

THE  
GENTLEMEN'S BOOK OF ETIQUETTE

AND

MANUAL OF POLITENESS;

BEING

A COMPLETE GUIDE FOR A GENTLEMAN'S CONDUCT  
IN ALL HIS RELATIONS TOWARD SOCIETY.

CONTAINING

RULES FOR THE ETIQUETTE TO BE OBSERVED IN THE STREET, AT TABLE, IN THE BALL-ROOM, EVENING PARTY, AND MORNING CALL; WITH FULL DIRECTIONS FOR POLITE CORRESPONDENCE, DRESS, CONVERSATION, MANLY EXERCISES AND ACCOMPLISHMENTS.

From the best French, English and American authorities.

By CECIL B. HARTLEY.

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BOSTON:  
DEWOLFE, FISKE & CO.

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## INTRODUCTION.

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MAN was not intended to live like a bear or a hermit, apart from others of his own nature, and, philosophy and reason will each agree with me, that man was born for sociability and finds his true delight in society. Society is a word capable of many meanings, and used here in each and all of them. Society, *par excellence*; the world at large; the little clique to which he is bound by early ties; the companionship of friends or relatives; even society *tête à tête* with one dear sympathizing soul, are pleasant states for a man to be in.

Taking the word in its most extended view, it is the world; but in the light we wish to impress in our book it is the smaller world of the changing, pleasant intercourse of each city or town in which our reader may chance to abide.

This society, composed, as it is, of many varying natures and elements, where each individual must submit to merge his own identity into the universal whole, which makes the word and state, is divided and subdivided into various cliques, and has a pastime for every disposition, grave or gay; and with each division rises up a new set of forms and ceremonies to be observed if you wish to glide down the current of polite life smoothly and pleasantly.

The young man who makes his first entrance into the world of society, should know how to choose his friends, and next how to conduct himself towards them. Experience is, of course, the best guide, but at first starting this must come second hand, from an older friend, or from books.

A judicious friend is the best guide; but how is the young man to know whom to choose? When at home this friend is easily selected; but in this country, where each bird leaves the parent nest as soon as his wings will bear him safely up, there are but few who stay amongst the friends at home.

Next then comes the instruction from books.

True a book will not fully supply the place either of experience or friendly advice, still it may be made useful, and, carefully written from the experience of heads grown gray in society, with only well authenticated rules, it will be a guide not to be despised by the young aspirant for favor in polite and refined circles.

You go into society from mixed motives; partly for pleasure, recreation after the fatigues of your daily duties, and partly that you may become known. In a republican country where one man's opportunities for rising are as good as those of another, ambition will lead every rising man into society.

You may set it down as a rule, that as you treat the world, so the world will treat you. Carry into the circles of society a refined, polished manner, and an amiable desire to please, and it will meet you with smiling grace, and lead you forward pleasantly along the flowery paths; go, on the contrary, with a *brusque*, rude manner, startling all the silky softness before you with cut and thrust remarks, carrying only the hard realities of life in your hand, and you will find society armed to meet you, showing only sharp corners and thorny places for your blundering footsteps to stumble against.

You will find in every circle that etiquette holds some sway; her rule is despotic in some places, in others mild, and easily set aside. Your first lesson in society will be to study where she reigns supreme, in her crown and holding her sceptre, and where she only glides in with a gentle hint or so, and timidly steps out if rebuked; and let your conduct be governed by the result of your observations. You will soon become familiar with the signs, and tell on your first entrance into a room whether kid gloves and exquisite finish of manner will be appropriate, or whether it is "hail, fellow, well met" with the inmates. Remember, however, "once a gentleman always a gentleman," and be sure that you can so carry out the rule, that in your most careless, joyous moments, when freest from the restraints of etiquette, you can still be recognizable as a gentleman by every act, word, or look.

Avoid too great a restraint of manner. Stiffness is not politeness, and, while you observe every rule, you may appear to heed none. To make your politeness part of yourself, inseparable from every action, is the height of gentlemanly elegance and finish of manner.

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# GENTLEMEN'S BOOK OF ETIQUETTE

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## CHAPTER I.

### CONVERSATION.

ONE of the first rules for a guide in polite conversation, is to avoid political or religious discussions in general society. Such discussions lead almost invariably to irritating differences of opinion, often to open quarrels, and a coolness of feeling which might have been avoided by dropping the distasteful subject as soon as marked differences of opinion arose. It is but one out of many that can discuss either political or religious differences, with candor and judgment, and yet so far control his language and temper as to avoid either giving or taking offence.

In their place, in circles which have met for such discussions, in a *tête à tête* conversation, in a small party of gentlemen where each is ready courteously to listen to the others, politics may be discussed with perfect propriety, but in the drawing-room, at the dinner-table, or in the society of ladies, these topics are best avoided.

If you are drawn into such a discussion without intending to be so, be careful that your individual opinion does not lead you into, language and actions unbecoming a gentleman. Listen courteously to those whose opinions do not agree with yours, and *keep your temper*. A man in a passion ceases to be a gentleman.

Even if convinced that your opponent is utterly wrong, yield gracefully, decline further discussion, or dextrously turn the conversation, but do not obstinately defend your own opinion until you become angry, or more excited than is becoming to a gentleman.

Many there are who, giving their opinion, not as an *opinion* but as a *law*, will defend their position by such phrases, as: "Well, if *I* were president, or governor, I would," &c.—and while by the warmth of their argument they prove that they are utterly unable to govern their own temper, they will endeavor to persuade you that they are perfectly competent to take charge of the government of the nation.

Retain, if you will, a fixed political opinion, yet do not parade it upon all occasions, and, above all, do not endeavor to *force* others to agree with you. Listen calmly to their ideas upon the same subjects, and if you cannot agree, differ politely, and while your opponent may set you down as a bad politician, let him be obliged to admit that you are a *gentleman*.

Wit and vivacity are two highly important ingredients in the conversation of a man in polite society, yet a straining for effect, or forced wit, is in excessively bad taste. There is no one more insupportable in society than the everlasting talkers who scatter puns, witticisms, and jokes with so profuse a hand that they become as tiresome as a comic newspaper, and whose loud laugh at their own wit drowns other voices which might speak matter more interesting. The really witty man does not shower forth his wit so indiscriminately; his charm consists in wielding his powerful weapon delicately and easily, and making each highly pol-

ished witticism come in the right place and moment to be effectual. While real wit is a most delightful gift, and its use a most charming accomplishment, it is, like many other bright weapons, dangerous to use too often. You may wound where you meant only to amuse, and remarks which you mean only in for general applications, may be construed into personal affronts, so, if you have the gift, use it wisely, and not too freely.

The most important requisite for a good conversational power is education, and, by this is meant, not merely the matter you may store in your memory from observation or books, though this is of vast importance, but it also includes the developing of the mental powers, and, above all, the comprehension. An English writer says, "A man should be able, in order to enter into conversation, to catch rapidly the meaning of anything that is advanced; for instance, though you know nothing of science, you should not be obliged to stare and be silent, when a man who does understand it is explaining a new discovery or a new theory; though you have not read a word of Blackstone, your comprehensive powers should be sufficiently acute to enable you to take in the statement that may be made of a recent cause; though you may not have read some particular book, you should be capable of appreciating the criticism which you hear of it. Without such power—simple enough, and easily attained by attention and practice, yet too seldom met with in general society—a conversation which departs from the most ordinary topics cannot be maintained without the risk of lapsing into a lecture; with such power, society becomes instructive as well as amusing, and you have no remorse at an evening's end at having wasted three or four hours in profitless banter, or simpering platitudes. This facility of comprehension oftia startles us in some women, whose education we know to have been poor, and whose reading is limited. If they did not rapidly receive your ideas, they could not, therefore, be fit companions for intellectual men, and it is, perhaps, their consciousness of a deficiency which leads them to pay the more attention to what you say. It is this which makes married women so much more agreeable to men of thought than young ladies, as a rule, can be, for they are accustomed to the society of a husband, and the effort to be a companion to his mind has engrafted the habit of attention and ready reply."

The same author says: "No less important is the cultivation of taste. If it is tiresome and deadening to be with people who cannot understand, and will not even appear to be interested in your better thoughts, it is almost repulsive to find a man insensible to all beauty, and immovable by any horror.

"In the present day an acquaintance with art, even if you have no love for it, is a *sine quâ non* of good society. Music and painting are subjects which will be discussed in

every direction around you. It is only in bad society that people go to the opera, concerts, and art-exhibitions merely because it is the fashion, or to say they they been there; and if you confessed to such a weakness in really good society, you would be justly voted a puppy. For this, too, some book knowledge is indispensable. You should at least know the names of the more celebrated artists, composers, architects, sculptors, and so forth, and should be able to approximate their several schools.

“So too, you should know pretty accurately the pronunciation of celebrated names, or, if not, take care not to use them. It will never do to be ignorant of the names and approximate ages of great composers, especially in large cities, where music is so highly appreciated and so common a theme. It will be decidedly condemnatory if you talk of the *new* opera ‘Don Giovanni,’ or *Rossini’s* ‘Trovatore,’ or are ignorant who composed ‘Fidelio,’ and in what opera occur such common pieces as ‘Ciascun lo dice,’ or ‘Il segreto.’ I do not say that these trifles are indispensable, and when a man has better knowledge to offer, especially with genius or ‘cleverness’ to back it, he will not only be pardoned for an ignorance of them, but can even take a high tone, and profess indifference or contempt of them. But, at the same time, such ignorance stamps an ordinary man, and hinders conversation. On the other hand the best society will not endure dilettantism, and, whatever the knowledge a man may possess of any art, he must not display it so as to make the ignorance of others painful to them. But this applies to every topic. To have only one or two subjects to converse on, and to discourse rather than talk on them, is always ill-bred, whether the theme be literature or horseflesh. The gentleman jockey will probably denounce the former as a ‘bore,’ and call us pedants for dwelling on it; but if, as is too often the case, he can give us nothing more general than the discussion of the ‘points’ of a horse that, perhaps, we have never seen, he is as great a pedant in his way.

“*Reason* plays a less conspicuous part in good society because its frequenters are too reasonable to be mere reasoners. A disputation is always dangerous to temper, and tedious to those who cannot feel as eager as the disputants; a discussion, on the other hand, in which every body has a chance of stating amicably and unobtrusively his or her opinion, must be of frequent occurrence. But to cultivate the reason, besides its high moral value, has the advantage of enabling one to reply as well as attend to the opinions of others. Nothing is more tedious or disheartening than a perpetual, ‘Yes, just so,’ and nothing more. Conversation must never be one-sided. Then, again, the reason enables us to support a fancy or an opinion, when we are asked *why* we think so. To reply, ‘I don’t know, but still I think so,’ is silly and tedious.

“But there is a part of our education so important and so neglected in our schools and colleges, that it cannot be too highly impressed on the young man who proposes to enter society. I mean that which we learn first of all things, yet often have not learned fully when death eases us of the necessity—the art of speaking our own language. What can Greek and Latin, French and German be for us in our everyday life, if we have not acquired this? We are often encouraged to raise a laugh at Doctor Syntax and the tyranny of

Grammar, but we may be certain that more misunderstandings, and, therefore, more difficulties arise between men in the commonest intercourse from a want of grammatical precision than from any other cause. It was once the fashion to neglect grammar, as it now is with certain people to write illegibly, and, in the days of Goethe, a man thought himself a genius if he could spell badly.

“Precision and accuracy must begin in the very outset; and if we neglect them in grammar, we shall scarcely acquire them in expressing our thoughts. But since there is no society without interchange of thought, and since the best society is that in which the best thoughts are interchanged in the best and most comprehensible manner, it follows that a proper mode of expressing ourselves is indispensable in good society.

“The art of expressing one’s thoughts neatly and suitably is one which, in the neglect of rhetoric as a study, we must practice for ourselves. The commonest thought well put is more useful in a social point of view, than the most brilliant idea jumbled out. What is well expressed is easily seized, and therefore readily responded to; the most poetic fancy may be lost to the hearer, if the language which conveys it is obscure. Speech is the gift which distinguishes man from animals, and makes society possible. He has but a poor appreciation of his high privilege as a human being, who neglects to cultivate, ‘God’s great gift of speech.’

“As I am not writing for men of genius, but for ordinary beings, I am right to state that an indispensable part of education is a knowledge of the literature of the English language. But *how* to read, is, for society more important than *what* we read. The man who takes up nothing but a newspaper, but reads it to *think*, to deduct conclusions from its premises, and form a judgment on its opinions, is more fitted for society than he, who having all the current literature and devoting his whole time to its perusal, swallows it all without digestion. In fact, the mind must be treated like the body, and however great its appetite, it will soon fall into bad health if it gorges, but does not ruminate. At the same time an acquaintance with the best current literature is necessary to modern society, and it is not sufficient to have read a book without being able to pass a judgment upon it. Conversation on literature is impossible, when your respondent can only say, ‘Yes, I like the book, but I really don’t know why.’

“An acquaintance with old English literature is not perhaps indispensable, but it gives a man great advantage in all kinds of society, and in some he is at a constant loss without it. The same may be said of foreign literature, which in the present day is almost as much discussed as our own; but, on the other hand, an acquaintance with home and foreign politics, with current history, and subjects of passing interest, is absolutely necessary; and a person of sufficient intelligence to join in good society, cannot dispense with his daily newspaper, his literary journal, and the principal reviews and magazines. The cheapness of every kind of literature, the facilities of our well stored circulating libraries, our public reading rooms, and numerous excellent lectures on every possible subject, leave no excuse to poor or rich for an ignorance of any of the topics discussed in intellectual society. You may forget your Latin, Greek French, German,

and Mathematics, but if you frequent good company, you will never be allowed to forget that you are a citizen of the world.”

A man of real intelligence and cultivated mind, is generally modest. He may feel when in every day society, that in intellectual acquirements he is above those around him; but he will not seek to make his companions feel their inferiority, nor try to display this advantage over them. He will discuss with frank simplicity the topics started by others, and endeavor to avoid starting such as they will not feel inclined to discuss. All that he says will be marked by politeness and deference to the feelings and opinions of others.

La Bruyere says, “The great charm of conversation consists less in the display of one’s own wit and intelligence, than in the power to draw forth the resources of others; he who leaves you after a long conversation, pleased with himself and the part *he* has taken in the discourse, will be your warmest admirer. Men do not care to admire you, they wish you to be pleased with them; they do not seek for instruction or even amusement from your discourse, but they do wish you to be made acquainted with their talents and powers of conversation; and the true man of genius will delicately make all who come in contact with him, feel the exquisite satisfaction of knowing that they have appeared to advantage.”

Having admitted the above to be an incontestable fact, you will also see that it is as great an accomplishment to listen with an air of interest and attention, as it is to speak well.

To be a good listener is as indispensable as to be a good talker, and it is in the character of listener that you can most readily detect the man who is accustomed to good society. Nothing is more embarrassing to any one who is speaking, than to perceive signs of weariness or inattention in the person whom he addresses.

Never interrupt any one who is speaking; it is quite as rude to officiously supply a name or date about which another hesitates, unless you are asked to do so. Another gross breach of etiquette, is to anticipate the point of a story which another person is reciting, or to take it from his lips to finish it in your own language. Some persons plead as an excuse for this breach of etiquette, that the reciter was spoiling a good story by a bad manner, but this does not mend the matter. It is surely rude to give a man to understand that you do not consider him capable of finishing, an anecdote that he has commenced.

It is ill-bred to put on an air of weariness during a long speech from another person, and quite as rude to look at a watch, read a letter, flirt the leaves of a book, or in any other action show that you are tired of the speaker or his subject.

