coarse sponge is best for the purpose. It is advisable to wet the top of the head before entering a cold bath. Whether soap be used or not, it is well to apply the flesh-brush gently to the face and vigorously to the whole body. Nothing improves the complexion like the daily use of the flesh-brush. When the brushing is concluded, a huck-a-back or Turkish towel should be used for the final process of drying.

The teeth must be scrupulously cared for. If

proper care were taken of the teeth in youth, there would be less employment for the dentist in after-life. Very hot and very sweet things should be avoided. The teeth should be carefully brushed, not only night and morning, but after every meal. Very hard tooth-brushes are not advisable, and a simple tooth-powder of common chalk is safer and more effectual than any quackeries. The onion, we need scarcely observe, must be the forbidden fruit of the Eve of the nineteenth century. Indigestible food is also certain to affect the sweetness of the breath. As soon as the breath becomes unpleasant, one may be quite sure that the digestive machinery is out of order.

The nails must always be fastidiously clean, and never allowed to grow inordinately long. In cutting the nails every care must be given to the preservation of the shape, and to the removal of superfluous skin. A liberal use of the nail-brush, warm water, and best Windsor soap will insure the preservation of a delicate hand. Gloves must of course be worn out of doors; and even indoors as much as possible.

The hair requires a good deal of care, though of the simplest and most inartificial kind. The secret of fine and glossy hair is a clean hair-brush; and ladies who keep no maid to perform those offices for them should wash their hair-brushes in hot water and soda every few days.

Once secure the perfect cleanliness of your hair-brush, and the rest will be easy. Brush the hair carefully both at night and morning; let it be occasionally cleansed with yolk of egg beaten up, or a mixture of glycerine and lime-juice, and you will find no need to resort to hair-doctors or quacks. Pomade and oil are strictly to be avoided; but after a sea-water bath, or during a sea journey, a little warm pomade will be useful in softening the hair.

Above all things, never attempt to change the color of the hair by means of fashionable dyes and fluids. Color so obtained cannot harmonize naturally with the skin, eyes, and eyebrows that Nature has given. Practices of this kind are simply and strictly immodest. Let ladies be careful in regard to diet, take regular exercise in the open air, wear broad-brimmed hats in the sun, and veils in the wind; let them avoid pearl powders and washes of every kind; let them, above all things, go early to bed, and rise betimes in the morning; and if by so doing they are not made "beautiful for ever," they can never be made so.

The face should never be washed when heated from exercise. Wipe the perspiration from the skin, and wait till it is sufficiently cool before you bathe, even with warm water. Rain water is best for the bath. In case of any eruption upon the skin, no time should be lost in pro-

curing medical advice. He who doctors himself, says the proverb, has a fool for his physician.

With regard to Dress, it is impossible to do more than offer a few general observations. The fashion of dress is of to-day; but the æsthetics of dress are for all time. No matter to what absurd lengths fashion may go, a woman of taste will ever avoid the ridiculous. The milliner and dressmaker may handle the scissors never so despotically, but in matters of color, harmony, and contrast they remain under the control of their employer. Dress, indeed, may fairly claim to be considered in the light of a fine art. To dress well demands something more than a full purse and a pretty figure. It requires taste, good sense, and refinement.

A woman of taste and good sense will neither make dress her first nor her last object in life. She will remember that no wife should betray that total indifference for her husband's taste which is implied in the neglect of her appearance; and she will also remember that to dress consistently and tastefully is one of the duties which she owes to society.

There is a Spanish proverb which says, "Every hair has its shadow." So, in like manner, every lady, however insignificant her social position may appear to herself, must exercise a certain influence on the feelings and opi-

nions of others. If, therefore, the art of dressing appears either too irksome or too frivolous to such of the fair sex as are engaged in serious occupations, let them remember that it performs the same part in beautifying domestic life as is performed by music and the fine arts in embellishing the life moral and spiritual. So long, therefore, as dress merely occupies so much time and requires so much money as we are fairly entitled to allow it, nothing can be said against it. When extravagant fashions are indulged in—extravagant habits fostered at any cost and under any circumstances—the critic is quite justified in his strictures, however severe. Dress, to be in perfect taste, need not be costly; and no woman of right feeling will adorn her person at the expense of her husband's comfort or her children's education.

"As a work of art a well-dressed woman is a study." Her toilette will be as *bien soignée* and as well chosen at the family breakfast-table as at the ball. If she loves bright colors and can wear them with impunity, they will be as harmoniously arranged as an artist arranges his colors on the palette. If she is young, her dress will be youthful; if she is old, it will not affect simplicity. She will always follow rather than lead the prevailing fashion, and rather follow her own fashion than violate good taste or common sense.

The golden rule in dress is to avoid extremes. Do not be so original in your dress as to be peculiar; and do not affect fashions that are radically unbecoming to you. Ladies who are neither very young nor very striking in appearance cannot do better than wear quiet colors. Ladies who are not rich can always appear well dressed, with a little care in the choice and arrangement of the materials. Whatever the texture of the dress, it should be made by the very best dressmaker you can afford. As well go to a third or fourth-rate dentist, music-master, or doctor, as go to a third or fourth-rate dressmaker. The dressmaker is a woman's good or evil genius.

Morning dress should be faultless in its way. For young ladies, married or unmarried, nothing is prettier in summer than white or very light morning dresses of washing materials. Light dresses must be exquisitely fresh and clean, ribbons fresh, collars and cuffs irreproachable All stuffs are to be rigidly eschewed except those of the very finest kind. Morning dress for elderly ladies of wealth and position should be of dark silk. Jewellery, hair ornaments, and light silk dresses are not permissible for morning wear.

Walking dress should always be quiet. Rich walking dress attracts attention, which in the street is not desirable. For the carriage, a lady may dress as elegantly as she pleases.

Elderly ladies should always dress richly. Any thin old lady may wear delicate colors, whilst a stout, florid person looks best in black or dark gray. For young as well as old, the question of colors must, however, be determined by complexion and figure. Rich colors harmonize with rich brunette complexions and dark hair; delicate colors are the most suitable for delicate and fragile styles of beauty.

For ball dresses light and diaphanous materials are worn; silk dresses are not suitable for dancing. Black and scarlet, black and violet, or white, are worn in mourning; but ladies in deep mourning should not go to balls at all. They must not dance, and their dark dresses look out of place in a gay assembly.

At dinner parties, unless of a small, friendly kind, only the fullest dress is appropriate. Demi-toilette can be worn at unceremonious dinners, and even high dresses, if the material be sufficiently rich. It is better to wear real flowers at large dinner parties, but artificial ones at balls; since the former would droop and fall to pieces with the heat and the dancing.

Much jewellery is out of place for young ladies at any time; and, indeed, there is as much propriety to be observed in the wearing of jewellery as in the wearing of dresses. Diamonds, pearls, rubies, and all transparent precious stones belong to evening dress, and

should never be worn before dinner. In the morning, one's rings should be of the simplest kind, and one's jewellery limited to a good brooch, gold chain, and watch. Diamonds and pearls are as much out of place during the morning as a low dress or a wreath.

It is well to remember in the choice of jewellery that mere costliness is not always the test of value; and that an exquisite work of art, such as a fine intaglio or cameo, or a natural rarity, such as a black pearl, is a possession more *distingué* than a large brilliant which any one who has money enough can buy as well as yourself. Of all precious stones the opal is the most lovely and least commonplace. No merely vulgar woman purchases an opal.

Gloves, shoes, and boots must always be faultless. Gloves cannot be too light for the carriage, or too dark for the streets. A woman with ill-fitting gloves cannot be said to be well dressed; while to wear soiled gloves at your friend's *soirée* is to show her that you think lightly of herself and her company.

It may be remarked, by the way, that perfumes should be used only in the evening, and with the strictest moderation. Perfumes to be tolerable must be of the most *recherché* kind. Some people of sensitive temperament would be made ill by the smell of musk or patchouli.

Finally, let every lady remember Dr. Johnson's criticism on a lady's dress: "I am sure she was well dressed," said the Doctor, "for I cannot remember what she had on."

CHAPTER VII.

The Gentleman's Toilet.

IT has been aptly said that "the bath deserves an Order." The first requisite of a gentleman's toilet is undoubtedly the bath, which should be as bracing as the constitution will allow, and used morning and night in summer, and every day in winter. Country gentlemen who live much in the open air, and take plenty of exercise, have no excuse for shirking the cold shower-bath; but denizens of cities and men who are obliged to lead very sedentary lives cannot indulge with equal safety in this luxury, and must never continue it in the teeth of reason and experience. Only physiques of finest quality can endure, much more benefit by, a cold-water shock all the year round; and though physique is always improvable, great reformation must not be attempted rashly. Let the bath of from 60° to 70° be freely indulged in by the strong, and even by the less robust, in summer time; but in winter a temperature varying from 85° to 95° is the safest. The flesh-brush should be vigorously applied to all parts of the body, after which the skin must be care-

fully dried with Turkish or huck-a-back towels. It is well to remain without clothing for some little time after bathing. Nothing is so healthy as exposure of the body to air and sun; a French physician has recommended the sun-bath as a desirable hygienic practice. A bath in fresh water should always be taken after a sea-dip.

The next thing to be done is to clean the teeth. This should be done with a good hard tooth-brush at least twice a day. Smokers should rinse the mouth immediately after smoking, and should be careful to keep the teeth scrupulously clean. The nails should also be kept exquisitely clean and short. Long nails are an abomination.

Our advice to those who shave is, like *Punch's* advice to those about to marry—"Don't." But it must by no means be understood that suffering the beard to grow is a process that obviates all trouble. The beard should be carefully and frequently washed, well trimmed, and well combed, and the hair and whiskers kept scrupulously clean by the help of clean stiff hair-brushes, and soap and warm water. The style of the beard should be adapted to the form of the face; but any affectation in the cut of beard and whiskers is very objectionable, and augurs unmitigated vanity in the wearer. Long hair is never indulged in except by painters and

fiddlers. The moustache should be worn neat, and not over large. A moustache like that worn by the King of Italy, or a needle-point moustache, *à l'Empereur*, cannot be worn with impunity.

A gentleman should always be so well dressed, that his dress shall never be observed at all. Does this sound like an enigma? It is not meant for one. It only implies that perfect simplicity is perfect elegance, and that the true test of dress in the toilette of a gentleman is its entire harmony, unobtrusiveness, and becomingness. Display should be avoided. Let a sensible man leave the graces and luxuries of dress to his wife, daughters, and sisters, and not seek distinction in the trinkets of his watch-chain, or the pattern of his waistcoat. To be too much in the fashion is as vulgar as to be too far behind it. No really well-bred man follows every new cut that he sees in his tailor's fashion-book. Only very young men are guilty of this folly.

A man whose dress is appropriate, neat, and clean will always look like a gentleman; but—to dress appropriately, one must have a varied wardrobe. This should not, on the average, cost more than a tenth part of his income. No man can afford more than a tenth of his income for dress.

The author of "Pelham" has aptly said that

"A gentleman's coat should not fit too well." There is great truth and subtlety in this observation. To be fitted too well is to look like a tailor's dummy.

Let the dress suit the occasion. In the morning wear a frock coat, and trousers of light or dark color, as befits the season. When in the country or at the sea-side, gray or shooting costumes are best.

For evening parties, dinner parties, and balls, wear a black dress coat, black trousers, black silk or cloth waistcoat, thin patent leather boots, a white cravat, and white kid gloves. Abjure all fopperies, such as white silk linings, silk collars, &c.; above all, the shirt front should be plain. At small, unceremonious dinner parties, gloves are not necessary; but, when worn, they should be new and fit well. Economy in gloves is an insult to society. A man's jewellery should be of the best and simplest description. False jewellery, like every other form of falsehood and pretence, is unmitigated vulgarity.

Elaborate studs and sleeve-links are all foppish and vulgar. A set of good studs, a gold watch and guard, and one handsome ring, are as many ornaments as a gentleman can wear with propriety. For a ring, the man of fine taste would prefer a precious antique intaglio

to the handsomest diamond or ruby that could be bought.

Lastly, a man's jewellery should always have some use, and not, like a lady's, be worn for ornament only.

The necktie for dinner, the opera, and balls, must be white, and the smaller the better. It should be too of fine linen, or a washable texture, not silk, nor netted, nor hanging down, nor of any foppish production, but a simple, white tie, without any embroidery. The black tie is admitted for evening parties, and should be equally simple.

Colored shirts may be worn in the morning; but they should be small in pattern and quiet in color. Fancy cloths of conspicuous patterns are exceedingly objectionable. With a colored flannel shirt always wear a white collar and wristbands. The hat should always be black; and caps and straw hats are only admissible in summer.

If spectacles are necessary, they should be of the best and lightest make, and mounted in gold, or blue steel. For weak sight, blue or smoke-colored glasses are the best; green glasses are detestable.

A gentleman should never be seen in the street without gloves. Worsted or cotton gloves are not permissible. A man's clothes should always be well brushed, and never threadbare or

shabby. No gentleman can afford to wear shabby clothes. An old hunting coat, however, is more coveted by the practised sportsman than a new one; the bright clean "pink" being the indication of a novice in the field.

For the country, or the foreign tour, a gentleman will select a costume of some light woollen material, flannel shirts, thick boots, and everything to correspond. Dandyism is never more out of place than on the glacier, or among the Adirondack fisheries.

There are three things one should consult in the matter of dress if one would always appear like a gentleman, viz. expense, comfort, and society. If there is one thing in this world about which we can entertain any degree of moral certainty, it is that we must pay our tailor's bills. If therefore our means are disproportionate to our wants, we must remember the old proverb, "Cut your coat according to your cloth," and dress as well as you possibly can upon little money.

CHAPTER VIII.

Riding and Driving.—The Promenade.

RIDING is an accomplishment in which all ladies and gentlemen should be proficient; but to ride well, one must be taught early and practise constantly. Riding, like swimming, cannot be taught by precept.

Those who wish to ride well must learn on horseback; as much on the road, and as little in the school, as possible. So much of our health and happiness depends upon out-of-door exercise, that the art of riding cannot be too much encouraged by the wealthy. For persons of moderate means it is wholly out of the question. Those who can afford it, who travel, and whose health requires bracing exercise, should consider money laid out upon this accomplishment as so many shares purchased in an Unlimited-Health Promotion Company. Of all recreations, horse-exercise is the most exhilarating.

A lady's riding-habit should be simple, close-fitting, and made by a first-rate tailor. Showy, eccentric innovations are in bad taste. It is

better to wear the hat that is most in fashion; and, except in the country, dark habits are always preferable to light. For ladies who ride a great deal, it is better to have a dark habit for town, and a light gray one for the country and sea-side. Scarlet habits, and jackets trimmed with green, for hunting are very objectionable. It is only in her whip that a lady can indulge her love of luxury. This may be as jewelled, as rich, and as dainty, as she pleases. Riding-gloves must be unexceptionable.

The art of mounting must be properly acquired; since in riding, as in other things, it is proficiency in trifles that proclaims the artist. The lady having mounted the riding-steps, places her left foot in the stirrup, rises into her seat, and lifts the right leg dexterously into its place, taking care to let the habit fall properly. If no riding-steps are at hand, it is the place of her escort or groom to assist her to the saddle. Hence it is necessary to learn to mount in both ways. In the latter case, she puts her left foot in the right-hand of the gentleman or servant in attendance; he lifts it vigorously but gently; and she springs lightly into the saddle. Ladies who ride much, and wish to preserve their figures straight, should have two saddles, and change sides from time to time. They should also be accustomed to ride different horses, as by no other means can perfect confidence be

acquired. It is better to ride only one horse, but to fear none.

The great point in riding is to sit straight in the middle of your saddle, to know the temper of your horse, and to be able to enjoy a good gallop in moderation. Ladies should not lean forward as they ride. They should rise as little as possible in trotting. They should, above all, know how to hold the reins, the different uses of each, and the common rule of the road. The first two points are only taught by practice, and the last is attained in a day's ride. Ladies who have country-houses, and who stay much in the country, should learn to drive as well as to ride. The chief point in driving is moderation. You should never drive too fast, especially round corners, and should ease your horse as much as possible in going up hill. Ladies who drive ought to know something about harness. On alighting from or entering the carriage, the dress should never be held up, but should be allowed to trail on the ground.

If you assist a lady to mount, hold your hand at a convenient distance from the ground that she may place her foot in it. As she springs, you aid her by the impetus of your arm. Practice only will enable you to do this properly. A gentleman, in riding with a lady, never permits her to pay the tolls. If good riding is necessary for a lady, it is doubly so for a man. A

gentleman's education cannot be called complete unless he can ride well. If this has been neglected early in life, no time should be lost in repairing the error. By riding first with a careful master for some months, and afterwards quite regularly alone, considerable proficiency may be attained even at a late period.

When attending a lady in a horseback ride, never mount your horse until she is ready to start. Give her your hand to assist her in mounting, arrange the folds of her habit, hand her her reins and her whip, and then take your own seat on your saddle.

Let her pace be yours. Start when she does, and let her decide how fast or slowly she will ride. Never let the head of your horse pass the shoulder of hers, and be watchful and ready to render her any assistance she may require. Never, by rapid riding, force her to ride faster than she may desire.

Do not touch her bridle, reins, or whip, except she particularly requests your assistance, or an accident, or threatened danger, makes it necessary.

If there is dust or wind, ride so as to protect her from it as far as possible. If the road is muddy be careful that you do not ride so as to bespatter her habit. It is best to ride on the side away from that on which her habit falls.

A man should be able to mount on either side

of the horse. He places his left foot in the stirrup, his left hand on the saddle, and swings himself up, throwing his right leg over the horse's back. Nothing is more graceless than to see a man climb with both hands into his seat. A firm light seat is only learned by assiduous practice. The chief rules are to sit upright, but not stiffly, and well back in the saddle; to keep the knees pressed well in against the sides of the saddle, and the feet parallel to the horse's body; and to turn the toes in rather than out. The foot should be about half-way in the stirrup, which in long riding slips down to the hollow of the foot. The great desideratum in the art of riding is plenty of confidence. Of course a fearless rider can ride ungracefully, but no timid person can fail to be awkward.

In driving, again, there is a difference of style. The art is simple enough, but it requires practice. The good driver will understand the horse he has to drive, and will use him well, whether the beast be his own or another's. He will turn his corners gently or slowly, and will know when to put on the steam and when to turn it off. He will, of course, understand the management of his harness. Accidents may occur from the most trifling disarrangement of the harness, and no one should handle the reins who cannot harness and unharness a horse.

No one should pretend to hunt who has not a

good seat, a good horse, and plenty of "pluck;" much less should an incompetent rider venture upon riding a friend's horse. It has been said that "A man may forgive you for breaking his daughter's heart, but never for breaking his hunter's neck"

In the carriage, a gentleman places himself with his back to the horses, and leaves the best seat for the ladies. Only very elderly gentlemen are privileged to accept the best seat to the exclusion of young ladies. When the carriage stops, the gentleman should alight first, in order to assist the lady. To get in and out of a carriage gracefully is a simple but important accomplishment. If there is but one step, and you are going to take your seat facing the horses, put your left foot on the step, and enter the carriage with your right in such a manner as to drop at once into your seat. If you are about to sit with your back to the horses, reverse the process. As you step into the carriage, be careful to keep your back towards the seat you are about to occupy, so as to avoid the awkwardness of turning when once in. A gentleman cannot be too careful to avoid stepping on ladies' dresses when he gets in or out of a carriage. He should also beware of shutting them in with the carriage door.

Never put your arm across the seat, or around her, as many do in riding. It is an imperti-

nence which she would very properly resent as such.

If you offer to drive any one home in your vehicle, always drive to their house first, no matter how much you may have to drive out of your way.

If a lady has been making purchases during a walk, she may permit the gentleman who accompanies her to carry any very small parcel that she may have in her hand; but she should not burden him with more than one under any circumstances whatever. No lady should permit any gentleman who is not a near relative, or a very old friend of her family, to defray the cost of entrance to any theatre or exhibition, or to pay for her refreshment or vehicles when she happens to be under his protection.

Two ladies can without impropriety, though the habit is a singúlarly ungraceful one, take each one arm of a single cavalier; but one lady cannot, with either grace or the sanction of custom, take the arms of two gentlemen at the same time.

When a lady is walking with a gentleman in any public park or garden, or through the rooms of an exhibition, it is the gentleman's duty to find her a seat. If, however, as is frequently the case, he is himself compelled to remain standing, the lady should make a point of rising as soon as she is sufficiently rested, and not

abuse either the patience or politeness of her companion.

It is the place of the lady to bow first if she meets a gentleman of her acquaintance. On meeting friends or acquaintances in the streets, the exhibitions, or any public places, one must be careful not to pronounce their names so loudly as to attract the attention of strangers. Never call across the street, and never attempt to carry on a dialogue in a public vehicle, unless your interlocutor occupies the seat beside your own.

In railway travelling a lady cannot open a conversation with strangers, though, if addressed in a respectful manner, she must answer politely.