In a general conversation, never speak when another person is speaking, and never try by raising your own voice to drown that of another. Never assume an air of haughtiness, or speak in a dictatorial manner; let your conversation be always amiable and frank, free from every affectation.

Put yourself on the same level as the person to whom you speak, and under penalty of being considered a pedantic idiot, refraining from explaining any expression or word that you may use.

Never, unless you are requested to do so, speak of your own business or profession in society; to confine your conversation entirely to the subject or pursuit which is your own speciality is low-bred and vulgar.

Make the subject for conversation suit the company in which you are placed. Joyous, light conversation will be at times as much out of place, as a sermon would be at a dancing party. Let your conversation be grave or gay as suits the time or place.

In a dispute, if you cannot reconcile the parties, withdraw from them. You will surely make one enemy, perhaps two, by taking either side, in an argument when the speakers have lost their temper.

Never gesticulate in every day conversation, unless you wish to be mistaken for a fifth rate comedian.

Never ask any one who is conversing with you to repeat his words. Nothing is ruder than to say, “Pardon me, will you repeat that sentence—I did not hear you at first,” and thus imply that your attention was wandering when he first spoke.

Never, during a general conversation, endeavor to concentrate the attention wholly upon yourself. It is quite as rude to enter into conversation with one of a group, and endeavor to draw him out of the circle of general conversation to talk with you alone.

Never listen to the conversation of two persons who have thus withdrawn from a group. If they are so near you that you cannot avoid hearing them, you may, with perfect propriety, change your seat.

Make your own share in conversation as modest and brief as is consistent with the subject under consideration, and avoid long speeches and tedious stories. If however, another, particularly an old man, tells a long story, or one that is not new to you, listen respectfully until he has finished, before you speak again.

Speak of yourself but little. Your friends will find out your virtues without forcing you to tell them, and you may feel confident that it is equally unnecessary to expose your faults yourself.

If you submit to flattery, you must also submit to the imputation of folly and self-conceit.

In speaking of your friends, do not compare them, one with another. Speak of the merits of each one, but do not try to heighten the virtues of one by contrasting them with the vices of another.

No matter how absurd are the anecdotes that may be told in your presence, you must never give any sign of incredulity. They may be true; and even if false, good breeding forces you to hear them with polite attention, and the appearance of belief. To show by word or sign any token of incredulity, is to give the lie to the narrator, and that is an unpardonable insult.

Avoid, in conversation all subjects which can injure the absent. A gentleman will never calumniate or listen to calumny.

Need I say that no gentleman will ever soil his mouth with an oath. Above all, to swear in a drawing-room or before ladies is not only indelicate and vulgar in the extreme, but evinces a shocking ignorance of the rules of polite society and good breeding.



For a long time the world has adopted a certain form of speech which is used in good society, and which changing often, is yet one of the distinctive marks of a gentleman. A word or even a phrase which has been used among the most refined circles, will, sometimes, by a sudden freak of fashion, from being caricatured in a farce or song, or from some other cause, go entirely out of use. Nothing but habitual intercourse with people of refinement and education, and mingling in general society, will teach a gentleman what words to use and what to avoid. Yet there are some words which are now entirely out of place in a parlor.

Avoid a declamatory style; some men, before speaking, will wave their hands as if commanding silence, and, having succeeded in obtaining the attention of the company, will speak in a tone, and style, perfectly suitable for the theatre or lecture room, but entirely out of place in a parlor. Such men entirely defeat the object of society, for they resent interruption, and, as their talk flows in a constant stream, no one else can speak without interrupting the pompous idiot who thus endeavors to engross the entire attention of the circle around him.

This character will be met with constantly, and generally joins to the other disagreeable traits an egotism as tiresome as it is ill-bred.

The wittiest man becomes tedious and ill-bred when he endeavors to engross entirely the attention of the company in which he should take a more modest part.

Avoid set phrases, and use quotations but rarely. They sometimes make a very piquant addition to conversation, but when they become a constant habit, they are exceedingly tedious, and in bad taste.

Avoid pedantry; it is a mark, not of intelligence, but stupidity.

Speak your own language correctly; at the same time do not be too great a stickler for formal correctness of phrases.

Never notice it if others make mistakes in language. To notice by word or look such errors in those around you, is excessively ill-bred.

Vulgar language and slang, though in common, unfortunately too common use, are unbecoming in any one who pretends to be a gentleman. Many of the words heard now in the parlor and drawing-room, derive their origin from sources which a gentleman would hesitate to mention before ladies, yet he will make daily use of the offensive word or phrase.

If you are a professional or scientific man, avoid the use of technical terms. They are in bad taste, because many will not understand them. If, however, you unconsciously use such a term or phrase, do not then commit the still greater error of explaining its meaning. No one will thank you for thus implying their ignorance.

In conversing with a foreigner who speaks imperfect English, listen with strict attention, yet do not supply a word, or phrase, if he hesitates. Above all, do not by a word or gesture show impatience if he makes pauses or blunders. If you understand his language, say so when you first speak to him; this is not making a display of your own knowledge, but is a kindness, as a foreigner will be pleased to hear and speak his own language when in a strange country.

Be careful in society never to play the part of buffoon,

for you will soon become known as the "funny" man of the party, and no character is so perilous to your dignity as a gentleman. You lay yourself open to both censure and ridicule, and you may feel sure that, for every person who laughs with you, two are laughing at you, and for one who admires you, two will watch your antics with secret contempt.

Avoid boasting. To speak of your money, connections, or the luxuries at your command is in very bad taste. It is quite as ill-bred to boast of your intimacy with distinguished people. If their names occur naturally in the course of conversation, it is very well; but to be constantly quoting, "my friend, Gov. C——," or "my intimate friend, the president," is pompous and in bad taste.

While refusing the part of jester yourself, do not, by stiff manners, or cold, contemptuous looks, endeavor to check the innocent mirth of others. It is in excessively bad taste to drag in a grave subject of conversation when pleasant, bantering talk is going on around you. Join in pleasantly and forget your graver thoughts for the time, and you will win more popularity than if you chill the merry circle or turn their innocent gaiety to grave discussions.

When thrown into the society of literary people, do not question them about their works. To speak in terms of admiration of any work to the author is in bad taste; but you may give pleasure, if, by a quotation from their writings, or a happy reference to them, you prove that you have read and appreciated them.

It is extremely rude and pedantic, when engaged in general conversation, to make quotations in a foreign language.

To use phrases which admit of a double meaning, is ungentlemanly, and, if addressed to a lady, they become positively insulting.

If you find you are becoming angry in a conversation, either turn to another subject or keep silence. You may utter, in the heat of passion, words which you would never use in a calmer moment, and which you would bitterly repent when they were once said.

"Never talk of ropes to a man whose father was hanged" is a vulgar but popular proverb. Avoid carefully subjects which may be construed into personalities, and keep a strict reserve upon family matters. Avoid, if you can, seeing the skeleton in your friend's closet, but if it is paraded for your special benefit, regard it as a sacred confidence, and never betray your knowledge to a third party.

If you have traveled, although you will endeavor to improve your mind in such travel, do not be constantly speaking of your journeyings. Nothing is more tiresome than a man who commences every phrase with, "When I was in Paris," or, "In Italy I saw——."

When asking questions about persons who are not known to you, in a drawing-room, avoid using adjectives; or you may enquire of a mother, "Who is that awkward, ugly girl?" and be answered, "Sir, that is my daughter."

A void gossip; in a woman it is detestable, but in a man it is utterly despicable.

Do not officiously offer assistance or advice in general society. Nobody will thank you for it.

Ridicule and practical joking are both marks of a vulgar mind and low breeding.

Avoid flattery. A delicate compliment is permissible in conversation, but flattery is broad, coarse, and to sensible people, disgusting. If you flatter your superiors, they will distrust you, thinking you have some selfish end; if you flatter ladies, they will despise you, thinking you have no other conversation.

A lady of sense will feel more complimented if you converse with her upon instructive, high subjects, than if you address to her only the language of compliment. In the latter case she will conclude that you consider her incapable of discussing higher subjects, and you cannot expect her to be pleased at being considered merely a silly, vain person, who must be flattered into good humor.

Avoid the evil of giving utterance to inflated expressions and remarks in common conversation.

It is a somewhat ungrateful task to tell those who would shrink from the imputation of a falsehood that they are in the daily habit of uttering untruths; and yet, if I proceed, no other course than this can be taken by me. It is of no use to adopt half measures; plain speaking saves a deal of trouble.

The examples about to be given by me of exaggerated expressions, are only a few of the many that are constantly in use. Whether you can acquit yourselves of the charge of occasionally using them, I cannot tell; but I dare not affirm for myself that I am altogether guiltless.

"I was caught in the wet last night, the rain came down in torrents." Most of us have been out in heavy rains; but a torrent of water pouring down from the skies would a little surprise us, after all.

"I am wet to the skin, and have not a dry thread upon me." Where these expressions are once used correctly, they are used twenty times in opposition to the truth.

"I tried to overtake him, but in vain; for he ran like lightning." The celebrated racehorse Eclipse is said to have run a mile in a minute, but poor Eclipse is left sadly behind by this expression.

"He kept me standing out in the cold so long, I thought I should have waited for ever." There is not a particle of probability that such a thought could have been for one moment entertained.

"As I came across the common, the wind was as keen as a razor." This is certainly a very keen remark, but the worst of it is that its keenness far exceeds its correctness.

"I went to the meeting, but had hard work to get in; for the place was crowded to suffocation." In this case, in justice to the veracity of the relator, it is necessary to suppose that successful means had been used for his recovery.

"It must have been a fine sight; I would have given the world to have seen it." Fond as most of us are of sight-seeing, this would be buying pleasure at a dear price indeed; but

it is an easy thing to proffer to part with that which we do not possess.

"It made me quite low spirited; my heart felt as heavy as lead." We most of us know what a heavy heart is; but lead is by no means the most correct metaphor to use in speaking of a heavy heart.

"I could hardly find my way, for the night was as dark as pitch." I am afraid we have all in our turn calumniated the sky in this manner; pitch is many shades darker than the darkest night we have ever known.

"I have told him of that fault fifty times over." Five times would, in all probability, be much nearer the fact than fifty.

"I never closed my eyes all night long." If this be true, you acted unwisely; for had you closed your eyes, you might, perhaps, have fallen asleep, and enjoyed the blessing of refreshing slumber; if it be not true, you acted more unwisely still, by stating that as a fact which is altogether untrue.

"He is as tall as a church-spire." I have met with some tall fellows in my time, though the spire of a church is somewhat taller than the tallest of them.

"You may buy a fish at the market as big as a jackass, for five shillings." I certainly have my doubts about this matter; but if it be really true, the market people must be jackasses indeed to sell such large fishes for so little money.

"He was so fat he could hardly come in at the door." Most likely the difficulty here alluded to was never felt by any one but the relator; supposing it to be otherwise, the man must have been very broad or the door very narrow.

"You don't say so!—why, it was enough to kill him!" The fact that it did not kill him is a sufficient reply to this unfounded observation; but no remark can be too absurd for an unbridled tongue.

Thus might I run on for an hour, and after all leave much unsaid on the subject of exaggerated expressions. We are hearing continually the comparisons, "black as soot, white as snow, hot as fire, cold as ice, sharp as a needle, dull as a door-nail, light as a feather, heavy as lead, stiff as a poker, and crooked as a crab-tree," in cases where such expressions are quite out of order.

The practice of expressing ourselves in this inflated and thoughtless way, is more mischievous than we are aware of. It certainly leads us to sacrifice truth; to misrepresent what we mean faithfully to describe; to whiten our own characters, and sometimes to blacken the reputation of a neighbor. There is an uprightness in speech as well as in action, that we ought to strive hard to attain. The purity of truth is sullied, and the standard of integrity is lowered, by incorrect observations. Let us reflect upon this matter freely and faithfully. Let us love truth, follow truth, and practice truth in our thoughts, our words, and our deeds.

## CHAPTER II.

### POLITENESS.

REAL politeness is the outward expression of the most generous impulses of the heart. It enforces unselfishness, benevolence, kindness, and the golden rule, "Do unto others as you would others should do unto you." Thus its first principle is love for the neighbor, loving him as yourself.

When in society it would often be exceedingly difficult to decide how to treat those who are personally disagreeable to us, if it were not for the rules of politeness, and the little formalities and points of etiquette which these rules enforce. These evidences of polite breeding do not prove hypocrisy, as you may treat your most bitter enemy with perfect courtesy, and yet make no protestations of friendship.

If politeness is but a mask, as many philosophers tell us, it is a mask which will win love and admiration, and is better worn than cast aside. If you wear it with the sincere desire to give pleasure to others, and make all the little meetings of life pass off smoothly and agreeably, it will soon cease to be a mask, but you will find that the manner which you at first put on to give pleasure, has become natural to you, and wherever you have assumed a virtue to please others, you will find the virtue becoming habitual and finally natural, and part of yourself.

Do not look upon the rules of etiquette as deceptions. They are just as often vehicles for the expression of sincere feeling, as they are the mask to conceal a want of it.

You will in society meet with men who rail against politeness, and call it deceit and hypocrisy. Watch these men when they have an object to gain, or are desirous of making a favorable impression, and see them tacitly, but unconsciously, admit the power of courtesy, by dropping for the time, their uncouth ways, to affect the politeness, they oftentimes do not feel.

Pass over the defects of others, be prudent, discreet, at the proper time reserved, yet at other times frank, and treat others with the same gentle courtesy you would wish extended to yourself.

True politeness never embarrasses any one, because its first object is to put all at their ease, while it leaves to all perfect freedom of action. You must meet rudeness from others by perfect politeness and polish of manner on your own part, and you will thus shame those who have been uncivil to you. You will more readily make them blush by your courtesy, than if you met their rudeness by ill manners on your own part.

While a favor may be doubled in value, by a frankly courteous manner of granting it, a refusal will lose half its bitterness if your manner shows polite regret at your inability to oblige him who asks the favor at your hand.

Politeness may be extended to the lowest and meanest, and you will never by thus extending it detract from your own dignity. A *gentleman* may and will treat his washerwoman with respect and courtesy, and his boot-black with pleasant affability, yet preserve perfectly his own position. To really merit the name of a polite, finished gentleman, you must be polite at all times and under all circumstances.

There is a difference between politeness and etiquette.

Real politeness is in-born, and may exist in the savage, while etiquette is the outward expression of politeness reduced to the rules current in good society.

A man may be polite, really so in heart, yet show in every movement an ignorance, of the rules of etiquette, and offend against the laws of society. You may find him with his elbows upon the table, or tilting his chair in a parlor. You may see him commit every hour gross breaches of etiquette, yet you will never hear him intentionally utter one word to wound another, you will see that he habitually endeavors to make others comfortable, choosing for them the easiest seats, or the daintiest dishes, and putting self entirely aside to contribute to the pleasure of all around him. Such a man will learn, by contact with refined society, that his ignorance of the rules which govern it, make him, at times, disagreeable, and from the same unselfish motive which prompts him to make a sacrifice of comfort for the sake of others, he will watch and learn quickly, almost by instinct, where he offends against good breeding, drop one by one his errors in etiquette, and become truly a gentleman.

On the other hand, you will meet constantly, in the best society, men whose polish of manner is exquisite, who will perform to the minutest point the niceties of good breeding, who never commit the least act that is forbidden by the strictest rules of etiquette; yet under all this mask of chivalry, gallantry, and politeness will carry a cold, selfish heart; will, with a sweet smile, graceful bow, and elegant language, wound deeply the feelings of others, and while passing in society for models of courtesy and elegance of manner, be in feeling as cruel and barbarous as the veriest savage.

So I would say to you, Cultivate your heart. Cherish there the Christian graces, love for the neighbor, unselfishness, charity, and gentleness, and you will be truly a gentleman; add to these the graceful forms of etiquette, and you then become a perfect gentleman.

Etiquette exists in every corner of the known world, from the savages in the wilds of Africa, who dare not, upon penalty of death, approach their barbarous rulers without certain forms and ceremonies, to the most refined circles of Europe, where gentle chivalry and a cultivated mind suggest its rules. It has existed in all ages, and the stringency of its laws in some countries has given rise to both ludicrous and tragic incidents.

In countries where royalty rules the etiquette, it often happens that pride will blind those who make the rules, and the results are often fatal. Believing that the same deference which their rank authorized them to demand, was also due to them as individuals, the result of such an idea was an etiquette as vain and useless as it was absurd.

For an example I will give an anecdote :

"The kings of Spain, the proudest and vainest of all kings of the earth, made a rule of etiquette as stupid as it was useless. It was a fault punishable by death to touch the foot of the queen, and the individual who thus offended, no matter under what circumstances, was executed immedi-

ately.

“A young queen of Spain, wife of Charles the Second, was riding on horseback in the midst of her attendants. Suddenly the horse reared and threw the queen from the saddle. Her foot remained in the stirrup, and she was dragged along the ground. An immense crowd stood looking at this spectacle, but no one dared, for his life, to attempt to rescue the poor woman. She would have died, had not two young French officers, ignorant of the stupid law which paralyzed the Spaniards, sprung forward and saved her. One stopped the horse, and whilst he held the bridle, his companion disengaged from its painful position the foot of the young queen, who was, by this time, insensible from fear and the bruises which she had already received. They were instantly arrested, and while the queen was carried on a litter to the palace, her young champions were marched off, accompanied by a strong guard, to prison. The next day, sick and feeble, the queen was obliged to leave her bed, and on her knees before the king, plead for the pardon of the two Frenchmen; and her prayer was only granted upon condition that the audacious foreigners left Spain immediately.”

There is no country in the world where the absurdities of etiquette are carried to so great a length as in Spain, because there is no nation where the nobility are so proud. The following anecdote, which illustrates this, would seem incredible were it not a historical fact:

“Philip the Third, king of Spain, was sick, and being able to sit up, was carefully placed in an arm chair which stood opposite to a large fire, when the wood was piled up to an enormous height. The heat soon became intolerable, and the courtiers retired from around the king; but, as the Duke D’Ussede, the fire stirrer for the king, was not present, and as no one else had the right to touch the fire, those present dared not attempt to diminish the heat. The grand chamberlain was also absent, and he alone was authorized to touch the king’s footstool. The poor king, too ill to rise, in vain implored those around him to move his chair, no one dared touch it, and when the grand chamberlain arrived, the king had fainted with the heat, and a few days later he died, literally roasted to death.”

At almost all times, and in almost all places, good breeding may be shown; and we think a good service will be done by pointing out a few plain and simple instances in which it stands opposed to habits and manners, which, though improper and disagreeable, are not very uncommon.

In the familiar intercourse of society, a well-bred *man* will be known by the delicacy and deference with which he behaves towards females. That man would deservedly be looked upon as very deficient in proper respect and feeling, who should take any physical advantage of one of the weaker sex, or offer any personal slight towards her. Woman looks, and properly looks, for protection to man. It is the province of the husband to shield the wife from injury; of the father to protect the daughter; the brother has the same duty to perform towards the sister; and, in general, every man should, in this sense, be the champion and the lover of every woman. Not only should he be ready to protect, but desirous to please, and willing to sacrifice much of his own personal ease and comfort, if, by doing so, he can increase those of any female in whose company he may find

himself. Putting these principles into practice, a well-bred man, in his own house, will be kind and respectful in his behaviour to every female of the family. He will not use towards them harsh language, even if called upon to express dissatisfaction with their conduct. In conversation, he will abstain from every allusion which would put modesty to the blush. He will, as much as in his power, lighten their labors by cheerful and voluntary assistance. He will yield to them every little advantage which may occur in the regular routine of domestic life:—the most comfortable seat, if there be a difference; the warmest position by the winter’s fireside; the nicest slice from the family joint, and so on.

In a public assembly of any kind, a well-bred man will pay regard to the feelings and wishes of the females by whom he is surrounded. He will not secure the best seat for himself, and leave the women folk to take care of themselves. He will not be seated at all, if the meeting be crowded, and a single female appear unaccommodated.

Good breeding will keep a person from making loud and startling noises, from pushing past another in entering or going out of a room; from ostentatiously using a pocket-handkerchief; from hawking and spitting in company; from fidgeting any part of the body; from scratching the head, or picking the teeth with fork or with finger. In short, it will direct all who study its rules to abstain from every personal act which may give pain or offence to another’s feelings. At the same time, it will enable them to bear much without taking offence. It will teach them when to speak and when to be silent, and how to behave with due respect to all. By attention to the rules of good breeding, and more especially to its leading principles, “the poorest man will be entitled to the character of a gentleman, and by inattention to them, the most wealthy person will be essentially vulgar. Vulgarity signifies coarseness or indelicacy of manner, and is not necessarily associated with poverty or lowliness of condition. Thus an operative artizan may be a gentleman, and worthy of our particular esteem; while an opulent merchant may be only a vulgar clown, with whom it is impossible to be on terms of friendly intercourse.”

The following remarks upon the “Character of a Gentleman” by Brooke are so admirable that I need make no apology for quoting them entire. He says; “There is no term, in our language, more common than that of ‘Gentleman;’ and, whenever it is heard, all agree in the general idea of a man some way elevated above the vulgar. Yet, perhaps, no two living are precisely agreed respecting the qualities they think requisite for constituting this character. When we hear the epithets of a ‘fine Gentleman,’ ‘a pretty Gentleman,’ ‘much of a Gentleman,’ ‘Gentlemanlike,’ ‘something of a Gentleman,’ ‘nothing of a Gentleman,’ and so forth; all these different appellations must intend a peculiarity annexed to the ideas of those who express them; though no two of them, as I said, may agree in the constituent qualities of the character they have formed in their own mind. There have been ladies who deemed fashionable dress a very capital ingredient in the composition of—a Gentleman. A certain easy impudence acquired by low people, by casually being conversant in high life, has passed a man current through many companies for—a Gentleman. In taverns and brothels, he who is the most of a bully is the most of—a

Gentleman. And the highwayman, in his manner of taking your purse, may however be allowed to have—much of the Gentleman. Plato, among the philosophers, was ‘the most of a man of fashion;’ and therefore allowed, at the court of Syracuse, to be—the most of a Gentleman. But seriously, I apprehend that this character is pretty much upon the modern. In all ancient or dead languages we have no term, any way adequate, whereby we may express it. In the habits, manners, and characters of old Sparta and old Rome, we find an antipathy to all the elements of modern gentility. Among these rude and unpolished people, you read of philosophers, of orators, of patriots, heroes, and demigods: but you never hear of any character so elegant as that of—a pretty Gentleman.

“When those nations, however, became refined into what their ancestors would have called corruption; when luxury introduced, and fashion gave a sanction to certain sciences, which Cynics would have branded with the ill-mannered appellations of drunkenness, gambling, cheating, lying, &c.; the practitioners assumed the new title of Gentlemen, till such Gentlemen became as plenteous as stars in the milky-way, and lost distinction merely by the confluence of their lustre. Wherefore as the said qualities were found to be of ready acquisition, and of easy descent to the populace from their betters, ambition judged it necessary to add further marks and criterions for severing the general herd from the nobler species—of Gentlemen.

“Accordingly, if the commonalty were observed to have a propensity to religion, their superiors affected a disdain of such vulgar prejudices; and a freedom that cast off the restraints of morality, and a courage that spurned at the fear of a God, were accounted the distinguishing characteristics—of a Gentleman.

“If the populace, as in China, were industrious and ingenious, the grandees, by the length of their nails and the cramping of their limbs, gave evidence that true dignity was above labor and utility, and that to be born to no end was the prerogative—of a Gentleman.

“If the common sort, by their conduct, declared a respect for the institutions of civil society and good government; their betters despised such pusillanimous conformity, and the magistrates paid becoming regard to the distinction, and allowed of the superior liberties and privileges—of a Gentleman.

“If the lower set show a sense of common honesty and common order; those who would figure in the world, think it incumbent to demonstrate that complaisance to inferiors, common manners, common equity, or anything common, is quite beneath the attention or sphere—of a Gentleman.

“Now, as underlings are ever ambitious of imitating and usurping the manners of their superiors; and as this state of mortality is incident to perpetual change and revolution, it may happen, that when the populace, by encroaching on the province of gentility, have arrived to their *ne plus ultra* of insolence, irreligion, &c.; the gentry, in order to be again distinguished, may assume the station that their inferiors had forsaken, and, however ridiculous the supposition may appear at present, humanity, equity, utility, complaisance, and piety, may in time come to be the distinguishing characteristics—of a Gentleman.

“It appears that the most general idea which people have formed of a Gentleman, is that of a person of fortune above the vulgar, and embellished by manners that are fashionable in high life. In this case, fortune and fashion are the two constituent ingredients in the composition of modern Gentlemen; for whatever the fashion may be, whether moral or immoral, for or against reason right or wrong, it is equally the duty of a Gentleman to conform. And yet I apprehend, that true gentility is altogether independent of fortune or fashion, of time, customs, or opinions of any kind. The very same qualities that constituted a gentleman, in the first age of the world, are permanently, invariably, and indispensably necessary to the constitution of the same character to the end of time.

“Hector was the finest, gentleman of whom we read in history, and Don Quixote the finest gentleman we read of in romance; as was instanced from the tenor of their principles and actions.

“Some time after the battle of Cressy, Edward the Third of England, and Edward the Black Prince, the more than heir of his father’s renown, pressed John King of France to indulge them with the pleasure of his company at London. John was desirous of embracing the invitation, and accordingly laid the proposal before his parliament at Paris. The parliament objected, that the invitation had been made with an insidious design of seizing his person, thereby to make the cheaper and easier acquisition of the crown, to which Edward at that time pretended. But John replied, with some warmth, that he was confident his brother Edward, and more especially his young cousin, were too much of the GENTLEMAN, to treat him in that manner. He did not say too much of the king, of the hero, or of the saint, but too much of the GENTLEMAN to be guilty of any baseness.

“The sequel verified this opinion. At the battle of Poitiers King John was made prisoner, and soon after conducted by the Black Prince to England. The prince entered London in triumph, amid the throng and acclamations of millions of the people. But then this rather appeared to be the triumph of the French king than that of his conqueror. John was seated on a proud steed, royally robed, and attended by a numerous and gorgeous train of the British nobility; while his conqueror endeavored, as much as possible, to disappear and rode by his side in plain attire, and degradingly seated on a little Irish hobby.

“As Aristotle and the Critics derived their rules for epic poetry and the sublime from a poem which Homer had written long before the rules were formed, or laws established for the purpose: thus, from the demeanor and innate principles of particular gentlemen, art has borrowed and instituted the many modes of behaviour, which the world has adopted, under the title of good manners.

“One quality of a gentleman is that of charity to the poor; and this is delicately instanced in the account which Don Quixote gives, to his fast friend Sancho Pancha, of the valorous but yet more pious knight-errant Saint Martin. On a day, said the Don, Saint Martin met a poor man half naked, and taking his cloak from his shoulders, he divided, and gave him the one half. Now, tell me at what time of the year this happened. Was I a witness? quoth, Sancho; how the vengeance should I know in what year or what

time of the year it happened? Hadst thou Sancho, rejoined the knight, anything within thee of the sentiment of Saint Martin, thou must assuredly have known that this happened in winter; for, had it been summer, Saint Martin would had given the whole cloak.

“Another characteristic of the true gentleman, is a delicacy of behaviour toward that sex whom nature has entitled to the protection, and consequently entitled to the tenderness, of man.

“The same gentleman-errant, entering into a wood on a summer’s evening, found himself entangled among nets of green thread that, here and there, hung from tree to tree; and conceiving it some matter of purposed conjuration, pushed valorously forward to break through the enchantment. Hereupon some beautiful shepherdesses interposed with a cry, and besought him to spare the implements of their innocent recreation. The knight, surprised and charmed by the vision, replied,—Fair creatures! my province is to protect, not to injure; to seek all means of service, but never of offence, more especially to any of your sex and apparent excellences. Your pretty nets take up but a small piece of favored ground; but, did they inclose the world, I would seek out new worlds, whereby I might win a passage, rather than break them.

“Two very lovely but shamefaced girls had a cause, of some consequence, depending at Westminster, that indispensably required their personal appearance. They were relations of Sir Joseph Jeckel, and, on this tremendous occasion, requested his company and countenance at the court. Sir Joseph attended accordingly; and the cause being opened, the judge demanded whether he was to entitle those ladies by the denomination of spinsters. ‘No, my Lord,’ said Sir Joseph; ‘they are lilies of the valley, they toil not, neither do they spin, yet you see that no monarch, in all his glory, was ever arrayed like one of these.’

“Another very peculiar characteristic of a gentleman is, the giving place and yielding to all with whom he has to do. Of this we have a shining and affecting instance in Abraham, perhaps the most accomplished character that may be found in history, whether sacred or profane. A contention had arisen between the herdsmen of Abraham and the herdsmen of his nephew, Lot, respecting the propriety of the pasture of the lands wherein they dwelled, that could now scarce contain the abuniance of their cattle. And those servants, as is universally the case, had respectively endeavored to kindle and inflame their masters with their own passions. When Abraham, in consequence of this, perceived that the countenance of Lot began to change toward him, he called, and generously expostulated with him as foUoweth: ‘Let there be no strife, I pray thee, between me and thee, or between my herdsmen and thy herdsmen; for we be brethren. If it be thy desire to separate thyself from me, is not the whole land before thee? If thou wilt take the left hand, then will I go to the right; or if thou depart to the right hand, then I will go to the left.’

“Another capital quality of the true gentleman is, that of feeling himself concerned and interested in others. Never was there so benevolent, so affecting, so pathetic a piece of oratory exhibited upon earth, as that of Abraham’s pleading with God for averting the judgments that then impended

over Sodom. But the matter is already so generally celebrated, that I am constrained to refer my reader to the passage at full; since the smallest abridgment must deduct from its beauties, and that nothing can be added to the excellences thereof.

“Honor, again, is said, in Scripture, peculiarly to distinguish the character of a gentleman; where it is written of Sechem, the son of Hamor, ‘that he was more honorable than all the house of his father.’

“From hence it may be inferred, that human excellence, or human amiableness, doth not so much consist in a freedom from frailty as in our recovery from lapses, our detestation of our own transgressions, and our desire of atoning, by all possible means, the injuries we have done, and the offences we have given. Herein, therefore, may consist the very singular distinction which the great apostle makes between his estimation of a just and of a good man. ‘For a just or righteous man,’ says he, ‘one would grudge to die; but for a good man one would even dare to die.’ Here the just man is supposed to adhere strictly to the rule of right or equity, and to exact from others the same measure that he is satisfied to mete; but the good man, though occasionally he may fall short of justice, has, properly speaking, no measure to his benevolence, his general propensity is to give more than the due. The just man condemns, and is desirous of punishing the transgressors of the line prescribed to himself; but the good man, in the sense of his own falls and failings, gives latitude, indulgence, and pardon to others; he judges, he condemns no one save himself. The just man is a stream that deviates not to the right or left from its appointed channel, neither is swelled by the flood of passion above its banks; but the heart of the good man, the man of honor, the gentleman, is as a lamp lighted by the breath of GOD, and none save GOD himself can set limits to the efflux or irradiations thereof.