It is well to recognise any public salutation, even from persons whom you do not wish to visit. If Mrs. Brown or Mrs. Jones persist in bowing, return the bow, but return it with studied coldness. Anything is better than a direct cut. An unmarried lady cannot cut a married lady under any circumstances. The cut is only excusable when men persist in bowing whose acquaintance a lady does not wish to keep up.

If a lady has had any gentleman especially introduced to her at a party, has talked much to him, and has been, perhaps, led down by him to dinner or supper, she may bow if she meets

him next day in the promenade. Never recognise a gentleman unless you are perfectly sure of his identity. Nothing is more awkward than saluting the wrong person.

The rules of the promenade concerning gentlemen are simpler, though equally important.

In the first place, a well-bred man must entertain no respect for the brim of his hat. "A bow," says La Fontaine, "is a note drawn at sight." You are bound to acknowledge it immediately, and to the full amount. Always bear this in mind, and remember that to nod, or merely to touch the rim of the hat, is far from courteous. True politeness demands that the hat should be completely lifted from the head. In bowing, the body should not be bent at all.

On meeting friends with whom you are likely to shake hands, remove your hat with the left-hand in order to leave the right-hand free. If you meet a lady in the streets with whom you are quite intimate, do not stop her, but turn round and walk beside her in whichever direction she is going. When you have said all that you wish to say, you can take your leave. If you meet a lady with whom you are not particularly well acquainted, wait for her recognition before you venture to bow to her. In bowing to a lady whom you are not going to address, lift your hat with that hand which is farthest from her. For instance, if you pass her

on the right side, use your left hand, and *vice versâ*.

If you are on horseback and wish to converse with a lady who is on foot, you must dismount and lead your horse, so as not to give her the fatigue of looking up to your level. Neither should you subject her to the impropriety of carrying on a conversation in a tone necessarily louder than is sanctioned by the laws of society. A gentleman cannot cut a lady under any circumstances whatever.

Never "cut" an acquaintance, unless his pertinacity is positively intolerable. To "cut" is often snobbish, often absurd, and sometimes positively unchristian. A dignified man will seldom be necessitated to such a strong means of self-protection, and a kind-hearted man would suffer a good deal before resorting to it.

Never stare at ladies in the street.

In walking with a lady, take charge of any small parcel, book, *et cetera*, with which she may be encumbered.

If you so far forget what is becoming as to smoke in the street, at least never omit to throw away your cigar if you speak to a lady.

If addressed in a public vehicle, always reply politely.

Never talk politics or religion in a public vehicle.

In shaking hands, do not put out the hand till

you are quite close to the person whom you are about to salute. Nothing is more awkward or more ludicrous than to walk several yards with an extended hand.

When walking with a lady, or with a gentleman who is older or shorter than yourself, give them the upper side of the pavement, that is, the side nearest the house.

Be careful when walking with a lady, not to put your foot upon her dress.

In case of a sudden fall of rain you may offer to lend your umbrella to a lady, or offer to escort her home; being perfectly respectful in your conversation.

In meeting a lady friend, be ready to return her recognition of you, which she should offer first, removing your hat. To a gentleman you may merely touch your hat; but if he has a lady with him, raise your hat in bowing to him.

In a car or omnibus, when a lady wishes to get out, stop the car for her, pass up her fare, &c.

When with a lady, *always* if on your invitation, you must pay her expenses as well as your own; if she offers to share the expense, decline unless she insists upon it; in the latter case yield gracefully. Many ladies, dependent upon their gentlemen friends for escort, dislike much to be under pecuniary obligations to them, nor is it necessary they should be.

CHAPTER IX.

Morning and Evening Parties.

THE morning or, more properly speaking, "afternoon" party is a comparative novelty, and an agreeable one. It begins about three o'clock, and goes on till six; and the invitations should be sent out a week or a fortnight beforehand. In town, a morning party should be enlivened by good music. Hired professional performers are best; but if amateurs undertake to amuse our friends, they should be highly accomplished. Tea, coffee, ices, strawberries, cakes, may be served; but in the country, where croquet parties are given on a large scale, and prolonged to a late hour, it is customary to serve the light refreshments first and to provide a cold collation afterwards. This collation is, in fact, a late luncheon, and is more *recherché* if served in tents out of doors.

A lady dresses for such parties in the most elegant out-of-door dress she pleases. Very young ladies who play croquet may wear hats and elegant walking dresses suitable for the game. Gentlemen wear morning dress, *i. e.* light trousers, frock coat, light gloves, &c.

Every one who goes much into society should nowadays be acquainted with croquet, archery, &c., and thus be enabled to take part in the amusements provided. The hostess should facilitate conversation by introducing her guests to each other, when she thinks them likely to be mutually agreeable. Very young people, whom one invites to such parties, should never be neglected; while the old, the ill-dressed, the ugly, and the beautiful, will receive equal deference from a really well-bred host and hostess.

Evening parties, or "At homes," begin about nine o'clock, and entail full dress upon both ladies and gentlemen. Good breeding neither demands that you should present yourself at the commencement, nor remain till the close of the evening. You come and go as may be most convenient to you, and by these means are at liberty, during the height of the season, when evening parties are numerous, to present yourself at two or three houses during a single evening.

When your name is announced, look for the lady of the house, and pay your respects to her before you seem even to see any other friends who may be in the room. At very large and fashionable assemblies, the hostess is generally to be found near the door. Should you, however, find yourself separated by a dense crowd of guests, you are at liberty to recognise those who are near you, and these whom you en-

counter as you make your way slowly through the throng.

If a gentleman is to act as escort to a lady, he must call at the hour she chooses to name, and the most elegant way is to take a carriage for her. To present her with a bouquet is allowable.

When you reach the house of the hostess, escort your companion to the dressing-room. After you have deposited your hat and coat in the gentlemen's dressing-room, and put on your gloves, be on the lookout for your lady, and be ready to escort her to the parlor. Offer her your left arm, and having paid your respects to the hostess, take her to a seat, and remain with her until she has other companions, before you seek out your own friends. Of course you will dance with her part of the evening, and wait upon her at supper.

If you have escorted a lady, her time must be yours, and she will tell you when she is ready to go. See whether the carriage has arrived before she goes to the dressing-room, and return to the parlor to tell her. If the weather was pleasant when you left home, and you walked, ascertain whether it is still pleasant; if not, procure a carriage for your companion. When it is at the door, join her in the drawing-room, and offer your arm to lead her to the hostess for leave taking, then take your companion to the

door of the ladies' dressing-room, get your own hat and wait in the entry or near by until she is ready.

When you reach your companion's house, do not accept her invitation to enter, but ask permission to call in the morning, or the following evening.

General salutations of the company are now wholly disused; in society, well-bred persons only recognise their own friends or acquaintances. If you are at the house of a new acquaintance, and find yourself among entire strangers, remember that, by so meeting under one roof, you are all in a certain sense made known to one another, and ought therefore to be able to converse freely, as equals. It is to be regretted that in the very highest circles the spirit of exclusiveness is still too strong to permit this; but still to shrink away to a side-table, and affect to be absorbed in some album or illustrated work, or to cling to some unlucky acquaintance, as a drowning man clings to a spar, are *gaucheries* no shyness can excuse. Neither should a man stand too long in the same spot. To be afraid to move from one drawing-room to another is the sure sign of a neophyte in society.

Gentlemen should never stand upon the hearthrug with their backs to the fire, either in a friend's house or their own. We have seen

even well-bred men at evening parties commit this selfish and vulgar solecism.

Never offer any one the chair from which you have just risen, unless there be no other disengaged.

Those ladies and gentlemen who possess any musical accomplishments should not wait to be pressed and entreated by their hostess, but comply immediately when she pays them the compliment of asking them to play or sing. Only the lady of the house has a right to make this invitation; if others do so, they must be put off in some polite way.

Be scrupulous to observe strict silence when any of the company are playing or singing. Remember that they are doing this for the amusement of the rest; and that to talk at such a time is as ill-bred as if you were to turn your back upon a person who was talking to you, and begin a conversation with some one else.

If a gentleman sings comic songs, he should be careful that they are of the most unexceptionable kind, and likely to offend neither the tastes nor prejudices of the society in which he may find himself.

Those who play or sing should bear in mind that "brevity is the soul of wit." Two verses of a ballad, or four pages of a piece, are at all times enough to give pleasure. If your audience desire more, they will ask for more; and it is

infinitely more flattering to be encored, than to receive the thanks of your hearers, not so much for what you have given them, but for having come to an end at last. That performer, indeed, can have but little pride who cares to emulate Longfellow's famous piper of Bujalance, "who asked a maravedi for playing, and ten for leaving off." Music, like conversation, should be adapted to the company. A sonata of Beethoven would be as much out of place in some circles as a comic song at a quaker's meeting. To those who only care for the light popularities of the season give Offenbach and Verdi; to connoisseurs give such music as will be likely to meet the exigencies of a fine taste. Above all, attempt nothing that you cannot execute with ease and precision.

The great secret of successful "At Homes," is to assemble as many distinguished persons as possible. We do not mean simply persons with a handle to their names, but men and women who by their talents or character have made for themselves a foremost place in society. If no lady is especially placed under a gentleman's care when supper is announced, he must offer his arm to the lady with whom he has last conversed; but unless the party be a very crowded one, the hostess will see that no lady is unprovided with a cavalier.

The more rooms one can throw open for these

sort of parties the better. A liberal supply of ottomans, *causeuses*, &c., must be placed about in convenient positions, leaving as much open space as possible. Good engravings, water-color sketches, valuable scrap-books, and volumes of autographs should be displayed on the tables. If among the guests some exceedingly distinguished lion is present, it is exceedingly unbecoming to follow him about and listen to every word he utters. He cannot be introduced to every one, and even if introduced, you must content yourself with a short conversation, remembering that others have equal claims with yourself.

If the party be of a small sociable kind, and those games called by the French *les jeux innocens* are proposed, do not object to join in them if invited. It may be that they demand some slight exercise of wit and readiness, and that you do not feel yourself calculated to shine in them; but it is better to seem dull than disagreeable, and those who are obliging can always find some clever neighbor to assist them in the moment of need.

Impromptu charades are frequently organized at friendly parties. Unless you have really some talent for acting, and some readiness of speech, you should remember that you only put others out, and expose your own inability by taking part in these entertainments. Of

course, if your help is really needed, and you would disoblige by refusing, you must do your best, and, by doing it as quietly and coolly as possible, avoid being awkward or ridiculous.

Even though you may take no pleasure in cards, some knowledge of the etiquette and rules belonging to the games most in vogue is necessary to you in society. If a fourth hand is wanted at a rubber, or if the rest of the company sit down to a round game, you would be deemed guilty of an impoliteness if you refused to join.

Married people should not play at the same table, unless where the party is so small that it cannot be avoided. This rule supposes nothing so disgraceful to any married couple as dishonest collusion ; but persons who play regularly together cannot fail to know so much of each other's mode of acting under given circumstances, that the chances no longer remain perfectly even in favor of their adversaries.

Never play for higher stakes than you can afford to lose without regret. Cards should be resorted to for amusement only ; for excitement, never.

No well-bred person ever loses temper at the card-table. You have no right to sit down to the game unless you can bear a long run of ill-luck with perfect composure, and are prepared

cheerfully to pass over any blunders that your partner may chance to make.

If you are an indifferent player, make a point of saying so before you join a party at whist. If the others are fine players, they will be infinitely more obliged to you for declining than accepting their invitation. In any case you have no right to spoil their pleasure by your bad play.

Never let even politeness induce you to play for very high stakes. Etiquette is the minor morality of life; but it never should be allowed to outweigh the higher code of right and wrong.

Young ladies may decline to play at cards without being deemed guilty of impoliteness.

No very young lady should appear at an evening party without an escort.

In retiring from a crowded party it is unnecessary that you should seek out the hostess for the purpose of bidding her a formal good-night. By doing this you would, perhaps, remind others that it was getting late and cause the party to break up. If you meet the lady of the house on your way to the drawing-room door, take your leave of her as unobtrusively as possible, and slip away without attracting the attention of her other guests.

Introductions at evening parties are now almost wholly dispensed with. Persons who meet at a friend's house are ostensibly upon an

equality, and pay a bad compliment to the host by appearing suspicious and formal. Some old-fashioned country hosts yet persevere in introducing each new comer to all the assembled guests. It is a custom that cannot be too soon abolished, and one that places the last unfortunate visitor in a singularly awkward position. All that she can do is to make a semicircular courtesy, like a concert singer before an audience, and bear the general gaze with as much composure as possible.

It should be remembered that to introduce persons who are mutually unknown is to undertake a serious responsibility, and to certify to each the respectability of the other. Never undertake this responsibility without in the first place asking yourself whether the persons are likely to be agreeable to each other, nor, in the second place, without ascertaining whether it will be acceptable to both parties to become acquainted.

There are some exceptions to the etiquette of introductions. At a ball or evening party, where there is dancing, the mistress of the house may introduce any gentleman to any lady without first asking the lady's permission. But she should first ascertain whether the lady is willing to dance; and this out of consideration for the gentleman, who may otherwise be re-

fused. No man likes to be refused the hand of a lady, though it be only for a quadrille.

A sister may present her brother, or a mother her son, without any kind of preliminary.

Always introduce the gentleman to the lady —never the lady to the gentleman. The chivalry of etiquette assumes that the lady is invariably the superior in right of her sex, and that the gentleman is honored in the introduction. The rule is to be observed even when the social rank of the gentleman is higher than that of the lady.

Where the sexes are the same, always present the inferior to the superior.

Never present a gentleman to a lady without first asking her permission to do so.

When you are introduced to a stranger, seldom offer your hand. When introduced, persons limit their recognition of each other to a bow.

Friends may introduce friends at the house of a mutual acquaintance; but, as a rule, it is better to be introduced by the mistress of the house. Such an introduction carries more authority with it.

If at a small party where there is no musician engaged, if you can perform on the piano for dancing, do not wait to be solicited to play, but offer your services, or, if there is a lady at the piano, offer to relieve her. To turn the leaves

for another, and sometimes call figures, are also good-natured and well-bred actions.

If dancing is to be the amusement of the evening, a gentleman's first dance should be with the lady you accompanied, and afterwards with the ladies of the hostess's family.

Dance easily and gracefully, keeping perfect time, but not taking too great pains with your steps.

When your conduct your partner to a seat after a dance, you may sit or stand by to converse, unless you see another gentleman is waiting to invite her to dance.

Do not take the vacant seat next to a lady unless you are acquainted with her.

After dancing, do not offer your hand, but your arm to conduct your partner to a seat.

CHAPTER X.

The Ball.

INVITATIONS to a ball should be sent out three weeks or a month beforehand, and should be answered immediately.

The first requisites for a pleasant ball are good rooms, good music, and plenty of good company. A very small ball is almost sure to be dull. No one should attempt to give this sort of entertainment without being fully prepared for a considerable expenditure of time, money, and patience. Nothing is so unsatisfactory as "a carpet dance with the dear girls to play." If you wish your friends to enjoy the dancing, you must give them a good floor and professional music; if you wish them to enjoy the supper, you must let it be well served and in great abundance; lastly, if you wish them to enjoy the company, you must provide your visitors with suitable partners.

The preparation for a ball begins with the reception-rooms, which must be made as light and airy as possible. Nothing produces a happier effect than an abundance of shrubs, plants, and flowers used freely on the stairs, in the

recesses, landing-places, &c. The fire-places should be screened by flowers in summer, and be provided with guards in winter or spring. It is easy, by the help of screens and evergreens, to arrange a small gallery for the musicians, so that they shall be heard and not seen.

A refreshment-room should, if possible, be on the same floor as the ball-room, in order that the ladies may be spared all risk from draughty staircases. A lobby for the ladies' cloak-room, and a hat-room for the gentlemen, are both indispensable.

As the number of guests at a dinner party is regulated by the size of the table, so should the number of invitations to a ball be limited by the proportions of the ball-room. A prudent hostess will, however, always invite more guests than she really desires to entertain, in the certainty that there will be some deserters when the appointed evening comes round; but she will at the same time remember that to overcrowd her room is to spoil the pleasure of those who love dancing, and that a party of this kind, when too numerously attended, is as great a failure as one at which too few are present.

A room which is nearly square, yet a little longer than it is broad, will be found the most favorable for a ball. It admits of two quadrille parties, or two round dances, at the same time. In a perfectly square room this arrangement

is not so practicable or pleasant A very long and narrow room is obviously of the worst shape for dancing, and is fit only for quadrilles and country dances.

The top of the ball-room is the part nearest the orchestra. In a private room, the top is where it would be if the room were a dining-room. It is generally at the farthest point from the door. Dancers should be careful to ascertain the top of the room before taking their places, as the top couples always lead the dances.

A good floor is of the utmost importance in a ball-room. In a private house, nothing can be better than a smooth, well-stretched holland, with the carpet beneath.

Abundance of light and free ventilation are indispensable to the spirits and comfort of the dancers.

Good music is as necessary to the prosperity of a ball as good wine to the excellence of a dinner. No hostess should tax her friends for this part of the entertainment. It is the most injudicious economy imaginable. Ladies who would prefer to dance are tied to the piano-forte; and as few amateurs have been trained in the art of playing dance music with that strict attention to time and accent which is absolutely necessary to the comfort of the dancers, a total and general discontent is sure to result.

To play dance music thoroughly well is a branch of the art which requires considerable practice. It is as different from every other kind of playing as whale fishing is from fly fishing. Those who give private balls will do well ever to bear this in mind, and to provide skilled musicians for the evening. For a small party, a piano and cornopean make a very pleasant combination. Unless where several instruments are engaged, we do not recommend the introduction of the violin. Although in some respects the finest of all solo instruments, it is apt to sound thin and shrill when employed on mere inexpressive dance tunes, and played by a mere dance player.

The room provided for the accommodation of the ladies should have several looking-glasses; attendants to assist the fair visitors in the arrangement of their hair and dresses; and rows of hooks for the cloaks and shawls. It is well to affix tickets to the cloaks, giving a duplicate to each lady. Needles and thread should be always at hand to repair any little accident incurred in dancing. The refreshment-room should be kept amply supplied during the evening. Where this cannot be arranged, the refreshments should be handed round between the dances.

The question of supper is one which so entirely depends on the means of those who give a ball or evening party, that very little can be

said upon it in a treatise of this description. Where money is no object, it is of course always preferable to have the whole supper, "with all applicances and means to boot," sent in from some first-rate house. It spares all trouble, whether to the entertainers or their servants, and relieves the hostess of every anxiety. Where circumstances render such a course imprudent, we would only observe that a home-provided supper, however simple, should be good of its kind, and abundant in quantity. Dancers are generally hungry people, and feel themselves much aggrieved if the supply of eatables proves unequal to the demand.

Perhaps the very best plan is the French one, of having supper arranged on long buffets with servants behind to attend to all comers. No one sits down to ball suppers, or if seats are arranged by the wall for the ladies, the gentlemen stand.

No gentleman should accept an invitation to a ball if he does not dance. When ladies are present who would be pleased to receive an invitation, those gentlemen who hold themselves aloof are guilty, not only of a negative, but a positive, act of neglect.

To attempt to dance without a knowledge of dancing is not only to make one's self ridiculous, but one's partner also. No lady or gen-

tleman has the right to place a partner in this absurd position.

On entering the ball-room, the visitor should at once seek the lady of the house, and pay her respects to her. Having done this, she may exchange salutations with such friends and acquaintances as may be in the room.

No lady should accept an invitation to dance from a gentleman to whom she has not been introduced. In case any gentleman should commit the error of so inviting her, she should not excuse herself on the plea of a previous engagement, or of fatigue, as to do so would imply that she did not herself attach due importance to the necessary ceremony of introduction. Her best reply would be to the effect that she would have much pleasure in accepting his invitation, if he would procure an introduction to her. This observation may be taken as applying only to public balls. No lady should accept refreshments from a stranger at a public ball; for these she must rely on her father, brother, or old friend. At a private party the host and hostess are sufficient guarantees for the respectability of their guests; and although a gentleman would show a singular want of knowledge of the laws of society in acting as we have supposed, the lady who should reply to him as if he were merely an impertinent stranger in a public assembly-room would

be implying an affront to her entertainers. The mere fact of being assembled together under the roof of a mutual friend is in itself a kind of general introduction of the guests to each other.

An introduction given for the mere purpose of enabling a lady and gentleman to go through a dance together does not constitute an acquaintanceship. The lady is at liberty to pass the gentleman in the park the next day without recognition.

It is not necessary that a lady should be acquainted with the *steps*, in order to walk gracefully or easily through a quadrille. An easy carriage and a knowledge of the *figures* are all that is necessary.

We now pass to that part of ball-room etiquette which chiefly concerns gentlemen.

A gentleman cannot ask a lady to dance without being first introduced to her by some member of the hostess's family.

Never enter a ball-room in other than full evening dress, and white or light kid gloves.

A gentleman cannot be too careful not to injure a lady's dress. The young men of the present day are inconceivably thoughtless in this respect, and often seem to think the mischief which they do scarcely worth an apology. Cavalry officers should never wear spurs in a ball-room.

Bear in mind that all *casino* habits are to be scrupulously avoided in a private ball-room. It is an affront to a highly-bred lady to hold her hand behind you, or on your hip, when dancing a round dance.

Never forget a ball-room engagement. It is the greatest neglect and slight that a gentleman can offer to a lady.

At the beginning and end of a quadrille the gentleman bows to his partner, and bows again on handing her to a seat.

After dancing, the gentleman may offer to conduct the lady to the refreshment-room.

Engagements for one dance should not be made while the present dance is yet in progress.

If a lady happens to forget a previous engagement, and stand up with another partner, the gentleman whom she has thus slighted is bound to believe that she has acted from mere inadvertence, and should by no means suffer his pride to master his good temper. To cause a disagreeable scene in a private ball-room is to affront your host and hostess, and to make yourself absurd. In a public room it is no less reprehensible.

Always remember that good breeding and good temper (or the appearance of good temper) are inseparably connected.

Young gentlemen are earnestly advised not to limit their conversation to remarks on the

weather and the heat of the room. It is, to a certain extent, incumbent on them to do something more than dance when they invite a lady to join a quadrille. If it be only upon the news of the day, a gentleman should be able to offer at least three or four observations to his partner in the course of a long half-hour.

Never be seen without gloves in a ball-room, though it were only for a few moments. Those who dance much, and are particularly *soigné* in matters relating to the toilette, take a second pair of gloves to replace the first when soiled.

A thoughtful hostess will never introduce a bad dancer to a good one, because she has no right to punish one friend in order to oblige another.

It is not customary for married persons to dance together in society.

A gentleman conducts his last partner to supper; waits upon her till she has had as much refreshment as she wishes, and then takes her back to the ball-room or her chaperone.

However much pleasure he may take in a lady's society, he must not ask her to dance too frequently. Engaged persons would do well to bear this in mind.

Withdraw from a ball-room as quietly as possible, so that your departure may not be observed by others, and so cause the party to break up. If you meet the lady of the house

on your way out, take your leave in such a manner that the other guests may not observe it; but by no means seek her out for that purpose.

No person who has not a good ear for time and tune need hope to dance well.

Lastly, a gentleman should not go to a ball unless he has previously made up his mind to be agreeable: that is, to dance with the plainest as well as with the most beautiful; to take down an elderly chaperone to supper, instead of her lovely charge, with a good grace; to enter into the spirit of the dance, instead of hanging about the doorway; to abstain from immoderate eating, drinking, or talking; to submit to trifling annoyances with cheerfulness; in fact, to forget himself, and contribute as much as possible to the amusement of others.

CHAPTER XI.

Table Etiquette.—Dinner Parties.

IT is impossible to over-estimate the importance of dinners.

It should be the first duty of every householder to obtain the best possible dinners for her family her purse can afford. Let no false sentiment lead her to consider indifference to food as an heroic virtue, or the due appreciation of it as a despicable *gourmandise*. Man is what he eats, and woman is the caterer. Let her perform her duties well, and she will reap an ample reward.

The etiquette of the dinner-table should be mastered by all who aspire to the *entrée* of good society. Ease, *savoir-faire*, and good breeding nowhere more indispensable than at the dinner-table, and the absence of them is nowhere more apparent. How to eat soup and what to do with a cherry-stone are weighty considerations when taken as the index of social status; and it is not too much to say, that a young woman who elected to take claret with her fish or eat peas with her knife would justly risk the punishment of being banished from good society.

An invitation to dine should be replied to immediately, and unequivocally accepted or declined. Once accepted, nothing but an event of the last importance should cause you to fail in your engagement. To be exactly punctual on these occasions is the only politeness. If you are too early, you are in the way; if too late, you spoil the dinner, annoy the hostess, and are hated by the guests. Some authorities are even of opinion that in the question of a dinner party "never" is better than "late;" and one author has gone so far as to say, "If you do not reach the house till dinner is served, you had better retire and send an apology, and not interrupt the harmony of the courses by awkward excuses and cold acceptance."

When the party is assembled, the mistress of the house will point out to each gentleman the lady whom he is to conduct to table. The guests then go down according to order of precedence arranged by the host or hostess, as the guests are probably unacquainted, and cannot know each other's social rank.

The lady who is the greatest stranger should be taken down by the master of the house, and the gentleman who is the greatest stranger should conduct the hostess. Married ladies take precedence of single ladies, elder ladies of younger ones, and so on. A young bride takes precedence of all other ladies.

When dinner is announced, the host offers his arm to the lady of most distinction, invites the rest to follow by a few words or a bow, and leads the way; the visitors follow in the order that the host and hostess have arranged. The lady of the house remains, however, till the last, that she may see her guests go down in their prescribed order; but the plan is not a convenient one. It would be much better that the hostess should be in her place as the guests enter the dining-room, in order that she may indicate their seats to them as they enter, and not find them all crowded together in uncertainty when she arrives.

Offer to your lady the left arm, and at the table wait until she and every lady is seated, before taking your own place. In leaving the parlor you will pass out first, and the lady will follow, still holding your arm. At the door of the dining-room, the lady will drop your arm. Pass in, then wait on one side the entrance till she passes you, to her place at the table.

The number of guests at a dinner party depends on the size of the room and the size of the table. The rule laid down by Brillat-Savarin, that the numbers at a dinner party should not be less than the Graces, nor more than the Muses, is a good one. Even numbers, however, are always the most convenient, and the number of *thirteen* should be avoided out of respect to

any possible superstition on the part of the guests. The number of ladies and gentlemen should be equal.

Great tact must be exercised in the distribution of your guests. If you have a wit, or a good talker, among your visitors, it is well to place him near the centre of the table, where he can be heard and talked to by all. It is obviously a bad plan to place two such persons together; they extinguish each other. Nor should two gentleman of the same profession be placed close together, as they are likely to fall into exclusive conversation, and amuse no one but themselves.

A judicious host (or hostess) will consider the politics, religious opinions, and tastes of his friends, thus avoiding many social quicksands, and making the dinner party a vehicle of delightful social intercourse.

Converse in a low tone to your neighbor, yet not with an air of secrecy. If the conversation is general, do not raise your voice too much; if you cannot make those at some distance hear you when speaking in a moderate tone, confine your remarks to these near you.

Very young ladies or gentlemen should not be asked to dinner parties. Young people certainly are the ruin of dinner parties.

The fashion of dinners is wholly unlike what it was fifty or even thirty years ago. Dishes

are now never placed on the table at a dinner of ceremony, and rarely even at small friendly dinners.

The dinner *à la Russe* is a great improvement on the old fashion; it is more elegant and more agreeable to see only crystal, plate, flowers, fruit, and epergnes before you; and few people will resort to the old mode who have once begun the new. The dinner *à la Russe* is the poetry of dining.

The shape of the table is an important point. The oval table offers most advantages for conversation; the host and hostess sit in the middle of each side, opposite to each other. The French fashion of the host and hostess sitting side by side in the middle of one side of the table is not a bad one.

The appointments of the table may be as sumptuous on the one hand, or as delicately elegant on the other, as suits the tastes and means of the family. Persons of rank and family may at slight additional cost have their dinner-service and table-linen made expressly for them, with their arms or crest painted on the one and woven in the others. This is far more *recherché* than any mere design. The crest is also engraven on the silver; but it is perhaps pushing heraldic pretension too far to engrave it also on the wine and finger glasses.

We now imitate the Romans and cover our

tables with flowers—a happy innovation. Of flowers, the richest and choicest, one can hardly have too many. A small glass vase containing a "button-hole" bouquet placed at every cover is very dainty; the guests remove the bouquets on leaving the table. Glass flower vases are perhaps preferable to silver ones.

Light is really needful for digestion, and should be supplied in profusion. Lamps are out of place on a dining-table. Gas is simply intolerable. Lockhart describes in his life of Scott how the host introduced gas into the dining-room at Abbotsford. "In sitting down to table in autumn," he said, "no one observed that in each of three chandeliers there lurked a tiny head of red light. Dinner passed off, and the sun went down, and suddenly, at the turning of a screw, the room was filled with a gush of splendor worthy of the palace of Aladdin; but, as in the case of Aladdin, the old lamp would have been better in the upshot. Jewellery sparkled, but cheeks and lips looked cold and wan in this fierce illumination; and the eye was wearied, and the brow ached, if the sitting was at all protracted."

We must, therefore, have recourse to epergnes and wax candles. There should be more lights than guests. The candles should be of wax, and of good size. Too much light is almost as objectionable as too little, since among your guests

may be persons whose eyes are weak, and to whom it is positive torture to face a brilliant light. The best plan is to have abundance of wax lights on the chimney-piece and walls, and not too many on the table.

Plenty of attendance is indispensable. The servants should be well trained, silent, observant, scrupulously dressed, and free from *gaucherie*. A good servant is never awkward. His boots never creak; he never breathes hard, has a cold, is obliged to cough, treads on a lady's dress, or breaks a dish. If only two servants are in attendance, one should begin with the guest on his master's right, ending with the lady of the house; the other with the guest on his mistress's right, ending with the master. If they do not wear gloves, their hands must be scrupulously clean.

The clergyman of highest rank is asked to say grace; but if the master of the house is himself in the Church, he is his own family chaplain, and pronounces the grace himself.

Written bills of fare should be laid to every two guests.

The most elegant novelties for the appointment of the dinner-table should be obtained. Among the latest of these we may mention silver fish-knives, semicircular salad plates, and glasses of any new shape lately introduced.

In the case of small unceremonious dinners,

where the dishes are brought to table, the gentleman sitting nearest the lady of the house should offer to carve for her. Every gentleman should therefore know how to carve well. The soup comes to table first, and then the fish. It is best to help both and send round to each guest without asking, as they can refuse if they choose.

But the dinner *à la Russe* being now so universal, we must more especially confine our observations to that form. Granted, then, that no dishes appear on the table, the rules of dining are few and easy. Both host and guest are relieved from every kind of responsibility. Dish after dish comes round, as if by magic; and nothing remains but to eat and be happy.

To eat and talk well at the same time is possible; but the old-fashioned way of "seeing your dinner before you," and having to carve, as well as to talk and eat, involved a triple duty only within the compass of very few. It is not well to talk too much at a dinner party. One must observe a happy medium between dulness and brilliancy, remembering that a dinner is not a conversazione. In talking at dinner, or indeed at any time, gesticulation is objectionable. Nothing can well be more awkward than to overturn a wine-glass, or upset the sauce upon the dress of your nearest neighbor. Talking with

the mouth full is an unpardonable solecism in good manners.

All small preferences for different wines or dishes should be kept in subordination. The duty of satisfying the tastes of the guests belongs to the mistress of the house; and if she has failed to do so, the failure must not be exposed. Dishes and wines should not be mentioned unless on the table.

The minor etiquette of the dinner-table must be at all times remembered. As soon as you are seated, remove your gloves, place your table-napkin across your knees, only partially unfolding it, and place your roll on the left side of your plate. As soon as you are helped, begin to eat: or if the viands are too hot, take up your knife and fork and appear to begin. To wait for others is not only old-fashioned but ill-bred. Never offer to pass on the plate to which you have been helped. The lady of the house who sends your plate to you is the best judge of precedence at her own table. In eating soup, remember always to take it from the side of the spoon and to make no sound in doing so. Soup and fish should never be partaken of a second time. Whenever there is a servant to help you, never help yourself; when he is near, catch his eye and ask for what you want. Eating and drinking should always be done noiselessly

To drink a whole glassful at once, or drain a glass to the last drop, is inexpressibly vulgar.

Knife, fork, and spoon may be abused. It is needless, perhaps, to hint that the knife must never be carried to the mouth. Cheese must be eaten with a fork, as also peas, and most vegetables. Only puddings of a very soft kind, and liquids, require a spoon.

Bread is not to be bitten, but broken, never cut. Never dip a piece of bread into the gravy or preserves upon your plate, and then bite it; but if you wish to eat them together, break the bread into small pieces, and carry these to your mouth with your fork.

Mustard, salt, &c., should be put at the side of the plate, and one vegetable should never be heaped on the top of the other. Always remember that a wine-glass is to be held by the stem and not the bowl, and that the plate must not be tilted on any occasion. In eating, one should not bend the head voraciously over the plate, extend the elbows, or rattle the knife and fork; but transact all the business of the table quietly and gently. Use always the salt-spoon, sugar-tongs, and butter-knife; to use your own knife, spoon, or fingers, evinces a shocking want of good breeding.

Never put bones, or the seeds of fruit, upon the table-cloth. Put them upon the edge of your plate.

Anything like greediness or indecision is ill-bred. The choicest pieces are ignored; and you must not take up one piece and lay it down, in favor of another, or hesitate whether you will partake of the dish at all. It is *gauche* in the extreme not to know one's own mind about trifles.

Silver fish-knives are found at the best dinner-tables; but where there are none, a piece of crust should be taken in the left hand, and the fork in the right.

In eating asparagus, it is well to observe what others do, and act accordingly. The best plan is to break off the heads with the fork, and thus convey them to the mouth. In eating stone-fruit, such as cherries, plums, &c., the same diversity of fashion prevails. Some put the stones out of the mouth into the spoon, and so convey them to the plate. Others cover the lips with the hand, drop the stones unseen into the palm, and so deposit them on the side of the plate. Very dainty feeders press out the stone with the fork, in the first instance, and thus get rid of the difficulty. This is the safest way for ladies.

Fruit is eaten with a silver knife and fork. A very expert fruit eater will so pare an orange as to lose none of the juice; but anything must be sacrificed rather than one's good manners. Never use your knife but to *cut* your food. Your

fork is intended to carry the food from your plate to your mouth. Never use your own knife or fork to help others.

At dinner parties ladies seldom eat cheese, or drink liquors, or take wine at dessert. Finger-glasses containing water slightly warmed and perfumed are placed to each person at dessert. In these you dip your fingers, wiping them afterwards on your table-napkin. If the finger-glass and d'oyley are placed on your dessert-plate, you should remove the d'oyley to the left hand and place the finger-glass upon it.

The servants retire after handing round the dessert.

It is a foreign custom, and an excellent one, to serve coffee in the dining-room before the ladies retire; it puts an end to the prolonged wine-drinking, now so universally condemned by well-bred persons. When the ladies retire, the gentlemen rise, and the gentleman nearest the door holds it open for them to pass through. Never leave the table until the mistress of the house gives the signal.

Never put fruit or bon-bons in your pocket to carry them from the table. Do not eat so fast as to hurry the others, nor so slowly as to keep them waiting.

On leaving the table put your napkin on the table, but do not fold it. Offer your arm to the lady whom you escorted to the table.

Taking wine with people is now wholly out of fashion. Toasts have met with the same fate. To remain long in the dining-room after the ladies have left is a poor compliment to both the hostess and her fair visitors. Still worse is it to rejoin them with a flushed face and impaired powers of thought. A refined gentleman is always temperate.

Givers of dinners should lose no time in making themselves acquainted with all that has been written by the great masters of gastronomy. The following golden rules of Brillat-Savarin should be committed to memory:—

"Let not the number of the guests exceed twelve, so that the conversation may be general. Let them be so selected that their occupations shall be varied, their tastes similar, their points of contact so numerous that to introduce them shall scarcely be necessary.

"Let the dining-room be superbly lighted, the cloth of exquisite fineness and gloss, the temperature of the room from 60° to 68° Fahrenheit.

"Let the men be cultivated, without pretensions; and the ladies charming, without coquetry.

"Let the dishes be exceedingly choice, but not too numerous; and every wine first-rate of its kind.

"Let the order of dishes be from the substan

tial to the light, and of wines from the simplest to those of richest bouquet.

"Let the business of eating be very slow, the dinner being the last act of the day's drama; and let the guests and host consider themselves as so many travellers journeying leisurely towards the same destination.

"Let the coffee be hot and the liqueur be chosen by the host.

"Let the drawing-room be large enough for a game of cards, if any of the guests cannot do without it, and yet have space enough remaining for after-dinner conversation.

"Let the guests be retained by the attractions of the party, and animated with the hope of some evening meeting again under the same pleasant auspices.

"Let not the tea be too strong; let the toast be buttered in the most scientific manner; let the punch be prepared to perfection.

"Let no one depart before eleven o'clock and no one be in bed later than twelve.

"If any one has been present at a party fulfilling these conditions, he may boast of having been present at his own apotheosis."

A dinner need not be costly to be attractive.

Walker, in his celebrated "Original," observes: "Common soup made at home, fish of little cost, any joints, the cheapest vegetables, some happy and unexpected introduction (as a

finely-dressed crab, or a pudding)—provided everything is good in quality, and the dishes are well dressed, and served hot, and in succession, with their adjuncts—will insure a quantity of enjoyment which no one need be afraid to offer."

Observe, however, these three little words, *with their adjuncts*. Herein lies the gist of the sentence; here speaks the wisdom of the practised diner. On the prompt and quick serving of these same "adjuncts" half the enjoyment of dinner depends. How often an excellent dinner is spoilt by the slow arrival, or non-arrival, of those necessary condiments without which neither meat nor vegetables have their proper flavors. The best beef is spoilt if it cools while we are waiting for the mustard; veal is almost uneatable if the lemon has been forgotten; asparagus, though served in December, would cease to be a delicacy if sent up without melted butter and toast. The mistress of a house should never leave these small details to the memory or judgment of her cook; but should order the accustomed "adjuncts" with each dish. To know these things is not difficult, and not to know them is to shock the prejudices or disappoint the appetites of those who have been accustomed to the received routine of cookery.

Small stands of pepper, mustard, and salt

should be placed to every two guests at a dinner party, that no one may be kept waiting for the means of seasoning, according to his taste, the food which has been placed before him.

A wealthy man will study to give the best dinners that money and taste can provide. But money, let us ever remember, is not taste; and though we may grudge no expense in order to please our guests, too great a display of wealth and profusion is *bourgeois* to the last degree. To provide everything that is out of season, and nothing that is in season, savors of pretension. The common sense of a good dinner is to have things when they are early and really at their best. A very choice and not over sumptuous dinner is ever the most elegant. Rare delicacies from a distance are *recherché*, such as canvas-backed ducks, terrapins, reedbirds, &c., &c.

Wines should always be of the choicest. Certain wines are taken with certain dishes, by old-established custom—as sherry, or sauterne, with soup and fish; hock and claret with roast meat; punch with turtle; port with venison; port, or burgundy, with game; sparkling wines between the roast and the confectionery; madeira with sweets; port with cheese; and for dessert, port, tokay, madeira, sherry, and claret. Red wines should never be iced, even in summer. Claret and burgundy should always be slightly warmed.

As a rule, very choice wines should not be iced at all.

A decanter of wine or water may be readily cooled, by folding a wet cloth about it and placing it in a current of air.

An admirable kind of wine jug has lately been invented with an ice receptacle in the side, by means of which the wine is even more effectually iced than with an ice pail. For champagne cup, claret cup, or effervescing wines, this kind of jug is most desirable.

Instead of cooling their wines in the ice pail, some hosts have of late years introduced clear ice upon the table, broken up in small lumps, to be put inside the glasses. This is an innovation that cannot be too strictly reprehended or too soon abolished. Melting ice can but weaken the quality and flavor of the wine. Those who desire to drink *wine and water* can ask for iced water if they choose, but it savors too much of economy on the part of a host to insinuate the ice inside the glasses of his guests, when the wine could be more effectually iced outside the bottle.

Great care is necessary in decanting wine, so as not to shake or cork it. Rare French wines should be brought to table in bottles, as decanting injures the flavor.

Each wine at the best tables has its own distinctive glass. Very broad and shallow glasses

are used for sparkling wines; large goblet-shaped glasses for burgundy and claret; ordinary wine glasses for sherry and madeira; green glasses for hock; and somewhat large bell-shaped glasses for port.

While on the subject of wines, it may be observed, *en passant*, that it is considered very vulgar to say "port wine" or "sherry wine." In England no well-bred person speaks of either as anything but "port" or "sherry." No well-bred Frenchman, on the other hand, would speak of wines except as "vin de Champagne," "vin de Grave," "vin de Bordeaux." This is one of the many instances in which the good manners of one country are the vulgarity of another.

As there are, and probably ever will be, a certain number of persons who cling to old customs, who still challenge their friends to take wine, and persist in having their dinners served in the old-fashioned manner, we subjoin a few observations which would not be applicable to dinners and dinner customs where the table is dressed *à la Russe*.

The gentlemen who support the lady of the house should offer to relieve her of the duties of hostess. Many ladies are well pleased thus to delegate the difficulties of carving, and all gentlemen who accept invitations to dinner should be prepared to render such assistance

when called upon. To offer to carve a dish, and then perform the office unskilfully, is an unpardonable *gaucherie.* Every gentleman should carve, and carve well.

The soup should be placed on the table first. Some old-fashioned persons still place soup and fish together, but "it is a custom more honored in the breach than the observance." Still more old-fashioned, and in still worse taste, is it to ask your guests if they will take "soup or fish." They are as much separate courses as the fish and the meat, and all experienced diners take both. In any case, it is inhospitable to appear to force a choice upon a visitor, when that visitor, in all probability, will prefer to take his soup first and his fish afterwards. All well-ordered dinners begin with soup, whether in summer or winter. The lady of the house should help it, and send it round without asking each individual in turn—it is as much an understood thing as the bread beside each plate; and those who do not choose it are always at liberty to leave it untasted. Never take soup twice.