“Again, the gentleman never envies any superior excellence, but grows himself more excellent, by being the admirer, promoter, and lover thereof. Saul said to his son Jonathan, ‘Thou son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom, wherefore send and fetch him unto me, for he shall surely die.’ Here every interesting motive that can possibly be conceived to have an influence on man, united to urge Jonathan to the destruction of David; he would thereby have obeyed his king, and pacified a father who was enraged against him. He would thereby have removed the only luminary that then eclipsed the brightness of his own achievements. And he saw, as his father said, that the death of David alone could establish the kingdom in himself and his posterity. But all those considerations were of no avail to make Jonathan swerve from honor, to slacken the bands of his faith, or cool the warmth of his friendship. O Jonathan! the sacrifice which thou then madest to virtue, was incomparably more illustrious in the sight of God and his angels than all the subsequent glories to which David attained. What a crown was thine, ‘Jonathan, when thou wast slain in thy high places!’

“Saul of Tarsus had been a man of bigotry, blood, and

violence; making havoc, and breathing out threatenings and slaughter, against all who were not of his own sect and persuasion. But, when the spirit of that INFANT, who laid himself in the manger of human flesh, came upon him, he acquired a new heart and a new nature; and he offered himself a willing subject to all the sufferings and persecutions which he had brought upon others.

“Saul from that time, exemplified in his own person, all those qualities of the gentleman, which he afterwards specifies in his celebrated description of that charity, which, as he says, alone endureth forever. When Festus cried with a loud voice, ‘Paul, thou art beside thyself, much learning doth make thee mad:’ Paul stretched the hand, and answered, ‘I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him. King Agrippa, believest thou the prophets? I know that thou believest.’ Then Agrippa said unto Paul, ‘Almost thou persuadest me to be a Christian.’ And Paul said, ‘I would to God that not only thou, but also all that hear me this day, were not only almost but altogether such as I am,—except these bonds.’ Here, with what an inimitable elegance did this man, in his own person, at once sum up the orator, the saint, and the gentleman!

“From these instances, my friend, you must have seen that the character, or rather quality of a GENTLEMAN, does not, in any degree, depend on fashion or mode, on station or opinion; neither changes with customs, climate, or ages. But, as the Spirit of God can alone inspire it into man, so

it is, as God is the same, yesterday, to-day, and forever.”

In concluding this chapter I would say:

“In the common actions and transactions of life, there is a wide distinction between the well-bred and the ill-bred. If a person of the latter sort be in a superior condition in life, his conduct towards those below him, or dependent upon him, is marked by haughtiness, or by unmannerly condescension. In the company of his equals in station and circumstances, an ill-bred man is either captious and quarrelsome, or offensively familiar. He does not consider that:

‘The man who hails you Tom or Jack, And  
proves, by thumps upon your back,  
How he esteems your merit,  
Is such a friend, that one had need  
Be very much a friend indeed,  
To pardon or to bear it.’

“And if a man void of good breeding have to transact business with a superior in wealth or situation, it is more than likely that he will be needlessly humble, unintentionally insolent, or, at any rate, miserably embarrassed. On the contrary, a well-bred person will instinctively avoid all these errors. ‘To inferiors, he will speak kindly and considerately, so as to relieve them from any feeling of being beneath him in circumstances. To equals, he will be plain, unaffected, and courteous. To superiors, he will know how to show becoming respect without descending to subserviency or meanness. In short, he will act a manly, inoffensive, and agreeable part, in all the situations in life in which he may be placed.’”

## CHAPTER III.

### TABLE ETIQUETTE.

It may seem a very simple thing to eat your meals, yet there is no occasion upon which the gentleman, and the low-bred, vulgar man are more strongly contrasted, than when at the table. The rules I shall give for table etiquette when in company will apply equally well for the home circle, with the exception of some few points, readily discernible, which may be omitted at your own table.

A well-bred man, receiving an invitation to dine with a friend should reply to it immediately, whether he accepts or declines it.

He should be punctual to the hour named in the invitation, five or ten minutes earlier if convenient, but not one instant later. He must never, unless he has previously asked permission to do so, take with him any friend not named in his invitation. His host and hostess have the privilege of inviting whom they will, and it is an impertinence to force them to extend their hospitality, as they must do if you introduce a friend at their own house.

Speak, on entering the parlor of your friend, first to the hostess, then to the host.

When dinner is announced, the host or hostess will give the signal for leaving the drawing-room, and you will probably be requested to escort one of the ladies to the table. Offer to her your left arm, and at the table wait until she is seated, indeed wait until every lady is seated, before taking your own place.

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

If there are no ladies, you may go to the table with any gentleman who stands near you, or with whom you may be conversing when dinner is announced. If your companion is older than yourself, extend to him the same courtesy which you would use towards a lady.

There are a thousand little points to be observed in your conduct at table which, while they are not absolutely necessary, are yet distinctive marks of a well-bred man.

If, when at home, you practice habitually the courtesies of the table, they will sit upon you easily when abroad; but if you neglect them at home, you will use them awkwardly when in company, and you will find yourself recognized as a man who has "company manners," only when abroad.

I have seen men who eat soup, or chewed their food, in so noisy a manner as to be heard from one end of the table to the other; fill their mouths so full of food, as to threaten suffocation or choking; use their own knife for the butter, and salt; put their fingers in the sugar bowl, and commit other faults quite as monstrous, yet seem perfectly unconscious that they were doing anything to attract attention.

Try to sit easily and gracefully, but at the same time avoid crowding those beside you.

Far from eating with avidity of whatever delicacies which maybe upon the table, and which are often served in small quantities, partake of them but sparingly, and de-

cline them when offered the second time.

Many men at their own table have little peculiar notions, which a guest does well to respect. Some will feel hurt, even offended, if you decline a dish which they recommend; while others expect you to eat enormously, as if they feared you did not appreciate their hospitality unless you tasted of every dish upon the table. Try to pay respect to such whims at the table of others, but avoid having any such notions when presiding over your own board.

Observe a strict sobriety; never drink of more than one kind of wine, and partake of that sparingly.

The style of serving dinner is different at different houses; if there are many servants they will bring you your plate filled, and you must keep it. If you have the care of a lady, see that she has what she desires, before you give your own order to the waiter; but if there are but few domestics, and the dishes are upon the table, you may with perfect propriety help those near you, from any dish within your reach.

If your host or hostess passes you a plate, keep it, especially if you have chosen the food upon it, for others have also a choice, and by passing it, you may give your neighbor dishes distasteful to him, and take yourself those which he would much prefer.

If in the leaves of your salad, or in a plate of fruit you find a worm or insect, pass your plate to the waiter, without any comment, and he will bring you another.

Be careful to avoid the extremes of gluttony or over daintiness at table. To eat enormously is disgusting; but if you eat too sparingly, your host may think that you despise his fare.

Watch that the lady whom you escorted to the table is well helped. Lift and change her plate for her, pass her bread, salt, and butter, give her orders to the waiter, and pay her every attention in your power.

Before taking your place at table, wait until your place is pointed out to you, unless there are cards bearing the names of the guests upon the plates; in the latter case, take the place thus marked for you.

Put your napkin upon your lap, covering your knees. It is out of date, and now looked upon as a vulgar habit to put your napkin up over your breast.

Sit neither too near nor too far from the table. Never hitch up your coat-sleeves or wristbands as if you were going to wash your hands. Some men do this habitually, but it is a sign of very bad breeding.

Never tip your chair, or lounge back in it during dinner.

All gesticulations are out of place, and in bad taste at the table. Avoid making them.

Converse in a low tone to your neighbor, yet not with any air of secrecy if others are engaged in *tête-à-tête* conversation; if, however, the conversation is general, avoid conversing *tête-à-tête*. Do not raise your voice too much; if you cannot make those at some distance from you hear you when speaking in a moderate tone, confine your remarks to those near you.



If you wish for a knife, plate, or anything from the side table, never address those in attendance as “Waiter!” as you would at a hotel or *restaurant*, but call one of them by name; if you cannot do this, make him a sign without speaking.

Unless you are requested to do so, never select any particular part of a dish; but, if your host asks you what part you prefer, name some part, as in this case the incivility would consist in making your host choose as well as carve for you.

Never blow your soup if it is too hot, but wait until it cools. Never raise your plate to your lips, but eat with your spoon.

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

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 you clean ones for dessert.

Do not bite your bread from the roll or slice, nor cut it with your knife; break off small pieces and put these in your mouth with your fingers.

At dinner do not put butter on your bread. 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.

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 criticize any dish before you.

If a dish is distasteful to you, decline it, but make no remarks about it. It is sickening and disgusting to explain at a table how one article makes you sick, or why some other dish has become distasteful to you. I have seen a well-dressed tempting dish go from a table untouched, because one of the company told a most disgusting anecdote about finding vermin served in a similar dish. No wit in the narration can excuse so palpably an error of politeness.

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

Never use your knife for any purpose but to *cut* your food. It is not meant to be put in your mouth. Your fork is intended to carry the food from your plate to your mouth, and no gentleman ever eats with his knife.

If the meat or fish upon your plate is too rare or too well-done, do not eat it; give for an excuse that you prefer some other dish before you; but never tell your host that his cook has made the dish uneatable.

Never speak when you have anything in your mouth. Never pile the food on your plate as if you were starving, but take a little at a time; the dishes will not run away.

Never use your own knife and fork to help either yourself or others. There is always one before the dish at every well-served table, and you should use that.

It is a good plan to accustom yourself to using your fork with the left hand, when eating, as you thus avoid the

awkwardness of constantly passing the fork from your left hand to your right, and back again, when cutting your food and eating it.

Never put fruit or bon-bons in your pocket to carry them from the table.

Do not cut fruit with a steel knife. Use a silver one.

Never eat so fast as to hurry the others at the table, nor so slowly as to keep them waiting.

If you do not take wine, never keep the bottle standing before you, but pass it on. If you do take it, pass it on as soon as you have filled your glass.

If you wish to remove a fish bone or fruit seed from your mouth, cover your lips with your hand or napkin, that others may not see you remove it.

If you wish to use your handkerchief, and have not time to leave the table, turn your head away, and as quickly as possible put the handkerchief in your pocket again.

Always wipe your mouth before drinking, as nothing is more ill-bred than to grease your glass with your lips.

If you are invited to drink with a friend, and do not drink wine, bow, raise your glass of water and drink with him.

Do not propose to take wine with your host; it is his privilege to invite you.

Do not put your glass upside down on the table to signify that you do not wish to drink any more; it is sufficient to refuse firmly. Do not be persuaded to touch another drop of wine after your own prudence warns you that you have taken enough.

Avoid any air of mystery when speaking to those next you; it is ill-bred and in excessively bad taste.

If you wish to speak of any one, or to any one at the table, call them by name, but never point or make a signal when at table.

When taking coffee, never pour it into your saucer, but let it cool in the cup, and drink from that.

If at a gentleman’s party, never ask any one to sing or tell a story; your host alone has the right thus to call upon his guests.

If invited yourself to sing, and you feel sufficiently sure that you will give pleasure, comply immediately with the request.

If, however, you refuse, remain firm in your refusal, as to yield after once refusing is a breach of etiquette.

When the finger-glasses are passed, dip your fingers into them and then wipe them upon your napkin.

Never leave the table till the mistress of the house gives the signal.

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.

It is excessively rude to leave the house as soon as dinner is over. Respect to your hostess obliges you to stay in the drawing-room at least an hour.

If the ladies withdraw, leaving the gentlemen after dinner, rise when they leave the table, and remain standing until they have left the room.

I give, from a recent English work, some humorously written directions for table etiquette, and, although they

are some of them repetitions of what I have already given, they will be found to contain many useful hints:

“We now come to habits at table, which are very important. However agreeable a man may be in society, if he offends or disgusts by his table traits, he will soon be scouted from it, and justly so. There are some broad rules for behavior at table. Whenever there is a servant to help you, never help yourself. Never put a knife into your mouth, not even with cheese, which should be eaten with a fork. Never use a spoon for anything but liquids. Never touch anything edible with your fingers.

“Forks were, undoubtedly, a later invention than fingers, but, as we are not cannibals, I am inclined to think they were a good one. There are some few things which you may take up with your fingers. Thus an epicure will eat even macaroni with his fingers; and as sucking asparagus is more pleasant than chewing it, you may, as an epicure, take it up *au naturel*. But both these things are generally eaten with a fork. Bread is, of course, eaten with the fingers, and it would be absurd to carve it with your knife and fork. It must, on the contrary, always be broken when not buttered, and you should never put a slice of dry bread to your mouth to bite a piece off. Most fresh fruit, too, is eaten with the natural prongs, but when you have peeled an orange or apple, you should cut it with the aid of the fork, unless you can succeed in breaking it. Apropos of which, I may hint that no epicure ever yet put a knife to an apple, and that an orange should be peeled with a spoon. But the art of peeling an orange so as to hold its own juice, and its own sugar too, is one that can scarcely be taught in a book.

“However, let us go to dinner, and I will soon tell you whether you are a well-bred man or not; and here let me premise that what is good manners for a small dinner is good manners for a large one, and *vice versa*. Now, the first thing you do is to sit down. Stop, sir! pray do not cram yourself into the table in that way; no, nor sit a yard from it, like that. How graceless, inconvenient, and in the way of conversation! Why, dear me! you are positively putting your elbows on the table, and now you have got your hands fumbling about with the spoons and forks, and now you are nearly knocking my new hock glasses over. Can’t you take your hands down, sir? Didn’t you learn that in the nursery? Didn’t your mamma say to you, ‘Never put your hands above the table except to carve or eat?’ Oh! but come, no nonsense, sit up, if you please. I can’t have your fine head of hair forming a side dish on my table; you must not bury your face in the plate, you came to show it, and it ought to be alive. Well, but there is no occasion to throw your head back like that, you look like an alderman, sir, *after* dinner. Pray, don’t lounge in that sleepy way. You are here to eat, drink, and be merry. You can sleep when you get home.

“Well, then, I suppose you can see your napkin. Got none, indeed! Very likely, in my house. You may be sure that I never sit down to a meal without napkins. I don’t want to make my tablecloths unfit for use, and I don’t want to make my trousers unwearable. Well, now, we are all seated, you can unfold it on your knees; no, no; don’t tuck it into your waistcoat like an alderman; and what! what on earth do you mean by wiping your forehead with it? Do you

take it for a towel? Well, never mind, I am consoled that you did not go farther, and use it as a pocket-handkerchief. So talk away to the lady on your right, and wait till soup is handed to you. By the way, that waiting is the most important part of table manners, and, as much as possible, you should avoid asking for anything or helping yourself from the table. Your soup you eat with a spoon—I don’t know what else you *could* eat it with—but then it must be one of good size. Yes, that will do, but I beg you will not make that odious noise in drinking your soup. It is louder than a dog lapping water, and a cat would be quite genteel to it. Then you need not scrape up the plate in that way, nor even tilt it to get the last drop. I shall be happy to send you some more; but I must just remark, that it is not the custom to take two helpings of soup, and it is liable to keep other people waiting, which, once for all, is a selfish and intolerable habit. But don’t you hear the servant offering you sherry? I wish you would attend, for my servants have quite enough to do, and can’t wait all the evening while you finish that very mild story to Miss Goggles. Come, leave that decanter alone. I had the wine put on the table to fill up; the servants will hand it directly, or, as we are a small party, I will tell you to help yourself; but, pray, do not be so officious. (There, I have sent him some turbot to keep him quiet. I declare he cannot make up his mind.) You are keeping my servant again, sir. Will you, or will you not, do turbot? Don’t examine it in that way; it is quite fresh, I assure you, take or decline it. Ah, you take it, but that is no reason why you should take up a knife too. Fish, I repeat, must never be touched with a knife. Take a fork in the right and a small piece of bread in the left hand. Good, but—? Oh! that is atrocious; of course you must not swallow the bones, but you should rather do so than spit them out in that way. Put up your napkin like this, and land the said bone on your plate. Don’t rub your head in the sauce, my good man, nor go propping about after the shrimps or oysters therein. Oh! how horrid! I declare your mouth was wide open and full of fish. Small pieces, I beseech you; and once for all, whatever you eat, keep your mouth *shut*, and never attempt to talk with it full.