If the servants do not go round with wine, the gentlemen should help the ladies and themselves to sherry or sau'erne with the soup.

As a general rule, it is better not to ask your guests if they will partake of the dishes, but to send the plates round, and let them accept or

decline them as they please. At very large dinners it is sometimes customary to distribute little lists of the order of the dishes at intervals along the table. It must be confessed that this gives somewhat the air of a dinner at an hotel; but it has the advantage of enabling the visitors to select their fare, and, as "forewarned is forearmed," to keep a corner, as the children say, for their favorite dishes.

In helping soup, fish, or any other dish, remember that to overfill a plate is as bad as to supply it too scantily.

Always help fish with a fish-slice, and tart and puddings with a spoon, or if necessary, a spoon and fork.

In helping sauce, always pour it on the side of the plate.

Never touch either your knife or fork until after you have finished eating your soup. Leave your spoon in your soup plate, that the servant may take them both.

In changing your plate or passing it during dinner, remove your knife and fork, that the plate *alone* may be taken, but after you have finished your dinner, cross the knife and fork on the plate, that the servant may take all away before bringing clean ones for the dessert.

If you are asked to take wine, it is polite to select the same as that which your interlocutor is drinking. If you invite a lady to take wine,

you should ask her which she will prefer, and then take the same yourself. Should you, however, for any reasen prefer some other vintage, you can take it by courteously requesting her permission.

Unless you are a total abstainer, it is extremely uncivil to decline taking wine if you are invited to do so. In accepting, you have only to pour a little fresh wine into your glass, look at the person who invites you, bow slightly, and take a sip from your glass.

It is ill-bred to empty your glass on these occasions.

If you are asked to prepare fruit for a lady, be careful to do so by means of the silver knife and fork only, and never to touch it with your fingers.

It is wise never to partake of any dish without knowing of what ingredients it is composed. You can always ask the servant who hands it to you, and you thereby avoid all danger of having to commit the impoliteness of leaving it, and showing that you do not approve of it.

Be careful never to taste soups or puddings till you are sure they are sufficiently cool; as, by disregarding this caution, you may be compelled to swallow what is dangerously hot, or be driven to the unpardonable alternative of returning it to your plate.

Peas are eaten with the fork.

Servants should not wait at table in white gloves, but with a white damask napkin in the hand, the end of which should be wrapped round the thumb.

The lady of the house should never send away her plate, or appear to have done eating, till all her guests have finished.

If you should unfortunately overturn or break anything, do not apologize for it. You can show your regret in your face, but it is not well-bred to put it into words.

To abstain from taking the last piece on the dish, or the last glass of wine in the decanter, only because it is the last, is highly ill-bred. It implies a fear on your part that the vacancy cannot be supplied, and almost conveys an affront to your host.

To those ladies who have houses and servants at command we have one or two remarks to offer. Every housekeeper should be acquainted with the routine of a dinner and the etiquette of a dinner table. No lady should be utterly dependent on the taste and judgment of her cook. Though she need not know how to dress a dish, she should be able to judge of it when served. The mistress of a house, in short, should be to her cook what a publisher is to his authors—that is to say, competent to form a judgment upon their works, though himself incapable of writing even a magazine article.

If you wish to give a good dinner, and do not know in what manner to set about it, you will do wisely to order it from any first-rate *restaurateur*. By these means you insure the best cookery and a faultless *carte*.

Never reprove your servants before guests. If a dish is not placed precisely where you would have wished it to stand, or the order of a course is reversed, let the error pass unnoticed by yourself, and you may depend that it will remain unnoticed by others.

To ladies who have the happiness of being mothers we would say, Never let your children make their appearance at dessert when you entertain friends at dinner; children are out of place on these occasions. Your guests only tolerate them through politeness; their presence interrupts the genial flow of afterdinner conversation; and you may rely upon it that, with the exception of yourself and your husband, there is not a person at table who does not wish them in the nursery.

The duties of hostess at a dinner party are not onerous; but they demand tact and good breeding, grace of bearing, and self-possession in no ordinary degree. She does not often carve; she has no active duties to perform; but she must neglect nothing, forget nothing, put all her guests at their ease, and pay every possible attention to the requirements of each and

all around her. No accident must ruffle her temper. No disappointment must embarrass her. She must see her old china broken without a sigh, and her best glass shattered with a smile.

The duties of a host are more difficult. Hear what a modern writer has to say on this important subject:—

"To perform faultlessly the honors of the table is one of the most difficult things in society. It might, indeed, be asserted without much fear of contradiction, that no man has as yet ever reached exact propriety in his office as host, or has hit the mean between exerting himself too much and too little. His great business is to put every one entirely at his ease, to gratify all his desires, and make him, in a word, absolutely contented with men and things. To accomplish this, he must have the genius of tact to perceive, and the genius of finesse to execute; ease and frankness of manner; a knowledge of the world that nothing can surprise; a calmness of temper that nothing can disturb; and a kindness of disposition that can never be exhausted. When he receives others, he must be content to forget himself; he must relinquish all desire to shine, and even all attempts to please his guests by conversation, and rather do all in his power to let them please one another. He behaves to them without agitation, without affectation; he pays attention without an air of protection; he

encourages the timid, draws out the silent, and directs conversation without sustaining it himself. He who does not do all this is wanting in his duty as host; *he who does is more than mortal.*"

In conclusion, we have a few words to offer on the subject of *ménus* in general.

For an ordinary dinner the following *ménu* is sufficient:—One kind of soup, one kind of fish, two *entrées*, a roast, a boil, game, cheese, ices, dessert, and coffee.

For a more ceremonious dinner—two soups (one white, the other clear), two kinds of fish, and four *entrées* are necessary.

Bread should be cut for table not less than an inch thick, but rolls are preferable.

Pea soup, roast pork, and boiled beef are never seen upon good tables.

Of all animal food, venison is the most digestible.

Entrées are those dishes which are served in the first course, after the fish.

Entremêts are those dishes which are served in the second course, after the roast.

A turkey will be much improved by roasting it covered with bacon and paper. A Christmas turkey should be hung from a fortnight to three weeks. A guinea-fowl and pheasant are advantageously dressed together.

The *Almanach des Gourmands* says, "A delicious sauce will cause you to eat an elephant."

The only secret of dressing vegetables, so as to preserve their fresh green color, is an open saucepan, plenty of water, a proper quantity of salt, and fast boiling.

The Spanish proverb says, "Four persons are wanted to make a good salad; a spendthrift for oil, a miser for vinegar, a counsellor for salt, and a madman to stir it all up."

Cheese taken at the close of the dinner assists digestion.

Wines should vary with the season. Light wines are best in summer; in winter generous wines are preferable.

The custom of taking coffee after a very late dinner is bad, since its stimulant properties exert a power destructive to sleep. Never pour it into a saucer to cool.

CHAPTER XII.

Engagement and Marriage.

COURTSHIP is one of those crises in the course of life when to act by rule is impossible, and where feeling and good sense will prove one's best and often one's only counsellors. No wise man will weary a lady with too much of his presence, or risk being regarded as a bore. No well-bred woman will receive a man's attentions — however acceptable — too eagerly; nor will she carry reserve so far as to be altogether discouraging. It is quite possible for a lady to let it be seen that such and such a *prétendant* is not disagreeable to her, without actually encouraging him. It is equally possible for a man to show attention, and even assiduity, up to a certain point, without becoming a lover. No man likes to be refused, and no man of tact will risk a refusal. Unless the lady is false, or a downright coquette, a man ought always to be able to judge whether he will be favorably heard, before he ventures upon his offer.

With regard to the manner of the offer, it is impossible to offer advice; all must depend on

circumstances. Is the lover nervous or not nervous? Has he a persuasive tongue? Does he speak well under trying circumstances? Has he a good manner? an agreeable person? If he possesses these qualifications, he will do well to make his offer in person. If, on the contrary, he is bashful, or labors under any defect of speech, or is likely to break down, or is not prepared to take a refusal gracefully, or in any way mistrusts his own tact and presence of mind, he had far better intrust his cause to his pen.

We suppose him accepted. His conduct as a *fiancé* must be tender, assiduous, unobtrusive. He must evince the utmost respect towards every member of the lady's family. He must by no means act as if he considered himself already a member of that family, or venture upon being in any way unduly familiar. He must for the present content himself with the position of a devoted friend only; testifying interest in all that concerns the welfare of the family to which he hopes to unite himself, and losing no opportunity of rendering them any service that may lie in his power.

All airs of mastership, all foolish display of jealousy, should be avoided. Lovers' quarrels are as earnestly to be dreaded and deprecated as the quarrels of husbands and wives, or brothers and sisters. Quarrels cannot but impair mutual

respect and diminish love. The lady, on the other hand, must not be exacting or capricious; must not flirt with others; must not be too demonstrative; and must never find fault without a cause. Both should remember that they are in the first stage of what is to be a lifelong friendship, and should manifest the utmost degree of mutual candor, confidence, and sympathy.

It must surely be unnecessary to hint, that no approach towards familiarity must ever be indulged in. The most perfect reserve in courtship, even in cases of the most ardent attachment, is indispensable to the happiness of the married life to come. All public displays of devotion should be avoided. They tend to lessen mutual respect, and make the actors ridiculous in the eyes of others. It is quite possible for a man to show every conceivable attention to the lady to whom he is engaged, and yet to avoid committing the slightest offence against delicacy or good taste.

Ladies should remember that nothing takes the bloom so completely off a man's admiration, as untidiness in the woman he loves. A lady's dress should be at all times exquisitely clean and neat. He, on his side, should be chivalrously conformable to her tastes, giving up smoking, or any other habits to which she may

object; and, above all things, paying no undue attentions to other women.

The gentleman presents the lady with a ring as soon as they are engaged. If her parents permit her to accept many presents, the lover will not fail to surround her with tokens of his devotion: if, however, this habit is not encouraged, he can spend as much money as he pleases in offering her flowers of the rarest and costliest kinds. These she can always accept and he may always offer. A sensible man will not give more presents than he can justly afford.

It is the lady's privilege to fix the wedding day.

The marriage settlement is an important point. No parent or guardian should allow his child or ward to marry without having a part of her fortune secured upon herself. The young lady may be over-generous, but her advisers will do well to act upon their own judgment in this matter. It is quite as advantageous to the husband as to herself, since, in case of unlooked-for loss or misfortune, there is a sure provision for his wife and children. Professional men, clerks, commercial travellers, and all that numerous class of men who are dependent upon their health for the maintenance of their family, are in duty bound to insure their lives for the benefit of their survivors.

To return to the marriage settlement. An

allowance for the lady's dress and pocket money should always be made, and so administered that the wife will not have to ask for it in season and out of season, but receive it as promptly as if it were a dividend.

The trousseau should be in accordance with the means of the bride. It is preposterous for ladies of middle-class rank and limited means to provide themselves with a showy, useless outfit; and in all cases a bridal trousseau should consist less of dresses, bonnets, and things of ephemeral fashion, than of linen, laces, French, Indian, or Cashmere shawls, jewellery, and the like.

The bridesmaids may be from two to twelve in number. The bride's sisters, and the bridegroom's nearest female relations, should be bridesmaids if possible. The brothers and very intimate friends of the bride and groom are usually selected for groomsmen. A very young lady should have bridesmaids of her own age, but a bride who is no longer in her girlhood should choose bridesmaids who will not make her look old and ugly by comparison. The bridesmaids may wear veils, and should always be dressed in white, trimmed with delicate colors. When there are six or eight it is usual for half to dress in one color and the other half in another. The bouquet of the bride should be entirely of white—camellias, orange flowers,

&c.; those of the bridesmaids of mixed colors. Groomsmen usually present the bouquet to the bridesmaid they are to wait upon. Except at very large wedding breakfasts, it is customary to invite only relatives and very intimate friends to the *déjeuner*. In the former case, invitations on printed cards are sent out by the bride's parents or guardians.

The French bridal costume is much simpler and prettier than the English, and we should be glad to see it imitated. It consists of a dress of white tulle over white silk, a long veil of white tulle reaching to the feet, and a wreath of maiden-blush roses interspersed with orange blossoms. In England rich lace is worn over white satin or silk, and the veil is generally of costliest lace.

Widows and ladies of middle age are married in bonnets. The bridegroom wears elegant evening dress, dark trousers, a black dress-coat, and a white neck-tie.

The order of going to church is as follows:— The bridesmaids, groomsmen and members of the bride's family set off first; the bride goes last with her father and mother, or with her mother alone, and the relative who is to represent her father if he be dead or absent. The father of the bride gives her his arm and leads her to the altar.

The bride stands to the left of the bridegroom,

and takes the glove off her left hand, while he takes the glove off his right hand. The bride gives her glove to her bridesmaids to hold. Perfect self-control should be exhibited by all parties during the ceremony; nothing is more undignified than exhibitions of feeling in public. People who have no self-control had better remain at home.

The bride quits the church first with the bridegroom, and they drive away together in his carriage; the rest follow in their own carriages.

The bridegroom should be liberal in his fees, if he can afford to be so. A rich man may give any sum to the officiating clergyman, from five dollars to five hundred. For people of moderate means, from five to twenty dollars is ample.

The entertainment should be supplied by a first-rate confectioner, and the table should be as beautiful as flowers, plate, glass, and china can make it.

Fees to servants must depend upon circumstances. From a rich bridegroom large sums are expected, but from persons of moderate means extravagant fees would be out of place. The bridegroom usually presents each bridesmaid with some elegant trinket, which should be the best of its kind. No distinction should be made in these gifts. The bridegroom usually presents the bride with some useful and costly article.

Where the circle of friends on both sides is very extensive, it has of late become customary to send invitations to such as are not called to the wedding feast, to attend the ceremony at church. This stands in place of issuing cards. When this rule is observed, it is usual, in notifying the marriage in the newspapers, to add the words "No cards."

When a gentleman attends a wedding or bridal reception, it is the bridegroom he is to *congratulate*, offering to the bride his wishes for her future happiness, but not *congratulation*.

If you are acquainted with the bridegroom, and not with the bride, speak to him first, and he will introduce you to his bride; but in any other case, you must speak first to the bride, then to the bridegroom, then to the bridesmaids, if you have any previous acquaintance with them; then to the parents and family of the bride and groom; and after this you are at liberty to seek your friends.

CHAPTER XIII.

Visiting at a Country House.

VISITORS are bound by the laws of social intercourse to conform in all respects to the habits of the house. In order to do this effectually, they should inquire what those habits are. To keep your friend's dinner waiting; to accept other invitations; to impose much trouble on your friend's servants; or to keep the family up till unwonted hours, are alike evidences of a want of good feeling and good breeding.

At breakfast, dinner, and tea, absolute punctuality ought to be expected.

No order of precedence is observed at either breakfast or luncheon. Persons take their seats as they come in, and having exchanged their morning salutations, begin without waiting for the rest of the party. If letters are delivered to you at breakfast or luncheon, you may read them by asking permission from your host or hostess.

Always hold yourself at the disposal of those in whose house you are staying. If they pro-

pose to ride, drive, walk, or otherwise occupy the day, you may take it for granted that these plans are made with reference to your enjoyment. You should therefore receive them with cheerfulness, and enter into them with alacrity, doing your best to seem pleased, and be pleased, by the efforts which are made to entertain you.

Children and horses should never be taken except to old friends, or when the invitation especially includes them. No visit should be prolonged beyond a week, unless amongst very intimate friends and relations. Both host and guest should study to be as agreeable to each other as possible, and not exact too much of each other's company.

A guest should endeavor to amuse himself as much as possible, and not be continually dependent on his host for entertainment. He should remember that, however welcome he may be, he is not always wanted. During the morning hours a gentleman visitor who neither shoots, reads, writes letters, nor does anything but idle about the house and chat with the ladies, is an intolerable nuisance. Sooner than become the latter, he had better retire to the billiard-room and practise cannons by himself, or walk about the neighborhood.

The lady visitor should, of course, amuse and occupy herself in like manner, as best suits her own taste; remembering that her hostess, as

mistress of the house, must have many duties and occupations for the morning.

Those who receive "staying visitors," as they are called, should remember that the truest hospitality is that which places the visitor most at his ease, and affords him the greatest opportunity for enjoyment. They should also remember that different persons have different ideas on the subject of enjoyment, and that the surest way of making a guest happy is to find out what gives him pleasure; not to impose that upon him which is pleasure to themselves.

As a rule, host and guest should be quite independent of each other till breakfast, after which time the host will have planned drives, walks, and out-door amusements for his visitors, taking care that each guest shall enjoy the recreation and the society he likes best. A model host is the most unselfish person possible, relinquishing the best of everything in favor of those he has invited to his house. At dinner the whole party reassembles, mentally and physically refreshed, let us hope, by exercise and genial companionship. A guest is bound to spend his evening in the drawing-room, and to behave in all respects as if he were a visitor for that evening only; dressing as for a party, and exerting himself to be as agreeable as if he were about to take his leave at eleven o'clock.

The signal for retiring to rest is generally

given by the appearance of a servant with a tray containing fruit, wine, water, and biscuits. These are the last refreshments of the evening, and the visitor will do well to watch his opportunity to rise and wish good-night shortly after they have been handed round.

Great discretion must be used among guests to avoid all criticism on their host, his friends, his household, his manner of living, and all that concerns him. If anything goes wrong during the visit, one should seem not to see it. If the dinner is late, it is very impolite to appear impatient. If any plan falls to the ground, no comments or disapproval must be indulged in, and no disappointment betrayed. If the children of the house are fractious, or noisy, a visitor must never find fault with their behavior.

The same caution must be exercised in the treatment of your friend's friends. They may be such as you do not care to become intimate with, but you must not evince dislike or special avoidance, and must always have recourse rather to a negative than a positive line of conduct. A person of tact can always keep people at a distance without hurting their feelings.

Your friend's horses, carriages, books, &c., should be even more carefully used than if they were your own. A good-natured host will delight in seeing his visitors enjoy all the good things he places at their disposal, but they

should never abuse his indulgence. To ride a horse too far or too fast, to dog's-ear or blot his books, to gather his flowers without permission, are all signs of an under-bred and selfish nature. Above all, we should be thoughtful in our treatment of his servants; never putting them to undue trouble, nor commenting on their shortcomings.

The religious opinions of those from whom we receive hospitality must on no account be shocked or scoffed at. If our friends go to church, we should go with them; or, without remark, repair to the place of worship we prefer. If family prayers are read, we should endeavor to be present. If the Sunday is observed with great rigidity, we should refrain from any pursuits to which objection could possibly be made. In short, we must remember that social intercourse is made up of innumerable little acts of kindness, self-denial, charity, chivalry, and good fellowship; and that only those who give largely will receive "full measure, brimming over."

CHAPTER XIV.

Hints on Carving.

ALTHOUGH, in these days of dinners à la Russe, it is seldom that either ladies or gentlemen are called upon to carve in society, a certain proficiency in the art is indispensable to both sexes in the daily routine of home life.

In the middle classes this duty is not unusually taken by the wife of a man whom business may often detain from his home; and a skilful and economical carver is no bad helpmate for a hard-working professional man.

Men ought to know how to carve any joint or dish set before them, or, however high their standing in the world, they appear awkward and clownish; and, therefore, all men should practise the art of carving in their youth.

The first necessary provisions for carving are the proper utensils; the most skilful of artists would be defeated in his aim if he had not his tools. The carving-knives and forks are now made specially for the various dishes. The fish-slices should be of silver or silver metal, in order that the flavor of the fish may not be in-

jured by contact with steel; and made flat and broad, so that the flakes be not broken in raising. For joints, use a very long sharp steel blade; and for poultry and game, a long-handled knife with a short and pointed blade, so constructed as to be inserted dexterously between the small joints of the birds. The forks must be two-pronged, and the dish must be sufficiently near to the carver to give him an easy command over it. Having the needful utensils for work, all now depends on the coolness, confidence, and dexterity of the carver. A very brief amount of practice will enable him to know what joints there must be in the *piece* before him, and where they are situated. In butcher's meat, one rule is almost universal: the slice cut must be cut across the fibres of the meat, and not along them; a process which renders it more easy to masticate and digest. The exceptions to this rule are the fillet or under-cut in a sirloin of beef, and the slices along the bone in a saddle of mutton. In cutting a joint of meat, the strong fork is used to steady it: but in carving poultry it is the fork which is most useful in removing the wing and leg by a jerk, without leaving any ragged remains adhering to the body. All this must be accomplished by dexterity not by strength, and any lady can acquire the art by a little observation and practice.

A knife should seldom be used for pies, en

trées, or sweet dishes. As a rule, indeed, you must use a spoon whenever it is possible.

In helping soup, you give half a ladleful to each person.

In helping to choice dishes, stuffing, &c., the carver should always calculate the number of the company and proportion the delicacies discreetly.

The fairest mode of cutting a ham, so as to cut both fat and lean evenly, is to begin at a hole in the centre of the thickest part, and cut from it in thin circular slices.

Be careful always to cut straight to the bone, by which method you never spoil the joint, and are yet enabled to help many persons with but little meat. What remains also looks well and is good to eat.

A leg of mutton should be sliced lightly, so as not to press out the pieces and serve dry meat. Cut first in the middle as the most juicy part, cut to the bone, and thin slices. Currant jelly should always be served with mutton.

In carving a roast sirloin of beef, you may begin at either side. The outside should be sliced down to the bone, while the inside or tenderloin part should be sliced thin, lengthwise, and a little of the soft fat given with each piece. You may ask whether the outside or inside, the rare or well-done, is preferred; otherwise a small piece of the inside should be served with

each plate, as this is generally regarded as the choicest portion.

A round of beef should be cut in thin, large, even slices.

A filled of veal should be cut in the same way as a round of beef, and served with each slice some of the stuffing and a little of the fat. Frequently the brown parts or outside are preferred to the inner cuts, and the inquiry should be made.

When carving a forequarter of lamb, separate the shoulder from the breast and ribs, by passing the knife under and through it; then separate the gristly part from the ribs, and help from that, or the ribs, as may be chosen.

A haunch of mutton is the leg and a part of the fat of the loin, and the lean of the leg. Cut each part directly down through in slices, about a quarter of an inch thick.

A saddle of mutton should be cut in thin slices from tail to end, beginning close to the back-bone; help some fat from the sides.

A roast pig should be cut in two before it is sent to the table. Begin to carve by separating the shoulders from one side, then divide the ribs. The joints may be divided, or pieces cut from them. The ribs are considered the finest part, though some prefer the neck end.

When carving a goose, cut off the apron, or the part directly under the neck, and outside of

the merry-thought. Then turn the neck towards you, and cut the breast in slices. Take off the leg by putting the fork into the small end of the bone, pressing it to the body, at the same time passing the knife into and through the joint. Take off the wing by putting the fork into the small end of the pinion, and pressing it close to the body while the knife is dividing the joint. The wing side-bones, and also the back and lower side-bones, should then be cut off. The best pieces are the breast and thighs.

Chickens and turkeys are carved, by first detaching the legs from the body. Next, take off the wings, by dividing the joint with the knife then lift up the pinion with your fork, and draw the wing towards the leg, and the muscles will separate in a better form than if cut Now cut the breast into thin slices. Then remove the merry-thought from the neck-bones, and divide the breast-bone from the carcase by laying it first on one side and then on the other, each time cutting through the tender ribs. Then lay the back upwards, and cut it across half-way between the neck and the rump. Then insert the point of the knife between the back-bone and the side-bone and cut them off. The breast, the wings, the side-bones, or the thighs are considered the choicest parts. A skilful carver will insert his fork in the breast-bone of poultry and not remove it till the whole bird is nearly dissected.

Larks, quails, plovers, and all small game birds should be always cut through the breast from the back to the tail, and served in two helpings.

The shoulder of a rabbit is very delicate, and the brains are considered choice.

In helping roast pheasant or chicken, add some of the cresses with which it is garnished.

Never pour gravy over white meats, as these should retain their color.

Do not pour sauce over meat or vegetables, but a little on one side.

Before cutting up a wild-duck, pour over a few spoonfuls of sauce, compound of port wine or claret, lemon juice, salt, and cayenne pepper, or help with currant jelly.

The most delicate parts of a calf's head are the bits under the ears, neck, and eyes, and the side next the cheek.

The upper part of a roast sirloin of beef should be carved lengthwise, and never across.

The best helping in a large salmon is a thick piece from the middle.

Grouse is carved like chicken, but the back is considered the most delicate.

Partridges may be cut up like chickens, if the supply of game be limited; but otherwise are better divided, like small birds.

Of roasted chicken, the breast is the best

part; of boiled chicken, the leg is considered choice.

A good carver will remember that the following are esteemed delicacies:—

The sounds of cod-fish.

The fat of salmon.

The fat of venison.

Kidneys of lamb and veal.

The long cuts and the gravy from the "alderman's walls" of a haunch of venison.

The pope's eye in a leg of mutton.

The oyster cut of a shoulder of mutton.

The ribs and neck of a pig.

Breast and thighs (without drumstick) of turkey and goose.

The legs and breast of a duck.

The wings, breast, and back of game.

CHAPTER XV.

Travelling.

THERE are many little courtesies a gentleman may offer to a lady when travelling, even if she is an entire stranger, and by an air of respectful deference, he may place her entirely at ease.

If a lady is placed under a gentleman's care for a journey, she will probably meet him at the depot; but if an old acquaintance, you should offer to call for her at her residence. Take a hack, and call, leaving ample time for her to say her last words of farewell. A lady should offer her escort a sum of money from which to defray her expenses, at starting, and the gentleman should accept it without the slightest hesitation; this mode is preferable for several reasons. Or she can always hand the gentleman her fare when he is paying for his own; or what perhaps is better, let him keep an account of the day's or the journey's expenses, and settle with each other at the end.

Select for your companion the pleasantest seat, then attend to the baggage and have it

properly checked. Before starting, place her shawls, bag, &c., in convenient reach, arrange the windows or shades to her liking, and see that she starts comfortably fixed; and be at all times ready to wait on her.

When arriving at the hotel, escort her to the parlor, and leave her there while you engage rooms. When the waiter is ready to show her to her room escort her thither and leave her at her door. Ask her at what hour she wishes to take the next meal, and promptly meet her in the parlor at that time, and accompany her to the table.

If you remain in the city where her journey terminates, you should call upon her the day after her arrival. It is then at her option whether she is "at home" to you or not, and whether she cares to continue the acquaintance.

When travelling, any little attention to a lady who is unattended, is always allowable, provided it is done with great courtesy, and you are not too attentive so as to become officious.

If travelling in a foreign country, endeavor to acquire the languages before you go, and accustom yourself to the customs of the natives, and as far as you can, without violation of principle, follow them.

CHAPTER XVI.

Etiquette in Church.

IF you visit other churches than your own, do not sneer or scoff at any of their forms, but follow the service as closely as you can.

To remove your hat, if a gentleman, upon entering church, is a sign of respect never to be omitted. Follow the customs of those around you.

A gentleman should pass up the aisle with the lady until he reaches the pew to be occupied, when he steps before her, opens the door, holds it open while she enters, and follows her, closing the door after him.

If you are visiting a strange church, request the sexton to give you a seat. Never enter a pew uninvited. If you are in your own pew in church, and see strangers looking for a place, open your pew door, and by a motion invite them to enter.

A gentleman or lady may offer a fan or book to a stranger near, if they are unprovided, whether they be young or old, lady or gentleman.

If you visit a church to see the pictures or monuments and not for worship, choose the hours when there is no service being read. Speak low, walk slowly, and keep an air of quiet respect in the edifice.

Hanging around church-doors and staring at the ladies, making remarks, is very ill-bred. If you are waiting to join any one, remain unobtrusive until they make their appearance, and then quietly join them.

CHAPTER XVII.

Places of Amusement.

IF a gentleman invites a lady to accompany him to a theatre, opera, or public place of amusement, he must send the invitation the day previous, and write it in the third person.

If the lady accepts the invitation, he should take care to secure good seats, otherwise it would be a poor compliment to invite her and place her where she can neither see nor hear well.

Although, when alone, a gentleman will act a courteous part in giving his seat to a strange lady, who is standing, in a crowded concert-room, he should not do so, when acting as the escort of a lady. By giving up your place beside her, you may place a lady next her, whom she will find an unpleasant companion, and you are yourself separated from her, when the conversation between the acts makes one of the greatest pleasures of an evening spent in this way. In case of accident, too, he deprives her of his protection, and gives her the appearance of having come alone. Your first duty is to that lady before all others.

When you are with a lady at a place of amusement, you must not leave your seat until you rise to escort her home. If at the opera, you may invite her to promenade between the acts, but if she declines, do you too remain in your seat.

Any lover-like airs or attitudes, although you may have the right to assume them, are in bad taste in public.

If the evening you have appointed be a stormy one, you must call for your companion with a carriage, and this is the more elegant way of taking her even if the weather does not make it absolutely necessary. Though amongst intimate friends the passenger cars are quite allowable.

When you are entering a concert-room, or the box of a theatre, walk before your companion up the aisle, until you reach the seats you have secured, then turn, offer your hand to her, and place her in the inner seat, taking the outside one yourself; in going out, if the aisle is too narrow to walk two abreast, you again precede your companion until you reach the lobby, where you turn and offer your arm.

Let all your conversation be in a low tone, not whispered; loud talking, laughter, or mis timed or noisy applause, are all in very bad taste; for if you do not wish to pay strict atten-

tion to the performance, those around you probably do.

Secure your programme, libretto, or concert bill, before taking your seat, as you may find it on your return occupied by another whom it would be difficult or unpleasant to dislodge from it.

In a crowd, do not push forward regardless of others, but protect your companion and take your turn.

If your seats are secured, call in time for your companion, so as to be seated some minutes before the performance commences; but if your seats are not secured, it is best to go early.

At an exhibition of fine arts, you may converse in a low tone, but do not gesticulate or criticise in a loud, authoritative manner. Nor remain too long in one position to the exclusion of others who may want to see that particular piece.

Be careful, unless particularly urged, how you attach yourself to any other party you may meet at such places.

CHAPTER XVIII.

The Arrangement of a Lady's House, and the Management of Servants.

THE first point necessary to consider in the arrangement and ordering of a lady's household, is that everything should be on a scale exactly proportionate to her husband's income. Elegance and refinement are great accessories to the enjoyment of life; good taste is a luxury which we can hardly overestimate; but nothing will prove a recompense for the hundred and one vexations and anxieties induced by habits of thoughtless extravagance.

We have called good taste a luxury, and so it is; though, like many other luxuries, it may be obtained at a moderate expense. No matter how modest the scale of a lady's *ménage*, how simple her hospitalities, how inexpensive her toilettes, the real gentlewoman proclaims herself as readily in a cottage as in a palace. The first essential of refinement in life and manner is a total absence of pretension.

A true gentleman or lady is necessarily free from every kind of pretence. Of the untruth-

fulness of pretence, of the vulgarity of pretence, Thackeray, in his immortal "Book of Snobs," has said all that can be said in bitter reproval. He has, in fact, so exhausted the subject, that none who may now attempt to touch upon it need hope to do more than paraphrase or quote him. And a finer book upon manners and morals it would be difficult to discover.

To affect a better family connexion, a larger income, a more lavish expenditure, than is really ours; to be in any sense "shabby-genteel;" to live beyond one's means; to run in debt; to pay shabby prices for shabby luxuries —is to lose alike in peace, in self-respect, and in the estimation of others. Let all young housekeepers, then, begin life by a resolute abnegation of shams. As wealth increases, so may expenditure also be increased.

To do as other people do is the ambition of snobs. Do we not all know persons who habitually sacrifice themselves, their dignity, and their peace of mind to this one futile endeavor?

"Veracity first of all and for ever," as Emerson says; "and all the rest will be easy." Build your plan of life upon a superstructure of sincerity, and then give your mind to elegance and refinement. As wealth does not always presuppose good taste, so moderate means need not

presuppose vulgarity. It is pleasant to possess jewels, but let no admiration for diamonds induce us to wear paste. A lady will therefore concern herself less about the size and splendor of her house, than the harmony of its colors, and the good taste of its decoration. The rooms will be furnished with perfect adaptation to comfort, with a careful avoidance of glaring colors, without any undue profusion of ornaments, and without any ostentation of upholstery. If there are pictures and other works of art, they must be good. No house, however modest, should be without something like a library. A house without books is a house without a soul. Flowers and ferns may be had at a trifling cost, and are the loveliest of ornaments, especially in cities and towns.

Reception rooms should never be overcrowded with furniture. Suite tables covered with little shepherdesses in Dresden china, and little châlets carved in wood, are a delusion and a snare. All *bric-à-brac* should be kept in cabinets with glass doors. Mirrors should be numerous, and of the best quality; frames and cornices of studied simplicity of design.

The painting and papering of the walls is a most important subject, and should be carried out in strict harmony with the colors and character of the furniture. It is, perhaps, superfluous to say that geometrical patterns are,

of all others, the most reprehensible; and, indeed, inflict positive torture upon the eyes of very sensitive people. The colors of walls should be always sober. Carpets may be as rich in color as you please; but the patterns must be small, and the hues harmoniously blended.

Having engaged servants who thoroughly understand their business, we should leave them to do it without undue interference. No good servant will stay with a petulant, fault-finding, suspicious mistress; and no good servant will stay in a place where he has more work to do than he can get through with credit to himself. Ill-paid work will of necessity be ill-done, as forced work is only undertaken by the incompetent. Nothing so entirely vulgarizes a household as a tone of hostility between servants and employers. A lady will make it her first study to obtain a staff of the best servants she can get, and will then remember that, after all, they are not angels, but human beings, liable to the same errors, temptations, and passions as their employers. She will endeavor to correct their faults, and not to aggravate them; above all, she will treat them, and encourage her children to treat them, with uniform kindness and civility, remembering that service is a relationship of employer and employed, and not of master and slave. One can never overestimate

the effect of sympathy in dealing with a class of inferior rank to our own. It is not enough to be just and liberal to one's servants; one should also be sympathetic. A little kindly interest in their circumstances and general well-being is sure to bring its own reward. It is well, also, to supply our servants occasionally with good books, and to encourage them to spend their holidays at places of wholesome and instructive amusement. A taste for reading when it is well directed will prove a sure antidote against bickering and gossip in the kitchen.

Punctuality is as necessary to the comfort of a house, as punctuation is necessary to the lucidity of a sentence. If it is allowable to have any unpunctual meals, it must be only the least important ones, such as afternoon tea, &c. Breakfast should always be in readiness to the moment; and the dinner-bell be as certain as the church-bell on Sunday. The health of the whole family depends as much on the regularity as the quality of the meals. Bad food, ill-cooked food, monotonous food, insufficient food, injure the physique, and ruin the temper. No lady should turn to the more tempting occupations or amusements of the day till she has gone into every detail of the family commissariat, and assured herself that it is as good as her purse, her cook, and the season can make it.

This duty done, she may dismiss the matter with a clear conscience.

The question of housekeeping involves the question of accounts.

Most ladies hold accounts in abhorrence; but account-keeping is easy enough if the habit of keeping daily entries, and weekly casting up one's household bills, be strictly adhered to. It is only when accounts are suffered to run on and accumulate that they become very difficult. It is the first neglected knot that occasions the hopeless tangle of the skein.

CHAPTER XIX.

Wine at Table.

ALMOST every gentleman has wine at his table whenever he has invited guests, as it is considered an indispensable part of a good dinner, to which gentlemen have been formally invited. Even if you are a total abstinence man, no real gentleman would compel his guests to be so against their wish.

If there is a gentleman at the table who is known to be a total abstinence man, you should respect his scruples, and not urge him to drink. If he is a gentleman, he will avoid calling attention to it himself, and suffer his glass to be filled at the first passage of the wine, and raising it to his lips, will bow his respects with the rest of the guests, and after that will allow his glass to remain untouched. If it is a small party and he is intimate with his host, he may decline to have his glass filled at all, without any impropriety.

It is not now the custom to ask a lady across the table to take wine with you. It is expected that every lady will be properly helped to wine

by the gentleman who takes her to the table, or who sits next to her. Do not offer to help a lady to wine until you see she has finished her soup or fish.

It is considered polite to take the same wine as that selected by the person with whom you drink. But it is allowable to take that which you prefer, at the same time asking the permission to do so.

In inviting a gentleman to take wine with you at table, you should politely say, "Shall I have the pleasure of a glass of wine with you?" You will then either hand him the bottle you have selected or send it by the waiter, and afterwards fill your own glass, when you will politely and silently bow to each other, as you raise the wine to your lips.

On taking the first glass of wine it is customary for a gentleman to bow to the lady of the house.

It is not customary to propose toasts or to drink deep at a gentleman's family table.

At dinner parties which are given to gentlemen, for the purpose of conviviality, one may indulge in as much wine as he can properly carry, but not more than inside the limits of propriety. Where drinking, toasts, and songs are the order of the feast, as at a public dinner, far greater latitude is allowed than on more private or select occasions. It is, however, the

first care of a well-bred man never to drink beyond his self-control at table, where the comfort of the whole party is so much dependent upon the propriety of every one present. But, whenever a gentleman has the misfortune to forget himself, every other gentleman will do all in his power to make the best of the accident.

Do not praise bad wine, for it will persuade those who are judges that you are an ignoramus or a flatterer. At the same time, avoid noticing that it is bad, unless the host calls attention to it himself.

As wine is a very common subject of discussion at table, it is quite necessary that every gentlemen should be able to converse understandingly upon the character and quality of the various wines in use. It is very embarrassing to be called upon for an opinion and not be able to give one; and it is still worse to betray one's ignorance on the subject of conversation. Besides, ignorance of the history and quality of wines may impress gentlemen with the idea that you have not been much in good company. We append some few hints on the different wines.

The Age of Wines. It is an error that extensively prevails, to suppose that great age is necessary to the goodness of wine. The quality of the vintage has more to do with the excellence of the wine than the number of years it

has been kept. Port wine, of a good vintage, is best when not more than ten years old. Hocks and clarets, indeed, will not keep till old. Champagne is best at from three to five years old. So that the phrase "old wine," has no such wonderful charm for the well informed.

How to know good Wine. All wines made out of the juice of the grape possess a peculiar *bouquet*, or powerful odor, which is quite unmistakeable to an experienced wine-drinker. This characteristic *bouquet* depends upon the presence of *œnanthic* ether, which is produced by the fermentation of the juice of the grape, and is therefore relied upon as one of the general proofs that the wine is made of grapes. By comparing the *bouquet* of a bottle of real grape wine, with one made of cider, gooseberries, or any other juice, you will soon educate your nose to be a tolerable detector of bad wine.

Immature red wines are remarkably bright and red, in consequence of the presence of phosphoric and other acids, which are subdued when the wine has obtained a proper age. In perfectly ripe wines this intense brightness is changed into a mellow, rich, and tawny hue, that is considered a sign of maturity in all red wines. But *art* has learned to counterfeit all these things, therefore *taste* is the surest guide.

Port Wine is undoubtedly "one of the most healthy of all vinous liquors: it strengthens

the muscular system, assists the digestive powers, accelerates the circulation, exhilarates the spirits, and sharpens the mental energies." But it is rarely that pure port is ever found in this country. It would not keep without an admixture of brandy. Most of the port wine sold as such is either a cheap French wine, or a poisonous compound of drugs and color. When real port loses its stringency, and acquires a slightly acid taste, it is unwholesome, and is unfit for use.

CHAMPAGNE. The Faculty of Paris in 1778 pronounced champagne to be the finest and healthiest of all wines; and, except in cases of weak digestion, is, if pure, one of the safest wines that can be drank. It is the king of wines at the convivial board in this country—so much so, that when a "bottle" of wine is proposed, it is understood to be champagne, unless some other is expressly mentioned. "Its intoxicating effects are rapid, but exceedingly transient, and depend partly upon the carbonic acid, which is evolved from it, and partly upon the alcohol, which is suspended in this gas, being rapidly and extensively applied to a large surface of the stomach." The idea that champagne produces gout is erroneous, though it is to be avoided where that disease already exists.

It is a mistaken idea that champagne must be swallowed as soon as possible after it is un-

corked. If it is real and good champagne it improves by letting it stand a little, as after the gas has partly escaped it will entirely retain the flavor and body of the wine, which is, to some extent, concealed by its effervescence. This is the best test of good champagne.

BURGUNDY is stronger than claret, possesses a powerful aroma, and a delicious and lasting flavor, when pure; of which we get but little in this country.

CLARET comes chiefly from Bordeaux and from the neighboring districts of Médoc. The pure Bordeaux is a safe wine, light, agreeable, gently exhilarating, and an excellent quencher of thirst. The best brands are the St. Julien, La Rose, and Bouillac, the lightest, most palatable and aromatic of the clarets. The Chateaux-Margau is a delicious claret, which has the perfume of the violet, and possesses a rich ruby color. The Haut Brion has a powerful bouquet, resembling a mixture of violets and raspberries; as have also La Tour and Lafitte.

GERMAN WINES. Hock wines or Rhine wines, such as the Johannisberg and the Steinberg, are of delicious flavor and exquisite bouquet, and great favorites in warm weather. The Rudesheim, Markobrunner, Rothenberg, and Hockheim which grows on the banks of the Main, are among the best of the second class of Rhine wines.

The delicately flavored Moselles are the favorite wines with the Germans. Grunhauser and Scharrberger are called "the Nectar of the Moselle."

SHERRY, of due age and in good condition, is a fine, perfect, and wholesome wine; free from excess of acid, and possessing a dry, aromatic flavor and fragrance; but, as produced in ordinary market, it is of fluctuating and anomalous quality, often destitute of all aroma, and tasting of little else than alcohol and water.

The best sherries are the pale and light golden wines, made of the Xeres grape; the delicate hue of which is frequently imitated by art, in a much inferior article. The finest is the Amontillado, a pure article of which is seldom seen in this country.