“So now you have got a pâté. Surely you are not taking two on your plate. There is plenty of dinner to come, and one is quite enough. Oh! dear me, you are incorrigible. What! a knife to cut that light, brittle pastry? No, nor fingers, never. Nor a spoon—almost as bad. Take your fork sir, your fork; and, now you have eaten, oblige me by wiping your mouth and moustache with your napkin, for there is a bit of the pastry hanging to the latter, and looking very disagreeable. Well, you can refuse a dish if you like. There is no positive necessity for you to take venison if you don’t want it. But, at any rate, do not be in that terrific hurry. You are not going off by the next train. Wait for the sauce and wait for vegetables; but whether you eat them or not do not begin before everybody else. Surely you must take my table for that of a railway refreshment-room, for you have finished before the person I helped first. Fast eating is bad for the digestion, my good sir, and not very good manners either. What! are you trying to eat meat with a fork alone? Oh! it is sweetbread, I beg your pardon, you are quite right. Let me give you a rule,—Everything that

can be cut without a knife, should be cut with a fork alone. Eat your vegetables, therefore, with a fork. No, there is no necessity to take a spoon for peas; a fork in the right hand will do. What! did I really see you put your knife into your mouth? Then I must give you up. Once for all, and ever, the knife is to cut, not to help with. Pray, do not munch in that noisy manner; chew your food well, but softly. *Eat slowly.* Have you not heard that Napoleon lost the battle of Leipsic by eating too fast? It is a fact though. His haste caused indigestion, which made him incapable of attending to the details of the battle. You see you are the last person eating at table. Sir, I will not allow you to speak to my servants in that way. If they are so remiss as to oblige you to ask for anything, do it gently, and in a low tone, and thank a servant just as much as you would his master. Ten to one he is as good a man; and because he is your inferior in position, is the very reason you should treat him courteously. Oh! it is of no use to ask me to take wine; far from pacifying me, it will only make me more angry, for I tell you the custom is quite gone out, except in a few country villages, and at a mess-table. Nor need you ask the lady to do so. However, there is this consolation, if you should ask any one to take wine with you, he or she *cannot* refuse, so you have your own way. Perhaps next you will be asking me to hob and nob, or *trinquer* in the French fashion with arms encircled. Ah! you don't know, perhaps, that when a lady *trinques* in that way with you, you have a right to finish off with a kiss. Very likely, indeed! But it *is* the custom in familiar circles in France, but then we are not Frenchmen. *Will* you attend to your lady, sir? You did not come merely to eat, but to make yourself agreeable. Don't sit as glum as the Memnon at Thebes; talk and be pleasant. Now, you have some pudding. No knife—no, *no*. A spoon if you like, but better still, a fork. Yes, ice requires a spoon; there is a small one handed you, take that.

“Say ‘no.’ This is the fourth time wine has been handed to you, and I am sure you have had enough. Decline this time if you please. Decline that dish too. Are you going to eat of everything that is handed? I pity you if you do. No, you must not ask for more cheese, and you must eat it with your fork. Break the rusk with your fingers. Good. You are drinking a glass of old port. Do not quaff it down at a gulp in that way. Never drink a whole glassful of anything at once.

“Well, here is the wine and dessert. Take whichever wine you like, but remember you must keep to that, and not change about. Before you go up stairs I will allow you a glass of sherry after your claret, but otherwise drink of one wine only. You don't mean to say you are helping yourself to wine before the ladies. At least, offer it to the one next to you, and then pass it on, gently, not with a push like

that. Do not drink so fast; you will hurry me in passing the decanters, if I see that your glass is empty. You need not eat dessert till the ladies are gone, but offer them whatever is nearest to you. And now they are gone, draw your chair near mine, and I will try and talk more pleasantly to you. You will come out admirably at your next dinner with all my teaching. What! you are excited, you are talking loud to the colonel. Nonsense. Come and talk easily to me or to your nearest neighbor. There, don't drink any more wine, for I see you are getting romantic. You oblige me to make a move. You have had enough of those walnuts; you are keeping me, my dear sir. So now to coffee [one cup] and tea, which I beg you will not pour into your saucer to cool. Well, the dinner has done you good, and me too. Let us be amiable to the ladies, but not too much so.”

“*Champ, champ; Smack, smack; Smack, smack; Champ, champ;*—It is one thing to know how to make a pudding, and another to know now to eat it when made. Unmerciful and monstrous are the noises with which some persons accompany the eating—no, the devouring of the food for which, we trust, they are thankful. To sit down with a company of such masticators is like joining ‘a herd of swine feeding.’ Soberly, at no time, probably, are the rules of good breeding less regarded than at ‘feeding time,’ and at no place is a departure from these rules more noticeable than at table. Some persons gnaw at a crust as dogs gnaw a bone, rattle knives and spoony against their teeth as though anxious to prove which is the harder, and scrape their plates with an energy and perseverance which would be very commendable if bestowed upon any object worth the trouble. Others, in defiance of the old nursery rhyme—

‘I must not dip, howe'er I wish,  
My spoon or finger in the dish;’

are perpetually helping themselves in this very straightforward and unsophisticated manner. Another, with a mouth full of food contrives to make his teeth and tongue perform the double duty of chewing and talking at the same time. Another, quite in military style, in the intervals of cramming, makes his knife and fork keep guard, over the jealously watched plate, being held upright on either side in the clenched fist, like the musket of a raw recruit. And another, as often as leisure serves, fidgets his plate from left to right, and from right to left, or round and round, until the painful operation of feeding is over.

“There is, we know, such a thing as being ‘too nice’—‘more nice than wise.’ It is quite possible to be fastidious. But there are also such inconsiderable matters as decency and good order; and it surely is better to err on the right than on the wrong side of good breeding.”

## CHAPTER IV.

### ETIQUETTE IN THE STREET.

A GENTLEMAN will be always polite, in the parlor, dining-room, and in the street. This last clause will especially include courtesy towards ladies, no matter what may be their age or position. A man who will annoy or insult a woman in the street, lowers himself to a brute, no matter whether he offends by look, word, or gesture. There are several little forms of etiquette given below, the observance of which will mark the gentleman in the street.

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

When walking alone, and you see any one coming towards you on the same side of the street, give the upper part of the pavement, as you turn aside, to a man who may carry a heavy bundle, to a priest or clergyman, to a woman, or to any elderly person.

In a crowd never rudely push aside those who impede your progress, but wait patiently until the way is clear. If you are hurried by business of importance or an engagement, you will find that a few courteous words will open the way before you more quickly than the most violent pushing and loud talking.

If obliged to cross a plank, or narrow path, let any lady or old person who may also be passing, precede you. In case the way is slippery or in any way unsafe, you may, with perfect propriety, offer to assist either a lady or elderly person in crossing it.

Do not smoke in the street until after dark, and then remove your cigar from your mouth, if you meet a lady.

Be careful about your dress. You can never know whom you may meet, so it is best to never leave the house otherwise than well-dressed. Bright colors, and much jewelry are both unbecoming to a gentleman in the street.

Avoid touching any one with your elbows in passing, and do not swing your arms as you walk.

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

In carrying an umbrella, hold it so that you can see the way clear before you; avoid striking your umbrella against those which pass you; if you are walking with a lady, let the umbrella cover her perfectly, but hold it so that you will not touch her bonnet. If you have the care of two ladies, let them carry the umbrella between them, and walk outside yourself. Nothing can be more absurd than for a gentleman to walk between two ladies, holding the umbrella himself; while, in this way, he is perfectly protected, the ladies receive upon their dresses and cloaks the little streams of water which run from the points of the umbrella.

In case of a sudden fall of rain, you may, with perfect propriety, offer your umbrella to a lady who is unprovided with one. If she accepts it, and asks your address to return it, leave it with her; if she hesitates, and does not wish to deprive you of the use of it, you may offer to accompany her to her destination, and then, do not open a conversation; let your manner be respectful, and when you leave her, let her thank you, assure her of the pleasure it has given you to be

of service, bow, and leave her.

In meeting a lady friend, wait for her to bow to you, and in returning her salutation, remove your hat. To a gentleman you may bow, merely touching your hat, if he is alone or with another gentleman; but if he has a lady with him, raise your hat in bowing to him. If you stop to speak to a lady, hold your hat in your hand until she leaves you, unless she requests you to replace it. With a gentleman you may replace it immediately.

Never join a lady whom you may meet, without first asking her permission to do so.

If you stop to converse with any one in the street, stand near the houses, that you may not interfere with others who are passing.

You may bow to a lady who is seated at a window, if you are in the street; but you must not bow from a window to a lady in the street.

Do not stop to join a crowd who are collected round a street show, or street merchant, unless you wish to pass for a countryman taking a holiday in the city.

If you stop any one to enquire your own way, or if you are called upon to direct another, remove your hat while asking or answering the question.

If you see a lady leaving a carriage unattended, or hesitating at a bad crossing, you may, with propriety, offer your hand or arm to assist her, and having seen her safely upon the pavement, bow, and pass on.

In a car or omnibus, when a lady wishes to get out, stop the car for her, pass up her fare, and in an omnibus alight and assist her in getting out, bowing as you leave her.

Be gentle, courteous, and kind to children. There is no surer token of a low, vulgar mind, than unkindness to little ones whom you may meet in the streets.

A true gentleman never stops to consider what may be the position of any woman whom it is in his power to aid in the street. He will assist an Irish washerwoman with her large basket or bundle over a crossing, or carry over the little charges of a distressed negro nurse, with the same gentle courtesy which he would extend toward the lady who was stepping from her private carriage. The true spirit of chivalry makes the courtesy due to the *sex*, not to the position of the individual.

When you are escorting a lady in the street, politeness does not absolutely require you to carry her bundle or parasol, but if you are gallant you will do so. You must regulate your walk by hers, and not force her to keep up with your ordinary pace.

Watch that you do not lead her into any bad places, and assist her carefully over each crossing, or wet place on the pavement.

If you are walking in the country, and pass any streamlet, offer your hand to assist your companion in crossing.

If you pass over a fence, and she refuses your assistance in crossing it, walk forward, and do not look back, until she joins you again. The best way to assist a lady over a fence, is to stand yourself upon the upper rail, and while using one

hand to keep a steady position, stoop, offer her the other, and with a firm, steady grasp, hold her hand until she stands beside you; then let her go down on the other side first, and follow her when she is safe upon the ground.

In starting for a walk with a lady, unless she is a stranger in the place towards whom you act as guide, let her select your destination.

Where there are several ladies, and you are required to escort one of them, select the elderly, or those whose personal appearance will probably make them least likely to be sought by others. You will probably be repaid by finding them very intelligent, and with a fund of conversation. If there are more ladies than gentlemen, you may offer an arm to two, with some jest about the difficulty of choosing, or the double honor you enjoy.

Offer your seat in any public conveyance, to a lady who is standing. It is often quite as great a kindness and mark of courtesy to take a child in your lap.

When with a lady 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, who have no brother or father, and are dependent upon their gentlemen friends for escort, make it a rule to be under no pecuniary obligations to them, and you will, in such a case, offend more by insisting upon your right to take that expense, than by quietly pocketing your dignity and their cash together.

I know many gentlemen will cry out at my assertion; but I have observed this matter, and know many *ladies* who will sincerely agree with me in my opinion.

In a carriage always give the back seat to the lady or ladies accompanying you. If you have but one lady with you, take the seat opposite to her, unless she invites you to sit beside her, in which case accept her offer.

Never put your arm across the seat, or around her, as many do in riding. It is an impertinence, and if she is a lady of refinement, she will resent it as such.

If you offer a seat in your carriage to a lady, or another gentleman whom you may meet at a party or picnic, take them home, before you drive to your own destination, no matter how much you may have to drive out of your own way.

Be the last to enter the carriage, the first to leave it. If you have ladies with you, offer them your hand to assist them in entering and alighting, and you should take the arm of an old gentleman to assist him.

If offered a seat in the carriage of a gentleman friend, stand aside for him to get in first, but if he waits for you, bow and take your seat before he does.

When driving a lady in a two-seated vehicle, you should assist her to enter the carriage, see that her dress is not in danger of touching the wheels, and that her shawl, parasol, and fan, are where she can reach them, before you take your own seat. If she wishes to stop, and you remain with the horses, you should alight before she does, assist her in alighting, and again alight to help her to her seat when she returns, even if you keep your place on the seat whilst she is gone.

When attending a lady in a horse-back 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 shoulders 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.

Never 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 upon which her habit falls. Some ladies change their side in riding, from time to time, and you must watch and see upon which side the skirt falls, that, on a muddy day, you may avoid favoring the habit with the mud your horse's hoofs throw up.

If you ride with a gentleman older than yourself, or one who claims your respect, let him mount before you do. Extend the same courtesy towards any gentleman whom you have invited to accompany you, as he is, for the ride, your guest.

The honorable place is on the right. Give this to a lady, an elderly man, or your guest.

A modern writer says:—"If walking with a female relative or friend, a well-bred man will take the outer side of the pavement, not only because the wall-side is the most honorable side of a public walk, but also because it is generally the farthest point from danger in the street. If walking alone, he will be ready to offer assistance to any female whom he may see exposed to real peril from any source. Courtesy and manly courage will both incite him to this line of conduct. In general, this is a point of honor which almost all men are proud to achieve. It has frequently happened that even where the savage passions of men have been excited, and when mobs have been in actual conflict, women have been gallantly escorted through the sanguinary crowd unharmed, and their presence has even been a protection to their protectors. This is as it should be; and such incidents have shown in a striking manner, not only the excellency of good breeding, but have also brought it out when and where it was least to be expected.

"In streets and all public walks, a well-bred person will be easily distinguished from another who sets at defiance the rules of good breeding. He will not, whatever be his station, hinder and annoy his fellow pedestrians, by loitering or standing still in the middle of the footway. He will, if walking in company, abstain from making impertinent remarks on those he meets; he will even be careful not to appear indelicately to notice them. He will not take 'the crown of the causeway' to himself, but readily fall in with the convenient custom which necessity has provided, and walk on the right side of the path, leaving the left side free for those who are walking in the opposite direction. Any departure from these plain rules of good breeding is downright rudeness and insult; or, at all events, it betrays great ignorance

or disregard for propriety. And yet, how often are they departed from! It is, by no means, uncommon, especially in country places, for groups of working men to obstruct the pathway upon which they take a fancy to lounge, without any definite object, as far as appears, but that of making rude remarks upon passers-by. But it is not only the laboring classes of society who offend against good breeding in this way; too many others offend in the same, and by stopping to talk in the middle of the pavement put all who pass to great inconvenience.”