MADEIRA, of "the South Side," is a delightful wine, but a pure article is rare in this country, but little having been made of late years, owing to the disease which has attacked the vines on the island.

AMERICAN WINES are gradually achieving a high reputation, even in Europe; they are quite equal to the best imported wines, and are generally much cheaper. A recent English author says "In comparing these wines with those of Europe, we must bear in mind that they are distinct in flavor from any or all of them. It is their peculiarity that no spurious compound can

be made to imitate them, and in purity and delicacy there is no known wine to equal them."

Our still Catawba has the lowest percentage of alcohol of any wine in the world. The most expensive wine in Europe, Tokay, has 9.85 per cent. of spirit, while our Catawba has only 9.50.

The best champagne made in the United States is Werke's sparkling Isabella, unless it is equalled by the sparkling wine of Missouri. Werke's sparkling Catawba, not so delicate in flavor as his Isabella, is prefered by lovers of champagne to that of Longworth. The El Paso and Mustang wines of Texas are very fine; the Mustang grape yielding a wine hardly distinguishable from the best port.

How to use Wine. The Romans had a practice of eating cheese to bring out the flavor of their wine, a custom which prevails at the present time with us. Wine-drinkers vary their choice of wines to suit the seasons; selecting such light wines for summer, as Hock, Claret, Burgundy, Rhinish, and Hermitage; and for winter those of more body and strength, as Port, Sherry, and Madeira. While others carry it still further, and use only white wine with white meats, and red wine with brown meats; light wines with light dishes, and stronger wines with more substantial food. Red wines usually open the repast, after which the exhila

rating champagne keeps up the good temper of the guests, perhaps followed by sherry, or even brandy and water. But for a quiet, enjoyable repast it is usual to open the dinner with claret, followed by champagne, and close with a cup of strong coffee.

Wine-coolers are indispensable in hot weather, as the practice of putting ice into the glass with the wine is sure to destroy the fine aroma and delicious taste of the choicest wines. Claret which is kept in a cellar, needs no cooling; and in winter, wine-drinkers usually place it near the fire before uncorking, as a moderate degree of warmth improves the soft and delicious flavor which is the chief merit of this wine. Champagne, in summer, needs cooling, to improve its sparkling flavor.

CHAPTER XX.

General Hints to both Sexes.

ALL egotism must be banished from the drawing-room. The person who makes his family, his wealth, his affairs, or his hobby the topic of conversation, is not only a bore, but a violator of charity and good taste. We meet in society, not to make a display of ourselves, but to give and take as much rational entertainment as our own accomplishments and those of others can afford. He who engrosses the conversation is as unpardonably selfish, as he who allows his neighbor no elbow-room.

The drawing-room is not a monarchy but a republic, where the rights of all are equal. Very young people should never be neglected. If we wish our sons and daughters to possess easy, polished manners, and fair powers of expressing themselves, we should treat them politely and kindly, and lead them to take an interest in whatever conversation may be going on. Neither must we bring our gloomy moods or irritable temper with us when we enter society. To look pleasant is a duty we owe to others. One is bound to listen with the appear-

ance of interest to even the most inveterate proser who fastens upon us in society; to smile at a twice-told tale; and, in short, to make such minor sacrifices of sincerity, as good manners and good feeling demand.

Awkwardness of attitude does one the same ill service as awkwardness of speech. Lolling, gesticulating, fidgetting, and the like, give an air of *gaucherie*, and, so to say, take off a certain percentage from the respect of others. A lady who sits cross-legged, or sideways on her chair, who has a habit of holding her chin, or twirling her watch chain—a man who sits across his chair, or bites his nails, or nurses his leg—manifests an unmistakable want of good breeding. Both should be quiet, easy, and graceful in their carriage; the man, of course, being allowed somewhat more freedom than the lady.

If an object is to be indicated, you must move the whole hand, or the head, but never point with the finger.

Coughing, sneezing, clearing the throat, &c., if done at all, must be done quietly. Sniffing, snuffling, expectorating, must never be performed in society under any consideration.

The breath should be kept sweet and pure by refraining from onions or anything of equally strong flavor; and no gentleman ought to enter the presence of ladies smelling of tobacco.

Physical education is indispensable to every

well-bred man and woman. A gentleman should not only know how to fence, to box, to ride, to shoot, to swim, and to play at billiards; he must also know how to dance, to walk, and to carry himself. A good carriage is only attained by the help of a drilling master, and boxing must also be scientifically taught. The power to deliver a good scientific blow may be of inestimable value under certain extreme circumstances; though of course no gentleman would willingly resort to so strong a measure. A man, however, may be attacked by garotters; or may come upon some ruffian insulting a woman in the streets; and in such cases a blow settles the matter. "To knock a man down," it has been said, "is never good manners, but there is a way of doing it gracefully." Indignation should never be manifested in words. Defend yourself, or the person whose champion you are, without vituperation. But *be* able to defend yourself upon any occasion.

What fencing and drilling are to a man, dancing and calisthenic exercises are to a young woman. Every lady should know how to dance, whether she intends to dance in society or not; and the better her physical training, the more graceful she will be. Swimming, skating, archery, riding, and driving, all help to strengthen the muscles, and are therefore desirable. The

subject, indeed, is one that cannot be too much insisted upon by educational reformers.

Decorum is a word that has almost fallen into discredit, and yet its primitive meaning is one we would do well to understand. "Decorum," says a French writer, "is nothing less than the respect of oneself and of others brought to bear upon every circumstance of life." In all our relations with our fellow-men, whether social or domestic, anything approaching to coarseness, undue familiarity, or levity of conduct, is prolific of evil, especially in the married state, where happiness hinges upon mutual respect. As the vestal virgins of Rome were intrusted with the care of that sacred fire which was never to burn low, and never to be allowed to go out, so are our wives and mothers charged with the no less sacred worship of decorum. No amount of wealth, no amount of generosity, no amount of good management, can make a household respected where the spirit is wanting. The tone of vulgarity infects alike the nursery, the kitchen, and the drawing-room, and is carried with us like a contagion wherever we go. A woman exercises so much influence in her home, that the power of banishing an evil element rests chiefly with the wife, the mother, or the daughters of the family. If they are uniformly refined and modest in word and act; if they reprove every approach to lightness of conduct

or indelicacy of speech; if they deprecate all possible inroads upon the mutual respect which it is so essential to maintain between the members of a family; they will assuredly have their reward in the assured peace and happiness of their home.

There are some minor points of etiquette which have found no place in our former chapters, and which must be lightly touched upon in these concluding pages. With regard, for instance, to the giving of presents:—the art of giving and receiving gifts is not always an intuition. A generous person may unwittingly wound where he intends to confer nothing but gratification. A grateful person may, through sheer want of tact, seem almost to deprecate the liberality of his friends.

A gift should always be precious for something better than its price. It may have been brought by the giver from some far or famous place; it may be unique in its workmanship; it may be valuable only from association with some great man or strange event. Autographic papers, foreign curiosities, and the like, are elegant gifts. An author may offer his book, or an artist his sketch, with grace and propriety. Offerings of flowers and game are unexceptionable, and may be made even to those whose position is superior to that of the giver.

"Our tokens of love," says Emerson, "are

for the most part barbarous, cold, and lifeless, because they do not represent our life. The only gift is a portion of thyself. Therefore let the farmer give his corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; and the poet, his poem."

If we are rich, we must beware how we give to those who are poor, lest we hurt their pride. If we are poor, we must give something that our time, our affection, or our talents have made precious.

Never give a present with any expectation of a return.

Never allude to a present which you have given. Be careful even to seem not to recognise it when you see it again.

If you present a book to a friend, do not write his or her name in it, unless requested. You have no right to presume that it will be rendered any the more valuable for that addition; and you ought not to conclude beforehand that your gift will be accepted.

Never undervalue the gift which you are yourself offering; you have no business to offer it if is valueless: neither say that you do not want it yourself, or that you should throw it away if it were not accepted, &c., &c. Such apologies would be insults if true, and mean nothing if false.

Unmarried ladies should not accept presents

from gentlemen who are neither related nor engaged to them. Presents made by a married lady to a gentleman can only be offered in the joint names of her husband and herself.

Married ladies may occasionally accept presents from gentlemen who visit frequently at their houses, and who desire to show their sense of the hospitality which they receive there. The presentation of *étrennes* is now carried to a ruinous and ludicrous height among French; but it should be remembered that, without either ostentation or folly, a gift ought to be worth offering. It is better to give nothing than too little. On the other hand, mere costliness does not constitute the soul of a present; on the contrary, it has the commercial and unflattering effect of repayment for value received.

Never refuse a present unless under very exceptional circumstances. However humble the giver, and however poor the gift, you should appreciate the good will and intention, and accept it with kindness and thanks. Never say, "I fear I rob you," or "I am really ashamed to take it," &c., &c. Such deprecatory phrases imply that you think the bestower of the gift cannot spare or afford it.

Acknowledge the receipt of a present without delay, but do not quickly follow it up by a return. It is to be taken for granted that a gift is intended to afford pleasure to the reci-

pient, not to be regarded as a mere question of investment or exchange.

A good memory for names and faces, and a self-possessed manner, are necessary to all who wish to create a favorable impression in society. Except in very young people, shyness is not only ungraceful, but a positive injury and disadvantage. If we blush, stammer, or fidget in the presence of strangers, they will assuredly form a low estimate of our breeding, and fail to do justice to our powers of mind, our education, and our solid worth. The only cure for chronic shyness is society. No habit is so likely to grow upon one as the habit of shyness, and none requires to be more strenuously combated.

No compliment that bears insincerity on the face of it is a compliment at all.

To yawn in the presence of others, to lounge, to put your feet on a chair, to stand with your back to the fire, to take the most comfortable seat in the room, to do anything which shows indifference, selfishness, or disrespect, is unequivocally vulgar and inadmissible.

If a person of greater age or higher rank than yourself desires you to step first into a carriage, or through a door, it is more polite to bow and obey than to decline.

Compliance with, and deference to, the wishes of others is the finest breeding.

When you cannot agree with the propositions advanced in general conversation, be silent. If pressed for your opinion, give it with modesty. Never defend your own views too warmly. When you find others remain unconvinced, drop the subject, or lead to some other topic.

Never boast of your birth, your money, your grand friends, or anything that is yours. If you have travelled, do not introduce that information into your conversation at every opportunity. Any one can travel with money, health, and leisure; the only real distinction is in coming home with enlarged views, improved tastes, and a mind free from former prejudices.

In entering a morning exhibition, or public room, where ladies are present, the gentleman should lift his hat.

In going upstairs, the gentleman should precede the lady; in going down, he should follow her.

If you accompany ladies to a theatre or concert-room, precede them to clear the way and secure their seats.

If, when you are walking with a lady in any crowded thoroughfare, you are obliged to proceed singly, precede her to clear the way.

Always give the lady the wall: by doing so you interpose your own person between her and the passers by, and assign her the cleanest part of the pavement.

Do not smoke shortly before entering the presence of ladies.

Always wear your gloves in church or in a theatre.

If, while walking up and down a public promenade, you should meet friends or acquaintances whom you do not intend to join, it is only necessary to salute them the first time of passing.

When asked to execute a commission for a friend do it immediately, at any cost of inconvenience. You thus double the obligation, and show your anxiety to oblige.

In matters of precedence, be more careful to give others their rank than to take your own.

It is impossible to be polite without cultivating a good memory. The absent or self-absorbed person who forgets the name of his next-door neighbors, recalls unlucky topics, confuses the personal relationships of his acquaintances, speaks of the dead as if they were still living, talks of people in their hearing, and so forth, without being guilty of the least malevolent intention, is sure to make enemies for himself, and to wound the feeling of others.

We must give as well as take in all our relations with others, and grudge none of those small observances which we ourselves find it so good and pleasant to accept.

Temper has much more to do with good breeding than may generally be supposed.

The French are allowed to be the best-mannered people in the world; but this is only because they are the most amiable. Spend a month with a French family, observe well the tone of the *salon*, the school-room, the nursery, the kitchen, &c., you will better understand how it is that French politeness has become proverbial. A considerate, courteous, kindly spirit pervades the entire household—a spirit which perhaps may pass for politeness, but which is, in substance and in truth, amiability only.

We, unhappily, have not sufficiently cultivated *la politesse du foyer*. With us, small sacrifices are not made with a good grace; small disappointments are not accepted in a patient spirit; small grievances are too often exaggerated. A very little self-control, a very little allowance for the failings of others, would often change the entire tone of a household; whilst, in our intercourse with the world, both must be largely exercised, if we would hope for toleration, to say nothing of popularity.

True politeness has its roots in ethics. We are not to be polite merely because we wish to please, but because we wish to consider the feelings and spare the time of others; because we entertain that charity "that thinketh no evil;" because we are as careful of our neigh-

bor's reputation, property, and personal comfort as we would be of our own; because, in a word, we desire to carry into every act of our daily life the spirit and practice of that religion which commands us to "do unto others as we would they should do unto us."

CHAPTER XXI.

Washington's "Rules of Civility and Decent Behavior in Company."

[Among the earlier writings of Washington, Mr. Sparks preserves a series of directions as to personal conduct, and remarks, very justly, that whoever has studied the character of Washington will be persuaded that some of its most prominent features took their shape from the rules which he thus early selected and adopted as his guide.]

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

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

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

4. 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.

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

6. Read no letters, books, or papers in company; but when there is a necessity for doing it, you must ask leave. Come not near the books or writings of any one so as to read them,

unasked; also, look not nigh when another is writing a letter.

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

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

9. They that are in dignity or 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.

10. It is good manners to prefer them to whom we speak before ourselves, especially if they be above us, with whom, in no sort, we ought to begin.

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

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

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

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

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

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

17. Being to advise or reprehend any one, consider whether it ought to be in public or in 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.

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

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

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

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

22. 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.

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

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

25. Let your conversation be without malice

or envy, for it is a sign of a tractable and commendable nature, and in all causes of passion admit reason to govern.

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

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

28. 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.

29. Break not a jest where none take pleasure in mirth. Laugh not aloud, nor at all without occasion. Deride no man's misfortune, though there seem to be some cause.

30. Speak not injurious words, neither in jest or earnest. Scoff at none, although they give occasion.

31. Be not forward, but friendly and courteous, the first to salute, hear and answer, and be not pensive when it is a time to converse.

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

33. 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.

34. 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.

35. Reprehend not the imperfections of others, for that belongs to parents, masters, and superiors.

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

37. 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.

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

39. 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.

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

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

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

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

44. Undertake not what you cannot perform; but be careful to keep your promise.

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

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

47. 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 judgers of the dispute.

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

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

50. 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.

51. 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.

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

53. Let your recreations be manful, not sin ful.

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

CHAPTER XXII.

Franklin's "Rules of Conduct."

Framed by him for his guidance, and which helped to make him a great man, beloved and respected.

1. TEMPERANCE.—Eat not to dulness; drink not to elevation.

2. SILENCE.—Speak not but what may benefit others, or yourself; avoid trifling conversation.

3. ORDER.—Let all your things have their places; let each part of your business have its time.

4. RESOLUTION.—Resolve to perform what you ought; perform without fail what you resolve.

5. FRUGALITY.—Make no expense but to do good to others, or yourself; that is, waste nothing.

6. INDUSTRY.—Lose no time; be always employed in something useful; cut off all unnecessary actions.

7. SINCERITY.—Use no hurtful deceit; *think* innocently and justly; and, if you speak, speak accordingly.

8. JUSTICE.—Wrong none by *doing injuries*, or *omitting* the *benefits* that are your duty.

9. MODERATION. — Avoid extremes; forbear resenting injuries so much as you think they deserve.

10. CLEANLINESS.—Tolerate no uncleanliness in body, clothes, or habitation.

11. TRANQUILLITY.—Be not disturbed at trifles, or at accidents, common or unavoidable.

12. CHASTITY.—

13. HUMILITY.—Imitate JESUS and SOCRATES.

CHAPTER XXIII.

Lord Chesterfield's Sentences and Maxims.

The Art of Speaking.—You cannot but be convinced, that a man who speaks and writes with elegance and grace; who makes choice of good words; and adorns and embellishes the subject, upon which he either speaks or writes, will persuade better, and succeed more easily in obtaining what he wishes, than a man who does not explain himself clearly; speaks his language ill; or makes use of low and vulgar expressions; and who has neither grace nor elegance in anything that he says.

The Folly of Ignorance.—An ignorant man is insignificant and contemptible; nobody cares for his company, and he can just be said to live, and that is all. There is a very pretty French epigram upon the death of such an ignorant, insignificant fellow, the sting of which is, that all that can be said of him is, that he was once alive, and that he is now dead.

Humanity.—It is certain that humanity is the particular *characteristic* of a great mind; little, vicious minds are full of anger and revenge, and are incapable of feeling the *exalted*

pleasure of forgiving their enemies, and of bestowing marks of favor and generosity upon those of whom they have gotten the better.

VIRTUE.—Virtue is a subject that deserves your and every man's attention; and suppose I were to bid you make some verses, or give me your thoughts in prose, upon the subject of virtue, how would you go about it? Why you would first consider what virtue is, and then what are the effects and marks of it, both with regard to others and one's self. You would find, then, that virtue consists in doing good, and in speaking truth; and that the effects of it are advantageous to all mankind, and to one's self in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote justice and good order in society: and, in general, contributes to whatever tends to the real good of mankind. To ourselves it gives an inward comfort and satisfaction, which nothing else can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourselves. Riches, power, and greatness may be taken away from us by the violence and injustice of others or inevitable accidents, but virtue depends only on ourselves and nobody can take it away.

POLITENESS A NECESSITY.—Know then, that as learning, honor, and virtue are absolutely

necessary to gain you the esteem and admiration of mankind; politeness and good breeding are equally necessary, to make you welcome and agreeable in conversation, and common life. Great talents, such as honor, virtue, learning, and parts, are above the generality of the world; who neither possess them themselves, nor judge of them rightly in others: but all people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner; because they feel the good effects of them, as making society easy and pleasing.

Rudeness and Civility.—I dare say I need not tell you how rude it is, to take the best place in a room, or to seize immediately upon what you like at table, without offering first to help others; as if you considered nobody but yourself. On the contrary, you should always endeavor to procure all the conveniences you can to the people you are with. Besides being civil, which is absolutely necessary, the perfection of good breeding is, to be civil with ease, and in a gentlemanlike manner. For this, you should observe the French people; who excel in it, and whose politeness seems as easy and natural as any other part of their conversation. Whereas the English are often awkward in their civilities, and, when they mean to be civil, are too much ashamed to get it out.

MANNER—ABSENCE—AWKWARDNESS—ATTENTION.—However trifling a genteel manner may sound, it is of very great consequence towards pleasing in private life, especially the women: whom, one time or other, you will think worth pleasing: and I have known many a man, from his awkwardness, give people such a dislike of him at first, that all his merit could not get the better of it afterwards. Whereas a genteel manner prepossesses people in your favor, bends them towards you, and makes them wish to like you. Awkwardness can proceed but from two causes; either from not having kept good company, or from not having attended to it.

There is, likewise, an awkwardness of expression and words, most carefully to be avoided; such as false English, bad pronunciation, old sayings, and common proverbs; which are so many proofs of having kept bad and low company. For example: if, instead of saying that tastes are different, and that every man has his own peculiar one, you should let off a proverb, and say, that "What is one man's meat is another man's poison;" or else, "Every one as they like, as the good man said when he kissed his cow;" everybody would be persuaded that you had never kept company with anybody above footmen and housemaids.

Attention will do all this; and without atten-

tion nothing is to be done; want of attention, which is really want of thought, is either folly or madness. You should not only have attention to everything, but a quickness of attention, so as to observe, at once, all the people in the room; their motions, their looks, and their words; and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called absence, which is a thoughtlessness and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought, a madman has lost it; and an absent man is, for the time, without it.

Letter Writing.—Let your letter be written as accurately as you are able—I mean with regard to language, grammar and stops; for as to the *matter* of it the less trouble you give yourself the better it will be. Letters should be easy and natural, and convey to the persons to whom we send them, just what we should say to the persons if we were with them.

Dancing Trifling.—Dancing is in itself a very trifling, silly thing; but it is one of those established follies to which people of sense are sometimes obliged to conform; and then they

should be able to do it well. And, though I would not have you a dancer, yet when you do dance, I would have you dance well, as I would have you do everything you do, well. There is no one thing so trifling, but which (if it is to be done at all) ought to be done well. And I have often told you, that I wished you even played at pitch, and cricket, better than any boy at Westminster. For instance; dress is a very foolish thing; and yet it is a very foolish thing for a man not to be well dressed, according to his rank and way of life; and it is so far from being a disparagement to any man's understanding, that it is rather a proof of it, to be as well dressed as those whom he lives with: the difference in this case between a man of sense and a fop is, that the fop values himself upon his dress; and the man of sense laughs at it, at the same time that he knows he must not neglect it: there are a thousand foolish customs of this kind, which not being criminal must be complied with, and even cheerfully by men of sense. Diogenes the cynic was a wise man for despising them, but a fool for showing it. Be wiser than other people if you can, but do not tell them so.