In meeting a lady do not offer to shake hands with her,

but accept her hand when *she* offers it for you to take.

“In France, where politeness is found in every class, the people do not run against each other in the street nor brush rudely by each other, as they sometimes do in our cities. It adds much to the pleasure of walking, to be free from such annoyance; and this can only be brought about by the well-taught few setting a good example to the many. By having your wits about you, you can win your way through a thronged street without touching even the extreme circumference of a balloon sleeve; and, if each one strove to avoid all contact, it would be easily accomplished.”

## CHAPTER V.

### ETIQUETTE FOR CALLING.

A GENTLEMAN in Society must calculate to give a certain portion of his time to making calls upon his friends, both ladies and gentlemen. He may extend his visiting list to as large a number as his inclination and time will permit him to attend to, but he cannot contract it after passing certain limits. His position as a man in society obliges him to call,

Upon any stranger visiting his city, who brings a letter of introduction to him;

Upon any friend from another city, to whose hospitality he has been at any time indebted;

Upon any gentleman after receiving from his hands a favor or courtesy;

Upon his host at any dinner or supper party, (such calls should be made very soon after the entertainment given);

Upon any friend whose joy or grief calls for an expression of sympathy, whether it be congratulation or condolence;

Upon any friend who has lately returned from a voyage or long journey;

Upon any lady who has accepted his services as an escort, either for a journey or the return from a ball or evening party; this call must be made the day after he has thus escorted the lady;

Upon his hostess after any party to which he has been invited, whether he has accepted or declined such invitation;

Upon any lady who has accepted his escort for an evening, a walk or a drive;

Upon any friend whom long or severe illness keeps confined to the house;

Upon his lady friends on New Year's day, (if it is the custom of the city in which he resides);

Upon any of his friends when they receive bridal calls;

Upon lady friends in any city you are visiting; if gentlemen friends reside in the same city, you may either call upon them or send your card with your address and the length of time you intend staying, written upon it; if a stranger or friend visiting your city sends such a card, you must call at the earliest opportunity;

Upon any one of whom you wish to ask a favor; to make him, under such circumstances call upon you, is extremely rude;

Upon any one who has asked a favor of you; you will add very much to the pleasure you confer, in granting a favor, by calling to express the gratification it affords you to be able to oblige your friend; you will soften the pain of a refusal, if, by calling, and expressing your regret, you show that you feel interested in the request, and consider it of importance.

Upon intimate friends, relatives, and ladies, you may call without waiting for any of the occasions given above.

Do not fall into the vulgar error of declaiming against the practice of making calls, declaring it a "bore," tiresome, or stupid. The custom is a good one.

An English writer says:—

"The visit or call is a much better institution than is generally supposed. It has its drawbacks. It wastes much time; it necessitates much small talk. It obliges one to dress on the chance of finding a friend at home; but for all this it is almost the only means of making an acquaintance ripen into friendship. In the visit, all the strain, which general society somehow necessitates, is thrown off. A man receives you in his rooms cordially, and makes you welcome, not to a stiff dinner, but an easy chair and conversation. A lady, who in the ball room or party has been compelled to limit her conversation, can here speak more freely. The talk can descend from generalities to personal inquiries, and need I say, that if you wish to know a young lady truly, you must see her at home, and by day light.

"The main points to be observed about visits, are the proper occasions and the proper hours. Now, between actual friends there is little need of etiquette in these respects. A friendly visit may be made at any time, on any occasion. True, you are more welcome when the business of the day is over, in the afternoon rather than in the morning, and you must, even as a friend, avoid calling at meal times. But, on the other hand, many people receive visits in the evening, and certainly this is the best time to make them."

Any first call which you receive must be returned promptly. If you do not wish to continue the acquaintance any farther, you need not return a second call, but politeness imperatively demands a return of the first one.

A call may be made upon ladies in the morning or afternoon; but in this country, where almost every man has some business to occupy his day, the evening is the best time for paying calls. You will gain ground in easy intercourse and friendly acquaintance more rapidly in one evening, than in several morning calls.

Never make a call upon a lady before eleven o'clock in the morning, or after nine in the evening.

Avoid meal times. If you inadvertently call at dinner or tea time, and your host is thus forced to invite you to the table, it is best to decline the civility. If, however, you see that you will give pleasure by staying, accept the invitation, but be careful to avoid calling again at the same hour.

No man in the United States, excepting His Excellency, the President, can expect to receive calls unless he returns them.

"Visiting," says a French writer, "forms the cord which binds society together, and it is so firmly tied, that were the knot severed, society would perish."

A ceremonious call should never extend over more than fifteen minutes, and it should not be less than ten minutes.

If you see the master of the house take letters or a paper from his pocket, look at the clock, have an absent air, beat time with his fingers or hands, or in any other way show weariness or *ennui*, you may safely conclude that it is time for you to leave, though you may not have been five minutes in the house. If you are host to the most wearisome visitor in existence, if he stays hours, and converses only on subjects which do not interest you, in the least; unless he is

keeping you from an important engagement, you must not show the least sign of weariness. Listen to him politely, endeavor to entertain him, and preserve a smiling composure, though you may long to show him the door. In case he is keeping you from business of importance, or an imperative engagement, you may, without any infringement upon the laws of politeness, inform him of the fact, and beg him to excuse you; you must, however, express polite regret at your enforced want of hospitality, and invite him to call again.

It is quite an art to make a graceful exit after a call. To know how to choose the moment when you will be regretted, and to retire leaving your friends anxious for a repetition of the call, is an accomplishment worth acquiring.

When you begin to tire of your visit, you may generally feel sure that your entertainers are tired of you, and if you do not want to remain printed upon their memory as "the man who makes such long, tiresome calls," you will retire.

If other callers come in before you leave a friend's parlor, do not rise immediately as if you wished to avoid them, but remain seated a few moments, and then leave, that your hostess may not have too many visitors to entertain at one time.

If you have been enjoying a *tête-à-tête* interview with a lady, and other callers come in, do not hurry away, as if detected in a crime, but after a few courteous, graceful words, and the interchange of some pleasant remarks, leave her to entertain her other friends.

To endeavor when making a call to "sit out" others in the room, is very rude.

When your host or hostess urges you to stay longer after you have risen to go, be sure that that is the best time for departure. You will do better to go then, when you will be regretted, than to wait until you have worn your welcome out.

When making a visit of condolence, take your tone from your host or hostess. If they speak of their misfortune, or, in case of death, of the departed relative, join them. Speak of the talents or virtues of the deceased, and your sympathy with their loss. If, on the other hand, they avoid the subject, then it is best for you to avoid it too. They may feel their inability to sustain a conversation upon the subject of their recent affliction, and it would then be cruel to force it upon them. If you see that they are making an effort, perhaps a painful one, to appear cheerful, try to make them forget for the time their sorrows, and chat on cheerful subjects. At the same time, avoid jesting, merriment, or undue levity, as it will be out of place, and appear heartless.

A visit of congratulation, should, on the contrary, be cheerful, gay, and joyous. Here, painful subjects would be out of place. Do not mar the happiness of your friend by the description of the misery of your own position, or that of a third person, but endeavor to show by joyous sympathy that the pleasure of your friend is also your happiness. To laugh with those who laugh, weep with those who are afflicted, is not hypocrisy, but kindly friendly sympathy.

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

There are many times when a card may be left, even if the family upon which you call is at home. Visits of condolence, unless amongst relatives or very intimate friends, are

best made by leaving a card with enquiries for the health of the family, and offers of service.

If you see upon entering a friend's parlor, that your call is keeping him from going out, or, if you find a lady friend dressed for a party or promenade, make your visit very brief. In the latter case, if the lady seems unattended, and urges your stay, you may offer your services as an escort.

Never visit a literary man, an artist, any man whose profession allows him to remain at home, at the hours when he is engaged in the pursuit of his profession. The fact that you know he is at home is nothing; he will not care to receive visits during the time allotted to his daily work.

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

The calls made after receiving an invitation to dinner, a party, ball, or other entertainment should be made within a fortnight after the civility has been accepted.

When you have saluted the host and hostess, do not take a seat until they invite you to do so, or by a motion, and themselves sitting down, show that they expect you to do the same.

Keep your hat in your hand when making a call. This will show your host that you do not intend to remain to dine or sup with him. You may leave an umbrella or cane in the hall if you wish, but your hat and gloves you must carry into the parlor. In making an evening call for the first time keep your hat and gloves in your hand, until the host or hostess requests you to lay them aside and spend the evening.

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

If, on entering a parlor of a lady friend, in the evening, you see by her dress, or any other token, that she was expecting to go to the opera, concert, or an evening party, make a call of a few minutes only, and then retire. I have known men who accepted instantly the invitation given them to remain under these circumstances, and deprive their friends of an anticipated pleasure when their call could have been made at any other time. To thus impose upon the courtesy of your friends is excessively rude. Nothing will pardon such an acceptance but the impossibility of repeating your call, owing to a short stay in town, or any other cause. Even in this case it is better to accompany your friends upon their expedition in search of pleasure. You can, of course, easily obtain admittance if they are going to a public entertainment, and if they invite you to join their party to a friend's house, you may without impropriety do so, as a lady is privileged to introduce you to her friends under such circumstances. It requires tact and discretion to know when to accept and when to decline such an invitation. Be careful that you do not intrude upon a party already complete in themselves, or that you do not interfere with the plans of the gentlemen who have already been accepted as escorts.

Never make a *third* upon such occasions. Neither one of a couple who propose spending the evening abroad together, will thank the intruder who spoils their *tête-à-tête*.

When you find, on entering a room, that your visit is for any reason inopportune, do not instantly retire unless you have entered unperceived and can so leave, in which case leave immediately; if, however, you have been seen,



your instant retreat is cut off. Then endeavor by your own graceful ease to cover any embarrassment your entrance may have caused, make but a short call, and, if you can, leave your friends under the impression that you saw nothing out of the way when you entered.

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

A card should have nothing written upon it, but your name and address. To leave a card with your business address, or the nature of your profession written upon it, shows a shocking ignorance of polite society. Business cards are never to be used excepting when you make a business call.

Never use a card that is ornamented in any way, whether by a fancy border, painted corners, or embossing. Let it be perfectly plain, tinted, if you like in color, but without ornament, and have your name written or printed in the middle, your address, in smaller characters, in the lower left hand corner. Many gentlemen omit the Mr. upon their cards, writing merely their Christian and surname; this is a matter of taste, you may follow your own inclination. Let your card be written thus:—

Henry C. Pratt.

No. 217 L. street.

A physician will put Dr. before or M.D. after the name, and an officer in the army or navy may add his title; but for militia officers to do so is absurd.

If you call upon a lady, who invites you to be seated, place a chair for her, 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.

If a lady enters the room where you are making a call, rise, and remain standing until she is seated. Even if she is a perfect stranger, offer her a chair, if there is none near her.

You must rise if a lady leaves the room, and remain standing until she has passed out.

If you are engaged in any profession which you follow at home, and receive a caller, you may, during the daytime, invite him into your library, study, or the room in which you work, and, unless you use your pen, you may work while he is with you.

When you receive a visitor, meet him at the door, offer a chair, take his hat and cane, and, while speaking of the pleasure the call affords you, show, by your manner, that you are sincere, and desire a long call.

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

A few hints from an English author, will not be amiss in this place. He says:—

“Visits of condolence and congratulation must be made about a week after the event. If you are intimate with the person on whom you call, you may ask, in the first case, for admission; if not, it is better only to leave a card, and make your ‘kind inquiries’ of the servant, who is generally

primed in what manner to answer them. In visits of congratulation you should always go in, and be hearty in your congratulations. Visits of condolence are terrible inflictions to both receiver and giver, but they may be made less so by avoiding, as much as consistent with sympathy, any allusion to the past. The receiver does well to abstain from tears. A lady of my acquaintance, who had lost her husband, was receiving such a visit in her best crape. She wept profusely for some time upon the best of broad-hemmed cambric handkerchiefs, and then turning to her visitor, said: ‘I am sure you will be glad to hear that Mr. B has left me most comfortably provided for.’ *Hinc illæ lacrymæ*. Perhaps they would have been more sincere if he had left her without a penny. At the same time, if you have not sympathy and heart enough to pump up a little condolence, you will do better to avoid it, but take care that your conversation is not too gay. Whatever you may feel, you must respect the sorrows of others.

“On marriage, cards are sent round to such people as you wish to keep among your acquaintance, and it is then their part to call first on the young couple, when within distance.

“Having entered the house, you take up with you to the drawing-room both hat and cane, but leave an umbrella in the hall. In France it is usual to leave a great-coat down stairs also, but as calls are made in this country in morning dress, it is not necessary to do so.

“It is not usual to introduce people at morning calls in large towns; in the country it is sometimes done, not always. The law of introductions is, in fact, to force no one into an acquaintance. You should, therefore, ascertain beforehand whether it is agreeable to both to be introduced: but if a lady or a superior expresses a wish to know a gentleman or an inferior, the latter two have no right to decline the honor. The introduction is of an inferior [which position a gentleman always holds to a lady] to the superior. You introduce Mr. Smith to Mrs. Jones, or Mr. A. to Lord B., not *vice versa*. In introducing two persons, it is not necessary to lead one of them up by the hand, but it is sufficient simply to precede them. Having thus brought the person to be introduced up to the one to whom he is to be presented, it is the custom, even when the consent has been previously obtained, to say, with a slight bow, to the superior personage: ‘Will you allow me to introduce Mr.—?’ The person addressed replies by bowing to the one introduced, who also bows at the same time, while the introducer repeats their names, and then retires, leaving them to converse. Thus, for instance, in presenting Mr. Jones to Mrs. Smith, you will say, ‘Mrs. Smith, allow me to introduce Mr. Jones,’ and while they are engaged in bowing you will murmur, ‘Mrs. Smith—Mr. Jones,’ and escape. If you have to present three or four people to said Mrs. Smith, it will suffice to utter their respective names without repeating that of the lady.

“A well-bred person always receives visitors at whatever time they may call, or whoever they may be; but if you are occupied and cannot afford to be interrupted by a mere ceremony, you should instruct the servant beforehand to say that you are ‘not at home.’ This form has often been denounced as a falsehood, but a lie is no lie unless intended to deceive; and since the words are universally understood

to mean that you are engaged, it can be no harm to give such an order to a servant. But, on the other hand, if the servant once admits a visitor within the hall, you should receive him at any inconvenience to yourself."

He also gives some admirable hints upon visits made to friends in another city or the country.

He says:—

"A few words on visits to country houses before I quit this subject. Since a man's house is his castle, no one, not even a near relation, has a right to invite himself to stay in it. It is not only taking a liberty to do so, but may prove to be very inconvenient. A general invitation, too, should never be acted on. It is often given without any intention of following it up; but, if given, should be turned into a special one sooner or later. An invitation should specify the persons whom it includes, and the person invited should never presume to take with him any one not specified. If a gentleman cannot dispense with his valet, he should write to ask leave to bring a servant; but the means of your inviter, and the size of the house, should be taken into consideration, and it is better taste to dispense with a servant altogether. Children and horses are still more troublesome, and should never be taken without special mention made of them. It is equally bad taste to arrive with a wagonful of luggage, as that is naturally taken as a hint that you intend to stay a long time. The length of a country visit is indeed a difficult matter to decide, but in the present day people who receive much generally specify the length in their invitation—a plan which saves a great deal of trouble and doubt. But a custom not so commendable has lately come in of limiting the visits of acquaintance to two or three days. This may be pardonable where the guest lives at no great distance, but it is preposterous to expect a person to travel a long distance for a stay of three nights. If, however, the length be not specified, and cannot easily be discovered, a week is the limit for a country visit, except at the house of a near relation or very old friend. It will, however, save trouble to yourself, if, soon after your arrival, you state that you are come "for a few days," and, if your host wishes you to make

a longer visit, he will at once press you to do so.