INATTENTION.—There is no surer sign in the world of a little, weak mind, than inattention. Whatever is worth doing at all is worth doing

well; and nothing can be done well without attention. It is the sure answer of a fool, when you ask him about anything that was said or done, where he was present, that "truly he did not mind it." And why did not the fool mind it? What had he else to do there, but to mind what was doing? A man of sense sees, hears, and retains everything that passes where he is. I desire I may never hear you talk of not minding, nor complain, as most fools do, of a treacherous memory. Mind, not only what people say, but how they say it; and, if you have any sagacity, you may discover more truth by your eyes than by your ears. People can say what they will but they cannot look what they will, and their looks frequently discover what their words are calculated to conceal. The most material knowledge of all—I mean the knowledge of the world—is not to be acquired without great attention.

WOMEN.—CLASSES OF MEN.—JUDGMENT.—Before it is very long, I am of opinion, that you will both think and speak more favorably of women than you do now. You seem to think, that, from Eve downwards, they have done a great deal of mischief. As for that lady, I give her up to you; but, since her time, history will inform you, that men have done much more mischief in the world than women; and, to say

the truth, I would not advise you to trust either, more than is absolutely necessary. But this I will advise you to, which is, never to attack whole bodies of any kind; for, besides that all general rules have their exceptions, you unnecessarily make yourself a great number of enemies, by attacking a *corps* collectively. Among women, as among men, there are good as well as bad, and it may be full as many, or more, good than among men. This rule holds as to lawyers, soldiers, parsons, courtiers, citizens, &c. They are all men, subject to the same passions and sentiments, differing only in the manner, according to their several educations; and it would be as imprudent as unjust to attack any of them by the lump. Individuals forgive sometimes; but bodies and societies never do. Many young people think it very genteel and witty to abuse the clergy; in which they are extremely mistaken; since, in my opinion, parsons are very like other men, and neither the better nor the worse for wearing a black gown. All general reflections, upon nations and societies, are the trite, threadbare jokes of those who set up for wit without having any, and so have recourse to commonplace. Judge of individuals from your own knowledge of them, and not from their sex, profession, or denomination.

False Delicacy.—As for the *mauvaise honte*, I hope you are above it; your figure is like other people's, I hope you will take care that your dress is so too. Why then should you be ashamed? Why not go into mixed company with as little concern as you would into your own room?

The Well-bred Man—Feels himself firm and easy in all companies; is modest without being bashful, and steady without being impudent: if he is a stranger he observes, with care, the manners and ways of the people the most esteemed at that place, and conforms to them with complaisance. Instead of finding fault with the customs of that place, and telling the people that the English ones are a thousand times better (as my countrymen are very apt to do), he commends their table, their dress, their houses, and their manners, a little more, it may be, than he really thinks they deserve. But this degree of complaisance is neither criminal nor abject; and is but a small price to pay for the good will and affection of the people you converse with. As the generality of people are weak enough to be pleased with these little things, those who refuse to please them, so cheaply, are, in my mind, weaker than they.

Foolish Talk.—The conversation of the ignorant is no conversation, and gives even them no

pleasure: they tire of their own sterility, and have not matter enough to furnish them with words to keep up a conversation.

World-Knowledge.—Do not imagine that the knowledge which I so much recommend to you is confined to books, pleasing, useful, and necessary as that knowledge is; but I comprehend in it the great knowledge of the world, still more necessary than that of books. In truth, they assist one another reciprocally; and no man will have either perfectly, who has not both. The knowledge of the world is only to be acquired in the world, and not in a closet. Books alone will never teach it you; but they will suggest many things to your observation, which might otherwise escape you; and your own observations upon mankind, when compared with those which you will find in books, will help you to fix the true point.

Introspection.—You must look into people, as well as at them. Almost all people are born with all the passions, to a certain degree; but almost every man has a prevailing one, to which the others are subordinate. Search every one for that ruling passion; pry into the recesses of his heart, and observe the different workings of the same passion in different people. And, when you have found out the prevailing passion of any man, remember never to trust him, where

that passion is concerned. Work upon him by it, if you please: but be upon your guard yourself against it, whatever professions he may make you.

Insults and Injuries.—However frivolous a company may be, still, while you are among them, do not show them, by your inattention, that you think them so; but rather take their tone, and conform in some degree to their weakness, instead of manfesting your contempt for them. There is nothing that people bear more impatiently, or forgive less, than contempt: and an injury is much sooner forgotten than an insult.

Fashionable Vices.—A real man of fashion and pleasure observes decency; at least, neither borrows nor affects vices; and if he unfortunately has any, he gratifies them with choice, delicacy, and secrecy. I have not mentioned the pleasures of the mind (which are the solid and permanent ones), because they do not come under the head of what people commonly call pleasures; which they seem to confine to the senses. The pleasure of virtue, of charity, and of learning is true and lasting pleasure; which I hope you will be well and long acquainted with.

One Thing at a Time.—If at a ball, a supper, or a party of pleasure, a man were to be solving,

in his own mind, a problem in Euclid, he would be a very bad companion, and make a very poor figure in that company; or if, in studying a problem in his closet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician. There is time enough for everything, in the course of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time.

Personal Cleanliness.—As you must attend to your manners, so you must not neglect your person; but take care to be very clean, well dressed, and genteel; to have no disagreeable attitudes, nor awkward tricks; which many people use themselves to, and then cannot leave them off. Do you take care to keep your teeth very clean, by washing them constantly every morning, and after every meal? This is very necessary, both to preserve your teeth a great while, and to save you a great deal of pain. Do you dress well, and not too well? Do you consider your air and manner of presenting yourself, enough, and not too much? neither negligent nor stiff. All these things deserve a degree of care, a second-rate attention; they give an additional lustre to real merit. My Lord Bacon says, that a pleasing figure is a perpetual letter of recommendation. It is cer-

tainly an agreeable forerunner of merit, and smooths the way for it.

Truth.—Every man seeks for truth; but God only knows who has found it. It is, therefore, as unjust to persecute, as it is absurd to ridicule, people for those several opinions, which they cannot help entertaining upon the conviction of their reason.

Good Breeding.—Civility, which is a disposition to accommodate and oblige others, is essentially the same in every country; but good breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local; and every man of sense imitates and conforms to that local good breeding of the place which he is at. A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things which are not wrong in themselves. The *versatile ingenium* is the most useful of all. It can turn itself instantly from one object to another, assuming the proper manner for each. It can be serious with the grave, cheerful with the gay, and trifling with the frivolous. Endeavor, by all means, to acquire this talent, for it is a very great one

Self-love.—Do not let your vanity, and self-love, make you suppose that people become your friends at first sight, or even upon a short

acquaintance. Real friendship is a slow grower; and never thrives, unless engrafted upon a stock of known and reciprocal merit. The next thing to the choice of your friends is the choice of your company. Endeavor, as much as you can, to keep company with people above you. There you rise, as much as you sink with people below you; for, as I mentioned before, you are whatever the company you keep is. Do not mistake, when I say company above you, and think that I mean with regard to their birth; that is the least consideration: but I mean with regard to their merit, and the light in which the world considers them.

Good Company.—There are two sorts of good company; one, which is called the *beau monde*, and consists of those people who have the lead in courts, and in the gay part of life; the other consists of those who are distinguished by some peculiar merit, or who excel in some particular and valuable art or science. For my own part, I used to think myself in company as much above me, when I was with Mr. Addison and Mr. Pope, as if I had been with all the princes in Europe. What I mean by low company, which should by all means be avoided, is the company of those, who, absolutely insignificant and contemptible in themselves, think they are honored by being in your company, and who

flatter every vice and every folly you have, in order to engage you to converse with them. The pride of being the first of the company is but too common; but it is very silly, and very prejudicial. Nothing in the world lets down a character more than that wrong turn.

VALUE OF TIME.—I knew, once, a very covetous, sordid fellow, who used frequently to say, "Take care of the pence, for the pounds will take care of themselves." This was a just and sensible reflection in a miser. I recommend to you to take care of minutes; for hours will take care of themselves. I am very sure, that many people lose two or three hours every day, by not taking care of the minutes. Never think any portion of time, whatsoever, too short to be employed; something or other may always be done in it.

KNOWLEDGE.—Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and if we do not plant it while young, it will give us no shade when we grow old.

FASHIONABLE LADIES.—The company of women of fashion will improve your manners, though not your understanding; and that complaisance and politeness, which are so useful in men's company, can only be acquired in women's.

TALENT AND BREEDING.—Remember always, what I have told you a thousand times, that all the talents in the world will want all their lustre, and some part of their use too, if they are not adorned with that easy good breeding, that engaging manner, and those graces, which seduce and prepossess people in your favor at first sight. A proper care of your person is by no means to be neglected; always extremely clean; upon proper occasions, fine. Your carriage genteel, and your motions graceful. Take particular care of your manner and address, when you present yourself in company. Let them be respectful without meanness, easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design.

HOW "TO WEAR" LEARNING.—Wear your learning like your watch, in a private pocket; and do not pull it out and strike it, merely to show that you have one. If you are asked what o'clock it is, tell it, but do not proclaim it hourly and unasked, like the watchman.

METHOD AND MANNER.—The manner of doing things is often more important than the things themselves; and the very same thing may become either pleasing, or offensive, by the manner of saying or doing it. *Materiam superabat opus*, is often said of works of sculpture,

where though the materials were valuable, as silver, gold, &c., the workmanship was still more so.

Advantage of Manners.—Manners, though the last, and it may be the least ingredient of real merit, are, however, very far from being useless in its composition; they adorn, and give an additional force and lustre to both virtue and knowledge. They prepare and smooth the way for the progress of both; and are, I fear, with the bulk of mankind, more engaging than either. Remember, then, the infinite advantage of manners; cultivate and improve your own to the utmost: good sense will suggest the great rules to you, good company will do the rest.

Proper Carriage.—Next to graceful speaking, a genteel carriage, and a graceful manner of presenting yourself, are extremely necessary, for they are extremely engaging; and carelessness in these points is much more unpardonable, in a young fellow, than affectation. It shows an offensive indifference about pleasing. Awkwardness of carriage is very alienating; and a total negligence of dress, and air, is an impertinent insult upon custom and fashion.

No one Contemptible.—Be convinced that there are no persons so insignificant and inconsiderable, but may some time or other,

and in some thing or other, have it in their power to be of use to you; which they certainly will not, if you have once shown them contempt.

THE FOLLY OF CONTEMPT.—Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. It implies a discovery of weaknesses, which we are much more careful to conceal than crimes. Many a man will confess his crimes to a common friend, but I never knew a man who would tell his silly weaknesses to his most intimate one. As many a friend will tell us our faults without reserve, who will not so much as hint at our follies: that discovery is too mortifying to our self-love, either to tell another, or to be told of, one's self.

LES ATTENTIONS.—The constant practice of what the French call *les attentions* is a most necessary ingredient in the art of pleasing; they flatter the self-love of those to whom they are shown; they engage, they captivate, more than things of much greater importance. The duties of social life every man is obliged to discharge; but these attentions are voluntary acts, the free will offerings of good breeding and good nature; they are received, remembered, and returned as such. Women, particularly, have a right to them; and any omission, in that respect, is downright ill breeding.

Conversation.—When you are in company, bring the conversation to some useful subject, but *à portée* of that company. Points of history, matters of literature, the customs of particular countries, the several orders of knighthood, as Teutonic, Maltese, &c., are surely better subjects of conversation than the weather, dress, or fiddle-faddle stories, that carry no information along with them. The characters of kings, and great men, are only to be learned in conversation; for they are never fairly written during their lives.

Historical Faith.—Take nothing for granted, upon the bare authority of the author; but weigh and consider, in your own mind, the probability of the facts, and the justness of the reflections. Consult different authors upon the same facts, and form your opinion upon the greater or lesser degree of probability arising from the whole, which, in my mind, is the utmost stretch of historical faith, certainty (I fear) not being to be found.

Contempt.—Every man is not ambitious, or covetous, or passionate; but every man has pride enough in his composition to feel and resent the least slight and contempt. Remember, therefore, most carefully to conceal your contempt, however just, wherever you would not make an implacable enemy. Men are much

more unwilling to have their weaknesses and their imperfections known, than their crimes; and, if you hint to a man, that you think him silly, ignorant, or even ill bred, or awkward, he will hate you more and longer than if you tell him, plainly, that you think him a rogue. Never yield to that temptation, which, to most young men, is very strong, of exposing other people's weaknesses and infirmities, for the sake either of diverting the company, or of showing your own superiority. You may get the laugh on your side by it, for the present; but you will make enemies by it for ever; and even those who laugh with you then, will, upon reflection, fear, and consequently hate you: besides that, it is ill-natured; and that a good heart desires rather to conceal, than expose, other people's weaknesses or misfortunes. If you have wit, use it to please, and not to hurt: you may shine, like the sun in the temperate zones, without scorching. Here it is wished for; under the line it is dreaded.

Secrets.—The last observation, that I shall now mention of the Cardinal's is, "That a secret is more easily kept by a good many people, than one commonly imagines." By this he means a secret of importance, among people interested in the keeping of it. And it is certain that people of business know the importance

of secrecy, and will observe it, where they are concerned in the event. To go and tell any friend, wife, or mistress, any secret with which they have nothing to do, is discovering to them such an unretentive weakness, as must convince them that you will tell it to twenty others, and consequently that they may reveal it without the risk of being discovered. But a secret properly communicated, only to those who are to be concerned in the thing in question, will probably be kept by them, though they should be a good many. Little secrets are commonly told again, but great ones generally kept.

Good Company.—To keep good company. especially at your first setting out, is the way to receive good impressions. If you ask me what I mean by good company, I will confess to you, that it is pretty difficult to define; but I will endeavor to make you understand it as well as I can.

Good company is not what respective sets of company are pleased either to call or think themselves; but it is that company which all the people of the place call, and acknowledge to be, good company, notwithstanding some objections which they may form to some of the individuals who compose it. It consists chiefly (but by no means without exception) of people of considerable birth, rank, and character: for

people of neither birth nor rank are frequently and very justly admitted into it, if distinguished by any peculiar merit, or eminency in any liberal art or science. Nay, so motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardness, and others slide into it by the protection of some considerable person; and some even of indifferent characters and morals make part of it. But, in the main, the good part preponderates, and people of infamous and blasted characters are never admitted. In this fashionable good company the best manners and the best language of the place are most unquestionably to be learnt; for they establish, and give the tone to both, which are therefore called the language and manners of good company; there being no legal tribunal to ascertain either.

A company consisting wholly of people of the first quality cannot, for that reason, be called good company, in the common acceptation of the phrase, unless they are, into the bargain, the fashionable and accredited company of the place; for people of the very first quality can be as silly, as ill bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting entirely of people of very low condition, whatever their merit or parts may be, can never be called good com-

pany; and consequently should not be much frequented, though by no means despised.

A company wholly composed of men of learning, though greatly to be valued and respected, is not meant by the words *good company:* they cannot have the easy manners and *tournure* of the world, as they do not live in it. If you can bear your part well in such a company, it is extremely right to be in it sometimes, and you will be but more esteemed, in other companies, for having a place in that. But then do not let it engross you; for if you do, you will be only considered as one of the *litterati* by profession; which is not the way either to shine or rise in the world.

The company of professed wits and poets is extremely inviting to most young men; who if they have wit themselves, are pleased with it, and if they have none, are sillily proud of being one of it: but it should be frequented with moderation and judgment, and you should by no means give yourself up to it. A wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much afraid of a live wit, in company, as a woman is of a gun, which she thinks may go off of itself, and do her a mischief. Their acquaintance is, however, worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as

to be considered only as one of that particular set.

But the company, which of all others you should most carefully avoid, is that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit.

Behavior.—Imitate, then, with discernment and judgment, the real perfections of the good company into which you may get; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation; but remember, that, let them shine ever so bright, their vices, if they have any, are so many spots, which you would no more imitate than you would make an artificial wart upon your face, because some very handsome man had the misfortune to have a natural one upon his; but, on the contrary, think how much handsomer he would have been without it.

Talking.—Talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the very few cases in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

Tell stories very seldom, and absolutely never

but where they are very apt, and very short. Omit every circumstance that is not material, and beware of digressions. To have frequent recourse to narrative betrays great want of imagination.

Never hold anybody by the button, or the hand, in order to be heard out; for, if people are not willing to hear you, you had much better hold your tongue than them.

Most long talkers single out some one unfortunate man in company (commonly him whom they observe to be the most silent, or their next neighbor) to whisper, or at least, in a half voice, to convey a continuity of words to. This is excessively ill bred, and, in some degree, a fraud; conversation stock being a joint and common property. But, on the other hand, if one of these unmerciful talkers lays hold of you, hear him with patience (and at least seeming attention), if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

Take rather than give, the tone of the company you are in. If you have parts, you will show them, more or less, upon every subject; and if you have not, you had better talk sillily

upon a subject of other people's than of your own choosing.

Avoid as much as you can, in mixed companies, argumentative, polemical conversations, which, though they should not, yet certainly do, indispose, for a time, the contending parties towards each other: and, if the controversy grows warm and noisy, endeavor to put an end to it by some genteel levity or joke. I quieted such a conversation hubbub once, by representing to them that, though I was persuaded none there present would repeat, out of company, what passed in it, yet I could not answer for the discretion of the passengers in the street, who must necessarily hear all that was said.

Above all things, and upon all occasions, avoid speaking of yourself, if it be possible. Such is the natural pride and vanity of our hearts, that it perpetually breaks out, even in people of the best parts, in all the various modes and figures of the egotism.

Silly Vanity.—This principle of vanity and pride is so strong in human nature, that it descends even to the lowest objects; and one often sees people angling for praise, where, admitting all they say to be true (which, by the way, it seldom is), no just praise is to be caught. One man affirms that he has rode post a hundred

miles in six hours: probably it is a lie; but supposing it to be true, what then? Why he is a very good postboy, that is all. Another asserts, and probably not without oaths, that he has drunk six or eight bottles of wine at a sitting: out of charity I will believe him a liar; for, if I do not, I must think him a beast.

YOURSELF.—The only sure way of avoiding these evils is, never to speak of yourself at all. But when, historically, you are obliged to mention yourself, take care not to drop one single word, that can directly or indirectly be construed as fishing for applause. Be your character what it will, it will be known; and nobody will take it upon your own word. Never imagine that anything you can say yourself will varnish your defects, or add lustre to your perfections; but, on the contrary, it may, and nine times in ten will, make the former more glaring, and the latter obscure. If you are silent upon your own subject, neither envy, indignation, or ridicule will obstruct or allay the applause which you may really deserve; but if you publish your own panegyric, upon any occasion, or in any shape whatsoever, and however artfully dressed or disguised, they will all conspire against you, and you will be disappointed of the very end you aim at.

—Neither retail nor receive scandal, willingly; for though the defamation of others may, for the present, gratify the malignity of the pride of our hearts, cool reflection will draw very disadvantageous conclusions from such a disposition: and in the case of scandal, as in that of robbery, the receiver is always thought as bad as the thief.

Mimicry, which is the common and favorite amusement of little, low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. Pray, neither practise it yourself, nor applaud it in others. Besides that, the person mimicked is insulted; and, as I have often observed to you before, an insult is never forgiven.

I need not (I believe) advise you to adapt your conversation to the people you are conversing with: for I suppose you would not, without this caution, have talked upon the same subject, and in the same manner, to a minister of state, a bishop, a philosopher, a captain, and a woman. A man of the world must, like the cameleon be able to take every different hue; which is by no means a criminal or abject, but a necessary complaisance, for it relates only to manners, and not to morals.

One word only, as to swearing; and that, I hope and believe, is more than is necessary. You may sometimes hear some people, in good

company, interlard their discourse with oaths, by way of embellishment, as they think; but you must observe, too, that those who do so are never those who contribute, in any degree, to give that company the denomination of good company. They are always subalterns, or people of low education; for that practice, besides that it has no one temptation to plead, is as silly, and as illiberal, as it is wicked.

Loud laughter is the mirth of the mob, who are only pleased with silly things; for true wit or good sense never excited a laugh, since the creation of the world. A man of parts and fashon is therefore only seen to smile, but never heard to laugh.

Reflection—its Use.—Use and assert your own reason; reflect, examine, and analyze everything, in order to form a sound and mature judgment; let not others' dicta impose upon your understanding, mislead your actions, or dictate your conversation. Be early, what, if you are not, you will, when too late, wish you had been. Consult your reason betimes: I do not say, that it will always prove an unerring guide; for human reason is not infallible: but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither, blindly and inplicitly; try both by that best rule, which God has given to direct us,

Reason. Of all the troubles do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive; and, in general, I believe it is better that it should be so; as such common prejudices contribute more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are.