"The main point in a country visit is to give as little trouble as possible, to conform to the habits of your entertainers, and never to be in the way. On this principle you will retire to your own occupations soon after breakfast, unless some arrangement has been made for passing the morning otherwise. If you have nothing to do, you may be sure that your host has something to attend to in the morning. Another point of good-breeding is to be punctual at meals, for a host and hostess never sit down without their guest, and dinner may be getting cold. If, however, a guest should fail in this particular, a well-bred entertainer will not only take no notice of it, but attempt to set the late comer as much at his ease as possible. A host should provide amusements for his guests, and give up his time as much as possible to them; but if he should be a professional man or student—an author, for instance—the guest should, at the commencement of the visit, insist that he will not allow him to interrupt his occupations, and the latter will set his visitor more at his ease by accepting this arrangement. In fact, the rule on which a host should act is to make his visitors as much at home as possible; that on which a visitor should act, is to interfere as little as possible with the domestic routine of the house.

"The worst part of a country visit is the necessity of giving gratuities to the servants, for a poor man may often find his visit cost him far more than if he had stayed at home. It is a custom which ought to be put down, because a host who receives much should pay his own servants for the extra trouble given. Some people have made by-laws against it in their houses, but, like those about gratuities to railway porters, they are seldom regarded. In a great house a man-servant expects gold but a poor man should not be ashamed of offering him silver. It must depend on the length of the visit. The ladies give to the female, the gentlemen to the male servants. Would that I might see my friends without paying them for their hospitality in this indirect manner!"

## CHAPTER VI.

### ETIQUETTE FOR THE BALL ROOM.

OF all the amusements open for young people, none is more delightful and more popular than dancing. Lord Chesterfield, in his letters to his son, says: "Dancing is, in itself, a very trifling and 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." In another letter, he writes: "Do you mind your dancing while your dancing master is with you? As you will be often under the necessity of dancing a minuet, I would have you dance it very well. Remember that the graceful motion of the arms, the giving of your hand, and the putting off and putting on of your hat genteelly, are the material parts of a gentleman's dancing. But the greatest advantage of dancing well is, that it necessarily teaches you to present yourself, to sit, stand, and walk genteelly; all of which are of real importance to a man of fashion."

Although the days are over when gentlemen carried their hats into ball rooms and danced minuets, there are useful hints in the quotations given above. Nothing will give ease of manner and a graceful carriage to a gentleman more surely than the knowledge of dancing. He will, in its practice, acquire easy motion, a light step, and learn to use both hands and feet well. What can be more awkward than a man who continually finds his hands and feet in his way, and, by his fussy movements, betrays his trouble? A good dancer never feels this embarrassment, consequently he never appears aware of the existence of his feet, and carries his hands and arms gracefully. Some people being bashful and afraid of attracting attention in a ball room or evening party, do not take lessons in dancing, overlooking the fact that it is those who do *not* partake of the amusement on such occasions, not those who do, that attract attention. To all such gentlemen I would say; Learn to dance. You will find it one of the very best plans for correcting bashfulness. Unless you possess the accomplishments that are common in polite society, you can neither give nor receive all the benefits that can be derived from social intercourse.

When you receive an invitation to a ball, answer it immediately.

If you go alone, go from the dressing-room to the ball room, find your host and hostess, and speak first to them; if there are several ladies in the house, take the earliest opportunity of paying your respects to each of them, and invite one of them to dance with you the first dance. If she is already engaged, you should endeavor to engage her for a dance later in the evening, and are then at liberty to seek a partner amongst the guests.

When you have engaged a partner for a dance, you should go to her a few moments before the set for which you have engaged her will be formed, that you may not be hurried in taking your places upon the floor. Enquire whether she prefers the head or side place in the set, and take the position she names.

In inviting a lady to dance with you, the words, "Will you *honor* me with your hand for a quadrille?" or, "Shall I have the *honor* of dancing this set with you?" are more used now than "Shall I have the *pleasure*?" or, "Will you give me the *pleasure* of dancing with you?"

Offer a lady your arm to lead her to the quadrille, and in the pauses between the figures endeavor to make the duty of standing still less tiresome by pleasant conversation. Let the subjects be light, as you will be constantly interrupted by the figures in the dance. There is no occasion upon which a pleasant flow of small talk is more *à propos*, and agreeable than in a ball room.

When the dance is over, offer your arm to your partner, and enquire whether she prefers to go immediately to her seat, or wishes to promenade. If she chooses the former, conduct her to her seat, stand near her a few moments, chatting, then bow, and give other gentlemen an opportunity of addressing her. If she prefers to promenade, walk with her until she expresses a wish to sit down. Enquire, before you leave her, whether you can be of any service, and, if the supper-room is open, invite her to go in there with you.

You will pay a delicate compliment and one that will certainly be appreciated, if, when a lady declines your invitation to dance on the plea of fatigue or fear of fatigue, you do not seek another partner, but remain with the lady you have just invited, and thus imply that the pleasure of talking with, and being near, her, is greater than that of dancing with another.

Let your hostess understand that you are at her service for the evening, that she may have a prospect of giving her wall flowers a partner, and, however unattractive these may prove, endeavor to make yourself as agreeable to them as possible.

Your conduct will differ if you escort a lady to a ball. Then your principal attentions must be paid to her. You must call for her punctually at the hour she has appointed, and it is your duty to provide the carriage. You may carry her a bouquet if you will, this is optional. A more elegant way of presenting it is to send it in the afternoon with your card, as, if you wait until evening, she may think you do not mean to present one, and provide one for herself.

When you arrive at your destination, leave the carriage, and assist her in alighting; then escort her to the lady's dressing-room, leave her at the door, and go to the gentlemen's dressing-room. As soon as you have arranged your own dress, go again to the door of the lady's room, and wait until your companion comes out. Give her your left arm and escort her to the ball room; find the hostess and lead your companion to her. When they have exchanged greetings, lead your lady to a seat, and then engage her for the first dance. Tell her that while you will not deprive others of the pleasure of dancing with her, you are desirous of dancing with her whenever she is not more pleasantly engaged, and before seeking a partner for any other set, see whether your lady is engaged or is ready to dance again with you. You must watch during the evening, and, while you do not force

your attentions upon her, or prevent others from paying her attention, you must never allow her to be alone, but join her whenever others are not speaking to her. You must take her in to supper, and be ready to leave the party, whenever she wishes to do so.

If the ball is given in your own house, or at that of a near relative, it becomes your duty to see that every lady, young or old, handsome or ugly, is provided with a partner, though the oldest and ugliest may fall to your own share.

Never stand up to dance unless you are perfect master of the step, figure, and time of that dance. If you make a mistake you not only render yourself ridiculous, but you annoy your partner and the others in the set.

If you have come alone to a ball, do not devote yourself entirely to any one lady. Divide your attentions amongst several, and never dance twice in succession with the same partner.

To affect an air of secrecy or mystery when conversing in a ball-room is a piece of impertinence for which no lady of delicacy will thank you.

When you conduct your partner to her seat, thank her for the pleasure she has conferred upon you, and do not remain too long conversing with her.

Give your partner your whole attention when dancing with her. To let your eyes wander round the room, or to make remarks betraying your interest in others is not flattering, as she will not be unobservant of your want of taste.

Be very careful not to forget an engagement. It is an unpardonable breach of politeness to ask a lady to dance with you, and neglect to remind her of her promise when the time to redeem it comes.

A dress coat, dress boots, full suit of black, and white or very light kid gloves must be worn in a ball room. A white waistcoat and cravat are sometimes worn, but this is a matter of taste.

Never wait until the music commences before inviting a lady to dance with you.

If one lady refuses you, do not ask another who is seated near her to dance the same set. Do not go immediately to another lady, but chat a few moments with the one whom you first invited, and then join a group or gentlemen friends for a few moments, before seeking another partner.

Never dance without gloves. This is an imperative rule. It is best to carry two pair, as in the contact with dark dresses, or in handing refreshments, you may soil the pair you wear on entering the room, and will thus be under the necessity of offering your hand covered by a soiled glove, to some fair partner. You can slip unperceived from the room, change the soiled for a fresh pair, and then avoid that mortification.

If your partner has a bouquet, handkerchief, or fan in her hand, do not offer to carry them for her. If she finds they embarrass her, she will request you to hold them for her, but etiquette requires you not to notice them, unless she speaks of them first.

Do not be the last to leave the ball room. It is more elegant to leave early, as staying too late gives others the impression that you do not often have an invitation to a ball, and must "make the most of it."

Some gentlemen linger at a private ball until all the

ladies have left, and then congregate in the supper-room, where they remain for hours, totally regardless of the fact that they are keeping the wearied host and his servants from their rest. Never, as you value your reputation as a gentleman of refinement, be among the number of these "hangers on."

The author of a recent work en etiquette, published in England, gives the following hints for those who go to balls. He says:—

"When inviting a lady to dance, if she replies very politely, asking to be excused, as she does not wish to dance ('with you,' being probably her mental reservation), a man ought to be satisfied. At all events, he should never press her to dance after one refusal. The set forms which Turveydrop would give for the invitation are too much of the deportment school to be used in practice. If you know a young lady slightly, it is sufficient to say to her, 'May I have the pleasure of dancing this waltz, &c., with you?' or if intimately, 'Will you dance. Miss A—?' The young lady who has refused one gentleman, has no right to accept another for that dance; and young ladies who do not wish to be annoyed, must take care not to accept two gentlemen for the same dance. In Germany such innocent blunders often cause fatal results. Two partners arrive at the same moment to claim the fair one's hand; she vows she has not made a mistake; 'was sure she was engaged to Herr A—, and not to Herr B—;' Herr B— is equally certain that she was engaged to him. The awkwardness is, that if he at once gives her up, he appears to be indifferent about it; while, if he presses his suit, he must quarrel with Herr A—, unless the damsel is clever enough to satisfy both of them; and particularly if there is an especial interest in Herr B—, he yields at last, but when the dance is over, sends a friend to Herr A—. Absurd as all this is, it is common, and I have often seen one Herr or the other walking about with a huge gash on his cheek, or his arm in a sling, a few days after a ball.

"Friendship, it appears, can be let out on hire. The lady who was so very amiable to you last night, has a right to ignore your existence to-day. In fact, a ball room acquaintance rarely goes any farther, until you have met at more balls than one. In the same way a man cannot, after being introduced to a young lady to dance with, ask her to do so more than twice in the same evening. A man may dance four or even five times with the same partner. On the other hand, a real well-bred man will wish to be useful, and there are certain people whom it is imperative on him to ask to dance—the daughters of the house, for instance, and any young ladies whom he may know intimately; but most of all the well-bred and amiable man will sacrifice himself to those plain, ill-dressed, dull looking beings who cling to the wall, unsought and despairing. After all, he will not regret his good nature. The spirits reviving at the unexpected invitation, the wall-flower will pour out her best conversation, will dance her best, and will show him her gratitude in some way or other.

"The formal bow at the end of a quadrille has gradually dwindled away. At the end of every dance you offer your right arm to your partner, (if by mistake you offer the left, you may turn the blunder into a pretty compliment, by reminding her that is *le bras du cœur*, nearest the heart, which

if not anatomically true, is, at least, no worse than talking of a sunset and sunrise), and walk half round the room with her. You then ask her if she will take any refreshment, and, if she accepts, you convey your precious allotment of tarlatane to the refreshment room to be invigorated by an ice or negus, or what you will. It is judicious not to linger too long in this room, if you are engaged to some one else for the next dance. You will have the pleasure of hearing the music begin in the distant ball room, and of reflecting that an expectant fair is sighing for you like Marianna—

“He Cometh not,” she said.

She said, “I am a-weary a-weary,  
I would I were in bed;”

which is not an unfrequent wish in some ball rooms. A well-bred girl, too, will remember this, and always offer to return to the ball room, however interesting the conversation.

“If you are prudent you will not dance every dance, nor in fact, much more than half the number on the list; you will then escape that hateful redness of face at the time, and that wearing fatigue the next day which are among the worst features of a ball. Again, a gentleman must remember that a ball is essentially a lady’s party and in their presence he should be gentle and delicate almost to a fault, never pushing his way, apologizing if he tread on a dress, still more so if he tears it, begging pardon for any accidental annoyance he may occasion and addressing every body with a smile. But quite unpardonable are those men whom one sometimes meets, who, standing in a door-way, talk and laugh as they would in a barrack or college-rooms, always coarsely, often indelicately. What must the state of their minds be, if the sight of beauty, modesty, and virtue, does not awe them into silence! A man, too, who strolls down the room with his head in the air, looking as if there were not a creature there worth dancing with, is an ill-bred man, so is he who looks bored; and worse than all is he who takes too much champagne.

“If you are dancing with a young lady when the supper-room is opened, you must ask her if she would like to go to supper, and if she says ‘yes,’ which, in 999 cases out of 1000, she certainly will do, you must take her thither. If you are not dancing, the lady of the house will probably recruit you to take in some chaperon. However little you may relish this, you must not show your disgust. In fact, no man ought to be disgusted at being able to do anything for a lady; it should be his highest privilege, but it is not—in these modern unchivalrous days—perhaps never was so. Having placed your partner then at the supper-table, if there is room there, but if not at a side-table, or even at none, you must be as active as Puck in attending to her wants, and as women take as long to settle their fancies in edibles as in love-matters, you had better at once get her something substantial, chicken, *pâté de foie gras*, *mayonnaise*, or what you will. Afterwards come jelly and trifle in due course.

“A young lady often goes down half-a-dozen times to the supper-room—it is to be hoped not for the purpose of eating—but she should not do so with the same partner more than once. While the lady is supping you must stand by and talk to her, attending to every want, and the most

you may take yourself is a glass of champagne when you help her. You then lead her up stairs again, and if you are not wanted there any more, you may steal down and do a little quiet refreshment on your own account. As long, however, as there are many ladies still at the table, you have no right to begin. Nothing marks a man here so much as gorging at supper. Balls are meant for dancing, not eating, and unfortunately too many young men forget this in the present day. Lastly, be careful what you say and how you dance after supper, even more so than before it, for if you in the slightest way displease a young lady, she may fancy that you have been too partial to strong fluids, and ladies never forgive that. It would be hard on the lady of the house if every body leaving a large ball thought it necessary to wish her good night. In quitting a small dance, however, a parting bow is expected. It is then that the pretty daughter of the house gives you that sweet smile of which you dream afterwards in a gooseberry nightmare of ‘tum-tum-tiddy-tum,’ and waltzes *à deux temps*, and masses of tarlatane and bright eyes flushed cheeks and dewy glances. See them to-morrow, my dear fellow, it will cure you.

“I think flirtation comes under the head of morals more than of manners; still I may be allowed to say that ball room flirtation being more open is less dangerous than any other. A prudent man will never presume on a girl’s liveliness or banter. No man of taste ever made an offer after supper, and certainly nine-tenths of those who have done so have regretted it at breakfast the next morning.

“At public balls there are generally either three or four stewards on duty, or a professional master of ceremonies. These gentlemen having made all the arrangements, order the dances, and have power to change them if desirable. They also undertake to present young men to ladies, but it must be understood that such an introduction is only available for one dance. It is better taste to ask the steward to introduce you simply to a partner, than to point out any lady in particular. He will probably then ask you if you have a choice, and if not, you may be certain he will take you to an established wall-flower. Public balls are scarcely enjoyable unless you have your own party.