Temper.—The principal of these things, is the mastery of one's temper, and that coolness of mind, and serenity of countenance, which hinders us from discovering, by words, actions, or even looks, those passions or sentiments, by which we are inwardly moved or agitated; and the discovery of which, gives cooler and abler people such infinite advantages over us, not only in great business, but in all the most common occurrences of life. A man who does not possess himself enough to hear disagreeable things, without visible marks of anger and change of countenance, or agreeable ones without sudden bursts of joy and expansion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or please you by design, to catch unguarded words or looks; by which he will easily decipher the secrets of your heart, of which you should

keep the key yourself, and trust it with no man living.

Immobility.—Determine, too, to keep your countenance as unmoved and unembarrassed as possible; which steadiness you may get a habit of, by constant attention. I should desire nothing better, in any negotiation, than to have to do with one of these men of warm, quick passions; which I would take care to set in motion. By artful provocations, I would extort rash and unguarded expressions; and, by hinting at all the several things that I could suspect, infallibly discover the true one, by the alteration it occasioned in the countenance of the person. *Vólto sciolto con pensieri strétti* (An open face with a close (or secret) mind) is a most useful maxim in business.

The Easy Moment.—Some people are to be reasoned, some flattered, some intimidated. and some teased into a thing; but, in general, all are to be brought into it at last, if skilfully applied to, properly managed, and indefatigably attacked in their several weak places. The time should likewise be judiciously chosen: every man has his *mollia tempora*, but that is far from being all day long; and you would choose your time very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of

grief, anger, or any other disagreeable sentiment.

JUDGE OF OTHERS BY YOURSELF.—In order to judge of the inside of others, study your own; for men in general are very much alike; and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you, in others, will, *mutatis mutandis*, engage, disgust, please, or offend others, in you.

SMART SAYINGS.—The temptation of saying a smart and witty thing, or *bon mot*, and the malicious applause with which it is commonly received, have made people who can say them, and, still oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said at your expense (as sometimes they certainly will), reflect seriously upon the sentiments of uneasiness, anger, and resentment, which they excite in you; and consider whether it can be prudent, by the same means, to excite the same sentiments in others, against you. It is a decided folly, to lose a friend for a jest; but, in my mind, it is not a much less degree of folly, to make an enemy of an indifferent and neutral person, for the sake of

a *bon mot.* When things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to dissemble and conceal whatever degree of anger you may feel inwardly; and should they be so plain, that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself; acknowledge the hit to be a fair one, and the jest a good one, and play off the whole thing in seeming good humor: but by no means reply in the same way; which only shows that you are hurt, and publishes the victory which you might have concealed. Should the thing said, indeed, injure your honor, or moral character, there is but one proper reply; which I hope you never will have occasion to make.

Women of Fashion.—They are a numerous and loquacious body: their hatred would be more prejudicial, than their friendship can be advantageous to you. A general complaisance and attention to that sex is, therefore, established by custom, and certainly necessary. But where you would particularly please any one, whose situation, interest, or connections can be of use to you, you must show particular preference. The least attentions please, the greatest charm them. The innocent, but pleasing flattery of their persons, however gross, is

greedily swallowed, and kindly digested, but a seeming regard for their understandings, a seeming desire of, and deference for their advice, together with a seeming confidence in their moral virtues, turns their head entirely in your favor. Nothing shocks them so much as the least appearance of that contempt, which they are apt to suspect men of entertaining of their capacities: and you may be very sure of gaining their friendship, if you seem to think it worth gaining. Here, dissimulation is very often necessary, and even simulation sometimes allowable; which, as it pleases them, may be useful to you, and is injurious to nobody.

Trifles.—Great merit, or great failings, will make you respected or despised; but trifles, little attentions, mere nothings, either done, or neglected, will make you either liked or disliked, in the general run of the world. Examine yourself, why you like such and such people, and dislike such and such others; and you will find that those different sentiments proceed from very slight causes. Moral virtues are the foundation of society in general, and of friendship in particular; but attentions, manners, and graces both adorn and strengthen them.

Dignity of Manners.—There is a certain dignity of manners absolutely necessary, to

make even the most valuable character either respected or respectable.

Horse-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow; and a merry fellow was never yet a respectable man. Indiscriminate familiarity either offends your superiors, or else dubs you their dependant, and led captain. It gives your inferiors just but troublesome and improper claims of equality A joker is near akin to a buffoon; and neither of them is the least related to wit. Whoever is admitted or sought for, in company, upon any other account than that of his merit and manners, is never respected there, but only made use of. We will have such-a-one, for he sings prettily; we will invite such-a-one to a ball, for he dances well; we will have such-a-one at supper, for he is always joking and laughing; we will ask another, because he plays deep at all games, or because he can drink a great deal. These are vilifying distinctions, mortifying preferences, and exclude all ideas of esteem and regard. Whoever *is had* (as it is called) in company, for the sake of any one thing singly, is singly that thing, and will never be considered in any other light; consequently never respected, let his merits be what they will.

DANCING.—Learn to dance, not so much for the sake of dancing, as for coming into a room, and presenting yourself genteelly and gracefully. Women, whom you ought to endeavor to please, cannot forgive a vulgar and awkward air and gestures; *il leur faut du brillant*. The generality of men are pretty like them, and are equally taken by the same exterior graces.

THE VULGAR MAN.—TRIFLES.—VULGARISM.—A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks everything that is said meant at him; if the company happens to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself. A man of fashion does not suppose himself to be either the sole or principal object of the thoughts, looks, or words of the company; and never suspects that he is either slighted or laughed at, unless he is conscious that he deserves it. And if (which very seldom happens) the company is absurd or ill-bred enough to do either, he does not care twopence, unless the insult be so gross and plain as to require satisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and,

wherever they are concerned, rather acquiesces than wrangles. A vulgar man's conversation always savors strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighborhood; all which he relates with emphasis, as interesting matters. He is a man gossip.

Vulgarism in language is the next, and distinguishing characteristic of bad company, and a bad education. A man of fashion avoids nothing with more care than that. Proverbial expressions, and trite sayings, are the flowers of the rhetoric of a vulgar man. Would he say, that men differ in their tastes, he both supports and adorns that opinion, by the good old saying, as he respectfully calls it, that *what is one man's meat is another man's poison.* If anybody attempts being *smart*, as he calls it, upon him, he gives them *tit for tat*, ay, that he does. He has always some favorite word for the time being, which, for the sake of using often, he commonly abuses. Such as *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even his pronunciation of proper words carries the mark of the beast along with it. He calls the earth *yearth;* he is *obleiged*, not *obliged* to you. He goes *to wards*, and not towards such a place. He sometimes affects hard words, by way of

ornament, which he always mangles like a learned woman. A man of fashion never has recourse to proverbs, and vulgar aphorisms; uses neither favorite words nor hard words; but takes great care to speak very correctly and grammatically, and to pronounce properly; that is, according to the usage of the best companies.

Mixed Company, Learning, Pedants.—In mixed companies, whoever is admitted to make part of them is, for the time at least, supposed to be upon a footing of equality with the rest; and, consequently, as there is no one principal object of awe and respect, people are apt to take a greater latitude in their behavior, and to be less upon their guard; and so they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But, upon these occasions, though no one is entitled to distinguished marks of respect, every one claims, and very justly, every mark of civility and good breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women; who, of whatever rank they are, are entitled, in consi-

deration of their sex, not only to an attentive, but an officious good breeding from men.

Too ready Friends.—Be upon your guard against those, who, upon very slight acquaintance, obtrude their unasked and unmerited friendship and confidence upon you; for they probably cram you with them only for their own eating: but, at the same time, do not roughly reject them upon that general supposition. Examine further, and see whether those unexpected offers flow from a warm heart and a silly head, or from a designing head and a cold heart; for knavery and folly have often the same symptoms. In the first case, there is no danger in accepting them, *valeant quantum valere possunt.* In the latter case, it may be useful to seem to accept them, and artfully to turn the battery upon him who raised it.

There is an incontinency of friendship among young fellows, who are associated by their mutual pleasures only; which has, very frequently, bad consequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and possibly a little too much wine, vow, and really mean at the time, eternal friendships to each other, and indiscreetly pour out their whole souls in common, and without the least reserve. These confidences are as indiscreetly repealed, as they were made: for new

pleasures, and new places, soon dissolve this ill-cemented connection: and then very ill uses are made of these rash confidences. Bear your part, however, in young companies; nay, excel if you can, in all the social and convivial joy and festivity that become youth. Trust them with your love-tales, if you please; but keep your serious views secret.

Pride and Pedantry.—The costly liberality of a purse proud man, insults the distresses it sometimes relieves; he takes care to make you feel your own misfortunes, and the difference between your situation and his; both which he insinuates to be justly merited: yours, by your folly, his, by his wisdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it you, but he inflicts it upon you; and is (if possible) more desirous to show you your own ignorance, than his own learning. Such manners as these, not only in the particular instances which I have mentioned, but likewise in all others, shock and revolt that little pride and vanity, which every man has in his heart; and obliterate in us the obligation for the favor conferred, by reminding us of the motive which produced, and the manner which accompanied it.

Moral Character.—Your moral character must be not only pure, but, like Cæsar's wife

unsuspected. The least speck or blemish upon it is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries: nay, there are still, if possible, more unaccountable wretches; I mean, those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. These are the devil's hypocrites. Avoid, as much as possible, the company of such people; who reflect a degree of discredit and infamy upon all who converse with them. But as you may, sometimes, by accident, fall into such company, take great care that no complaisance, no good-humor, no warmth of festal mirth, ever make you seem even to acquiesce, much less to approve or applaud, such infamous doctrines. On the other hand; do not debate, nor enter into serious argument, upon a subject so much below it: but content yourself with telling these *apostiles*, that you know they are not serious; that you have a much better opinion of them than they would have you have; and that, you are very sure, they would not practise the doctrine they preach. But put your private

mark upon them, and shun them for ever afterwards.

Lazy People—Despatch—How to Read.—Many people lose a great deal of their time by laziness; they loll and yawn in a great chair, tell themselves that they have not time to begin anything then, and that it will do as well another time. This is a most unfortunate disposition, and the greatest obstruction to both knowledge and business. At your age, you have no right nor claim to laziness; I have, if I please, being *emeritus*. You are but just listed in the world, and must be active, diligent, indefatigable. If ever you propose commanding with dignity, you must serve up to it with diligence. Never put off till to-morrow what you can do to-day.

Despatch is the soul of business; and nothing contributes more to despatch, than method. Lay down a method for everything, and stick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their respective classes, so that you may instantly have recourse to any one. Lay down a method

also for your reading, for which you allot a certain share of your mornings; let it be in a consistent and consecutive course, and not in that desultory and immethodical manner, in which many people read scraps of different authors, upon different subjects. Keep a useful and short common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read history without having maps, and a chronological book, or tables, lying by you, and constantly recurred to; without which history is only a confused heap of facts. One method more I recommend to you, by which I have found great benefit, even in the most dissipated part of my life; that is, to rise early, and at the same hour every morning, how late soever you may have sat up the night before. This secures you an hour or two, at least, of reading or reflection, before the common interruptions of the morning begin; and it will save your constitution, by forcing you to go to bed early, at least one night in three.

Aim High.—Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer it, than those, whose laziness and despondency make them give it up as unattainable. *Magnis tamen excidit ausis* is a degree of praise which will always attend a noble

and shining temerity, and a much better sign in a young fellow, than *serpere humi, tutus nimium timidusque procellæ,* for men, as well as women.

A Truth.—Pleasure is necessarily reciprocal; no one feels who does not at the same time give it. To be pleased, one must please. What pleases you in others, will in general please them in you.

Learned Ignorance.—A man of the best parts, and the greatest learning, if he does not know the world by his own experience and observation, will be very absurd; and consequently, very unwelcome in company. He may say very good things; but they will probably be so ill timed, misplaced, or improperly addressed, that he had much better hold his tongue. Full of his own matter, and uninformed of, or inattentive to, the particular circumstances and situations of the company, he vents it indiscriminately: he puts some people out of countenance; he shocks others; and frightens all, who dread what may come out next. The most general rule that I can give you for the world, and which your experience will convince you of the truth of, is, Never to give the tone to the company, but to take it from them; and to labor more to put them in conceit with themselves, than to make them admire you. Those whom

you can make like themselves better, will, I promise you, like you very well.

Small Talk.—I am far from meaning by this, that you should always be talking wisely, in company, of books, history, and matters of knowledge. There are many companies which you will, and ought to keep, where such conversations would be misplaced and ill-timed; your own good sense must distinguish the company, and the time. You must trifle with triflers; and be serious only with the serious, but dance to those who pipe. *Cur in theatrum Cato severe venisti?* was justly said to an old man: how much more so would it be to one of your age? From the moment that you are dressed, and go out, pocket all your knowledge with your watch, and never pull it out in company unless desired: the producing of the one unasked implies that you are weary of the company; and the producing of the other unrequired will make the company weary of you. Company is a republic too jealous of its liberties, to suffer a dictator even for a quarter of an hour; and yet in that, as in all republics, there are some few who really govern, but then it is by seeming to disclaim, instead of attempting to usurp the power: that is the occasion in which manners, dexterity, address, and the undefinable *je ne sais quoi* triumph; if pro-

perly exerted, their conquest is sure, and the more lasting for not being perceived.

How to please.—An air, a tone of voice, a composure of countenance to mildness and softness, which are all easily acquired, do the business; and without farther examination, and possibly with the contrary qualities, that man is reckoned the gentlest, the modestest, and the best natured man alive. Happy the man who, with a certain fund of parts and knowledge, gets acquainted with the world early enough to make it his bubble, at an age when most people are the bubbles of the world! for that is the common case of youth. They grow wiser when it is too late: and, ashamed and vexed at having been bubbles so long, too often turn knaves at last. Do not, therefore, trust to appearances and outside yourself, but pay other people with them, because you may be sure that nine in ten of mankind do, and ever will, trust to them. This is by no means a criminal or blameable simulation, if not used with an ill intention. I am by no means blameable in desiring to have other people's good word, good will, and affection, if I do not mean to abuse them. Your heart, I know, is good, your sense is sound, and your knowledge extensive.

Nothing by Halves.—Whatever business you have, do it the first moment you can;

never by halves, but finish it without interruption, if possible. Business must not be sauntered and trifled with; and you must not say to it, as Felix did to Paul, "at a more convenient season I will speak to thee." The most convenient season for business, is the first; but study and business, in some measure, point out their own times to a man of sense; time is much oftener squandered away in the wrong choice and improper methods of amusement and pleasures.

Formation of Manners.—Nothing forms a young man so much as being used to keep respectable and superior company, where a constant regard and attention is necessary. It is true, this is at first a disagreeable state of restraint; but it soon grows habitual and consequently easy; and you are amply paid for it, by the improvements you make, and the credit it gives you.

Left-handedness.—An awkward address, ungraceful attitudes and actions, and a certain left-handedness (if I may use that word) loudly proclaim low education and low company; for it is impossible to suppose that a man can have frequented good company, without having catched something, at least, of their air and motions. A new raised man is distinguished in a regiment by his awkwardness; but he must

be impenetrably dull, if, in a month or two's time, he cannot perform at least the common manual exercise, and look like a soldier. The very accoutrements of a man of fashion are grievous encumbrances to a vulgar man. He is at a loss what to do with his hat, when it is not upon his head; his cane (if unfortunately he wears one) is at perpetual war with every cup of tea or coffee he drinks; destroys them first, and then accompanies them in their fall.

A Noble Ease and Grace.—Do not imagine that these accomplishments are only useful with women; they are much more so with men. In a public assembly, what an advantage has a graceful speaker, with genteel motions, a handsome figure, and a liberal air, over one, who shall speak full as much good sense, but destitute of these ornaments! In business, how prevalent are the graces, how detrimental is the want of them! By the help of these I have known some men refuse favors less offensively than others granted them. You gain the hearts and consequently the secrets, of nine in ten that you have to do with, in spite even of their prudence; which will, nine times in ten, be the dupe of their hearts and of their senses. Consider the importance of these things as they deserve, and you will not lose one moment in the pursuit of them.

MAXIMS.—I never think my time so well employed, as when I think it employed to your advantage. In that view, I have thrown together, for your use, the following maxims; or, to speak more properly, observations on men and things; for I have no merit as to the invention; I am no system-monger; and, instead of giving way to my imagination, I have only consulted my memory; and my conclusions are all drawn from facts, not from fancy. Most maxim-mongers have preferred the prettiness to the justness of a thought, and the turn to the truth; but I have refused myself to everything that my own experience did not justify and confirm.

A PROPER secrecy is the only mystery of able men; mystery is the only secrecy of weak and cunning ones.

A MAN who tells nothing, or who tells all, will equally have nothing told him.

IF a fool knows a secret, he tells it because he is a fool; if a knave knows one, he tells it wherever it is his interest to tell it. But women, and young men, are very apt to tell what secrets they know, from the vanity of having been trusted. Trust none of these, whenever you can help it.

INATTENTION to the present business, be it

what it will; the doing one thing, and thinking at the same time of another, or the attempting to do two things at once; are the never-failing signs of a little, frivolous mind.

A MAN who cannot command his temper, his attention, and his countenance, should not think of being a man of business. The weakest man in the world can avail himself of the passion of the wisest. The inattentive man cannot know the business, and consequently cannot do it. And he who cannot command his countenance, may even as well tell his thoughts as show them.

DISTRUST all those who love you extremely upon a very slight acquaintance, and without any visible reason. Be upon your guard, too, against those, who confess, as their weaknesses, all the cardinal virtues.

IN your friendships, and in your enmities, let your confidence and your hostilities have certain bounds: make not the former dangerous, nor the latter irreconcilable. There are strange vicissitudes in business!

SMOOTH your way to the head through the heart. The way of reason is a good one; but it is commonly something longer, and perhaps not so sure.

SPIRIT is now a very fashionable word: to

act with spirit, to speak with spirit, means only, to act rashly, and to talk indiscreetly. An able man shows his spirit by gentle words and resolute actions: he is neither hot nor timid.

When a man of sense happens to be in that disagreeable situation, in which he is obliged to ask himself more than once, *What shall I do?* he will answer himself, Nothing. When his reason points out to him no good way, or at least no one way less bad than another, he will stop short, and wait for light. A little busy mind runs on at all events, must be doing; and, like a blind horse, fears no dangers, because he sees none. *Il faut savoir s'ennuyer.*

Patience is a most necessary qualification for business; many a man would rather you heard his story, than granted his request. One must seem to hear the unreasonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the least price that a man must pay for a high station.

It is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expose either. A man of business should always have his eyes open; but must often seem to have them shut.

There is a fashionable jargon, a chit-chat, a small talk, which turns singly upon trifles; and which, in a great many words, says little or

nothing. It stands fools instead of what they cannot say, and men of sense instead of what they should not say. It is the proper language of levees, drawing-rooms, and ante-chambers: it is necessary to know it.

WHATEVER a man is at court, he must be genteel and well bred; that cloak covers as many follies, as that of charity does sins. I knew a man of great quality, and in a great station at court, considered and respected, whose highest character was, that he was humbly proud, and genteelly dull.

IT is hard to say which is the greatest fool; he who tells the whole truth, or he who tells no truth at all. Character is as necessary in business as in trade. No man can deceive often in either.

THERE are some occasions in which man must tell half his secret, in order to conceal the rest: but there is seldom one in which a man should tell it all. Great skill is necessary to know how far to go, and where to stop.

AWKWARDNESS is a more real disadvantage than it is generally thought to be; it often accasions ridicule, it always lessens dignity.

A MAN'S own good breeding is his best security against other people's ill manners.

GOOD BREEDING carries along with it a dignity, that is respected by the most petulant. Ill breeding invites and authorizes the familiarity of the most timid. No man ever said a pert thing to the Duke of Marlborough. No man ever said a civil one (though many a flattering one) to Sir Robert Walpole.

KNOWLEDGE may give weight, but accomplishments only give lustre; and many more people see than weigh.

MOST arts require long study and application but the most useful art of all, that of pleasing, requires only the desire.

IT is to be presumed, that a man of common sense, who does not desire to please, desires nothing at all; since he must know that he cannot obtain anything without it.

A SKILFUL negotiator will most carefully distinguish between the little and the great objects of his business, and will be as frank and open in the former, as he will be secret and pertinacious in the latter. He will, by his manners and address, endeavor, at least, to make his public adversaries his personal friends. He will flatter and engage the man, while he counterworks the minister; and he will never alienate people's minds from him, by wrangling for points,

either absolutely unattainable, or not worth attaining. He will make even a merit of giving up, what he could not or would not carry, and sell a trifle for a thousand times its value.

THE Duc de Sully observes very justly, in his Memoirs, that nothing contributed more to his rise, than that prudent economy which he had observed from his youth; and by which he had always a sum of money beforehand, in case of emergencies.

IT is very difficult to fix the particular point of economy; the best error of the two is on the parsimonious side. That may be corrected, the other cannot.

THE reputaton of generosity is to be purchased pretty cheap; it does not depend so much upon a man's general expense, as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings would pass for covetous, while he who gave him a crown would be reckoned generous: so that the difference of those two opposite characters turns upon one shilling. A man's character, in that particular, depends a great deal upon the report of his own servants; a mere trifle above common wages makes their report favorable.

TAKE care always to form your establishment so much within your income, as to leave

a sufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage.

THE END