“As the great charm of a ball is its perfect accord and harmony, all altercations, loud talking, &c., are doubly ill-mannered in a ball room. Very little suffices to disturb the peace of the whole company.”

The same author gives some hints upon dancing which are so excellent that I need make no apology for quoting them. He says:—

“Thank you—aw—I do not dance,” is now a very common reply from a well-dressed, handsome man, who is leaning against the side of the door, to the anxious, heated hostess, who feels it incumbent on her to find a partner for poor Miss Wallflower. I say the reply is not only common, but even regarded as rather a fine one to make. In short, men of the present day don’t, won’t, or can’t dance; and you can’t make them do it, except by threatening to give them no supper. I really cannot discover the reason for this aversion to an innocent amusement, for the apparent purpose of enjoying which they have spent an hour and a half on their toilet. There is something, indeed, in the heat of a ball room, there is a great deal in the ridiculous smallness

of the closets into which the ball-giver crowds two hundred people, with a cruel indifference only equalled by that of the black-hole of Calcutta, expecting them to enjoy themselves, when the ladies' dresses are crushed and torn, and the gentlemen, under the despotism of theirs, are melting away almost as rapidly as the ices with which an occasional waiter has the heartlessness to insult them. Then, again, it is a great nuisance to be introduced to a succession of plain, uninteresting young women, of whose tastes, modes of life, &c., you have not the slightest conception: who may look gay, yet have never a thought beyond the curate and the parish, or appear to be serious, while they understand nothing but the opera and So-and-so's ball—in fact, to be in perpetual risk of either shocking their prejudices, or plaguing them with subjects in which they can have no possible interest; to take your chance whether they can dance at all, and to know that when you have lighted on a real charmer, perhaps the beauty of the room, she is only lent to you for that dance, and, when that is over and you have salaamed away again, you and she must remain to one another as if you had never met; to feel, in short, that you must destroy either your present comfort or future happiness, is certainly sufficiently trying to keep a man close to the side-posts of the doorway. But these are reasons which might keep him altogether from a ball room, and, if he has these and other objections to dancing, he certainly cannot be justified in coming to a place set apart for that sole purpose.

“But I suspect that there are other reasons, and that, in most cases, the individual can dance and does dance at times, but has now a vulgar desire to be distinguished from the rest of his sex present, and to appear indifferent to the pleasures of the evening. If this be his laudable desire, however he might, at least, be consistent, and continue to cling to his door-post, like St. Sebastian to his tree, and reply throughout the evening, ‘Thank you, I don't take refreshments;’ ‘Thank you, I can't eat supper;’ ‘Thank you, I don't talk;’ ‘Thank you, I don't drink champagne,’—for if a ball room be purgatory, what a demoniacal conflict does a supper-room present; if young ladies be bad for the heart, champagne is worse for the head.

“No, it is the will, not the power to dance which is wanting, and to refuse to do so, unless for a really good reason, is not the part of a well-bred man. To mar the pleasure of others is obviously bad manners, and, though at the door-post, you may not be in the way, you may be certain that there are some young ladies longing to dance, and expecting to be asked, and that the hostess is vexed and annoyed by seeing them fixed, like pictures, to the wall. It is therefore the duty of every man who has no scruples about dancing, and purposes to appear at balls, to learn how to dance.

“In the present day the art is much simplified, and if you can walk through a quadrille, and perform a polka, waltz, or galop, you may often dance a whole evening through. Of course, if you can add to these the Lancers, Schottische, and Polka-Mazurka, you will have more variety, and can be more generally agreeable. But if your master or mistress [a man learns better from the former] has stuffed into your head some of the three hundred dances which he tells you exist, the best thing you can do is to forget them again. Whether

right or wrong, the number of usual dances is limited, and unusual ones should be very sparingly introduced into a ball, for as few people know them, their dancing, on the one hand, becomes a mere display, and, on the other, interrupts the enjoyment of the majority.

“The quadrille is pronounced to be essentially a conversational dance, but, inasmuch as the figures are perpetually calling you away from your partner, the first necessity for dancing a quadrille is to be supplied with a fund of small talk, in which you can go from subject to subject like a bee from flower to flower. The next point is to carry yourself uprightly. Time was when—as in the days of the *minuet de la cour*—the carriage constituted the dance. This is still the case with the quadrille, in which, even if ignorant of the figures, you may acquit yourself well by a calm, graceful carriage. After all, the most important figure is the *smile* and the feet may be left to their fate, if we know what to do with our hands; of which I may observe that they should never be pocketed.

“The smile is essential. A dance is supposed to amuse, and nothing is more out of place in it than a gloomy scowl, unless it be an ill-tempered frown. The gaiety of a dance is more essential than the accuracy of its figures, and if you feel none yourself, you may, at least, look pleased by that of those around you. A defiant manner is equally obnoxious. An acquaintance of mine always gives me the impression, when he advances on *l'été*, that he is about to box the lady who comes to meet him. But the most objectionable of all is the supercilious manner. Dear me, if you really think you do your partner an honor in dancing with her, you should, at least, remember that your condescension is annulled by the manner in which you treat her.

“A lady—beautiful word!—is a delicate creature, one who should be revered and delicately treated. It is, therefore, unpardonable to rush about in a quadrille, to catch hold of a lady's hand as if it were a door-handle, or to drag her furiously across the room, as if you were Bluebeard and she Fatima, with the mysterious closet opposite to you. This *brusque* violent style of dancing is, unfortunately, common, but immediately stamps a man. Though I would not have you wear a perpetual simper, you should certainly smile when you take a lady's hand, and the old custom of bowing in doing so, is one that we may regret; for, does she not confer an honor on us by the action? To squeeze it, on the other hand, is a gross familiarity, for which you would deserve to be kicked out of the room.

“Steps,’ as the *chasser* of the quadrille is called, belong to a past age, and even ladies are now content to walk through a quadrille. It is, however, necessary to keep time with the music, the great object being the general harmony. To preserve this, it is also advisable, where the quadrille, as is now generally the case, is danced by two long lines of couples down the room, that in *l'été* and other figures, in which a gentleman and lady advance alone to meet one another, none but gentlemen should advance from the one side, and, therefore, none but ladies from the other.

“Dancing masters find it convenient to introduce new figures, and the fashion of *La Trénise* and the *Grande Ronde* is repeatedly changing. It is wise to know the last mode, but not to insist on dancing it. A quadrille cannot go on evenly if

any confusion arises from the ignorance, obstinacy, or inattention of any one of the dancers. It is therefore useful to know every way in which a figure may be danced, and to take your cue from the others. It is amusing, however, to find how even such a trifle as a choice of figures in a quadrille can help to mark caste, and give a handle for supercilious sneers. Jones, the other day, was protesting that the Browns were 'vulgar.' 'Why so? they are well-bred.' 'Yes, so they are.' 'They are well-informed.' 'Certainly.' 'They are polite, speak good English, dress quietly and well, are graceful and even elegant.' 'I grant you all that.' 'Then what fault can you find with them?' 'My dear fellow, they are people who gallop round in the last figure of a quadrille,' he replied, triumphantly. But to a certain extent Jones is right. Where a choice is given, the man of taste will always select for a quadrille (as it is a conversational dance) the quieter mode of performing a figure, and so the Browns, if perfect in other respects, at least were wanting in taste. There is one alteration lately introduced from France, which I sincerely trust, will be universally accepted. The farce of that degrading little performance called 'setting'—where you dance before your partner somewhat like Man Friday before Robinson Crusoe, and then as if your feelings were overcome, seize her hands and whirl her round—has been finally abolished by a decree of Fashion, and thus more opportunity is given for conversation, and in a crowded room you have no occasion to crush yourself and partner between the couples on each side of you.

"I do not attempt to deny that the quadrille, as now walked, is ridiculous; the figures, which might be graceful, if performed in a lively manner, have entirely lost their spirit, and are become a burlesque of dancing; but, at the same time, it is a most valuable dance. Old and young, stout and thin, good dancers and bad, lazy and active, stupid and clever, married and single, can all join in it, and have not only an excuse and opportunity for *tête-à-tête* conversation, which is decidedly the easiest, but find encouragement in the music, and in some cases convenient breaks in the necessity of dancing. A person of few ideas has time to collect them while the partner is performing, and one of many can bring them out with double effect. Lastly, if you wish to be polite or friendly to an acquaintance who dances atrociously, you can select a quadrille for him or her, as the case may be.

"Very different in object and principle are the so-called round dances, and there are great limitations as to those who should join in them. Here the intention is to enjoy a peculiar physical movement under peculiar conditions, and the conversation during the intervals of rest is only a secondary object. These dances demand activity and lightness, and should therefore be, as a rule, confined to the young. An old man sacrifices all his dignity in a polka, and an old woman is ridiculous in a waltz. Corpulency, too, is generally a great impediment, though some stout people prove to be the lightest dancers.

"The morality of round dances scarcely comes within my province. They certainly can be made very indelicate; so can any dance, and the French *cancan* proves that the quadrille is no safer in this respect than the waltz. But it is a gross insult to our daughters and sisters to suppose them capable of any but the most innocent and purest enjoyment

in the dance, while of our young men I will say, that to the pure all things are pure. Those who see harm in it, are those in whose mind evil thoughts must have arisen. *Honi soit qui mal y pense*. Those who rail against dancing are perhaps not aware that they do but follow in the steps of the Romish Church. In many parts of the Continent, bishops who have never danced in their lives, and perhaps never seen a dance, have laid a ban of excommunication on waltzing. A story was told to me in Normandy of the worthy Bishop of Bajeux, one of this number. A priest of his diocese petitioned him to put down round dances. 'I know nothing about them,' replied the prelate, 'I have never seen a waltz.' Upon this the younger ecclesiastic attempted to explain what it was and wherein the danger lay, but the bishop could not see it. 'Will Monseigneur permit me to show him?' asked the priest. 'Certainly. My chaplain here appears to understand the subject; let me see you two waltz.' How the reverend gentlemen came to know so much about it does not appear, but they certainly danced a polka, a gallop, and a *trois-temps* waltz. 'All these seem harmless enough.' 'Oh! but Monseigneur has not seen the worst;' and thereupon the two gentlemen proceeded to flounder through a *valse a deux-temps*. They must have murdered it terribly, for they were not half round the room when his Lordship cried out, 'Enough, enough, that is atrocious, and deserves excommunication.' Accordingly this waltz was forbid, while the other dances were allowed. I was at a public ball at Caen soon after this occurrence, and was amused to find the *trois-temps* danced with a peculiar shuffle, by way of compromise between conscience and pleasure.

"There are people in this country whose logic is as good as that of the Bishop of Bayeux, but I confess my inability to understand it. If there is impropriety in round dances, there is the same in all. But to the waltz, which poëts have praised and preachers denounced. The French, with all their love of danger, waltz atrociously, the English but little better; the Germans and Russians alone understand it. I could rave through three pages about the innocent enjoyment of a good waltz, its grace and beauty, but I will be practical instead, and give you a few hints on the subject.

"The position is the most important point. The lady and gentleman before starting should stand exactly opposite to one another, quite upright, and not, as is so common, painfully close to one another. If the man's hand be placed where it should be, at the centre of the lady's waist, and not all round it, he will have as firm a hold and not be obliged to stoop, or bend to his right. The lady's head should then be turned a little towards her left shoulder, and her partner's somewhat less towards his right, in order to preserve the proper balance. Nothing can be more atrocious than to see a lady lay her head on her partner's shoulder; but, on the other hand, she will not dance well, if she turns it in the opposite direction. The lady again should throw her head and shoulders a little back, and the man lean a very little forward.

"The position having been gained, the step is the next question. In Germany the rapidity of the waltz is very great, but it is rendered elegant by slackening the pace every now and then, and thus giving a *crescendo* and *decrescendo* time to the movement. The Russian men undertake to perform

in waltzing the same feat as the Austrians in riding, and will dance round the room with a glass of champagne in the left hand without spilling a drop. This evenness in waltzing is certainly very graceful, but can only be attained by a long sliding step, which is little practised where the rooms are small, and people, not understanding the real pleasure of dancing well, insist on dancing all at the same time. In Germany they are so alive to the necessity of ample space, that in large balls a rope is drawn across the room; its two ends are held by the masters of the ceremonies *pro tem.*, and as one couple stops and retires, another is allowed to pass under the rope and take its place. But then in Germany they dance for the dancing's sake. However this may be, an even motion is very desirable, and all the abominations which militate against it, such as hop-waltzes, the Schottische, and ridiculous *Varsoviennne*, are justly put down in good society. The pace, again, should not be sufficiently rapid to endanger other couples. It is the gentleman's duty to *steer*, and in crowded rooms nothing is more trying. He must keep his eyes open and turn them in every direction, if he would not risk a collision, and the chance of a fall, or what is as bad, the infliction of a wound on his partner's arm. I have seen a lady's arm cut open in such a collision by the bracelet of that of another lady; and the sight is by no means a pleasant one in a ball room, to say nothing of a new dress covered in a moment with blood.

"The consequences of violent dancing may be really serious. Not only do delicate girls bring on, thereby, a violent palpitation of the heart, and their partners appear in a most disagreeable condition of solution, but dangerous falls ensue from it. I have known instances of a lady's head being laid open, and a gentleman's foot being broken in such a fall, resulting, poor fellow! in lameness for life.

"It is, perhaps, useless to recommend flat-foot waltzing in this country, where ladies allow themselves to be almost hugged by their partners, and where men think it necessary to lift a lady almost off the ground, but I am persuaded that if it were introduced, the outcry against the impropriety of waltzing would soon cease. Nothing can be more delicate than the way in which a German holds his partner. It is impossible to dance on the flat foot unless the lady and gentleman are quite free of one another. His hand, therefore, goes no further round her waist than to the hooks and eyes of her dress, hers, no higher than to his elbow. Thus danced, the waltz is smooth, graceful, and delicate, and we could never in Germany complain of our daughter's languishing on a young man's shoulder. On the other hand, nothing is more graceless and absurd than to see a man waltzing on the tips of his toes, lifting his partner off the ground, or twirling round and round with her like the figures on a street organ. The test of waltzing in time is to be able to stamp the time

with the left foot. A good flat-foot waltzer can dance on one foot as well as on two, but I would not advise him to try it in public, lest, like Mr. Rarey's horse on three legs, he should come to the ground in a luckless moment. The legs should be very little bent in dancing, the body still less so. I do not know whether it be worse to see a man *sit down* in a waltz, or to find him with his head poked forward over your young wife's shoulder, hot, red, wild, and in far too close proximity to the partner of your bosom, whom he makes literally the partner of his own.

"The 'Lancers' are a revival, after many long years, and, perhaps, we may soon have a drawing-room adaptation of the Morris-dance.

"The only advice, therefore, which it is necessary to give to these who wish to dance the polka may be summed up in one word, 'don't.' Not so with the galop. The remarks as to the position in waltzing apply to all round dances, and there is, therefore, little to add with regard to the galop, except that it is a great mistake to suppose it to be a rapid dance. It should be danced as slowly as possible. It will then be more graceful and less fatiguing. It is danced quite slowly in Germany and on the flat foot. The polka-mazurka is still much danced, and is certainly very graceful. The remarks on the quadrille apply equally to the lancers, which are great favorites, and threaten to take the place of the former. The schottische, hop-waltz, redowa, varsoviennne, cellarius, and so forth, have had their day, and are no longer danced in good society.

"The calm ease which marks the man of good taste, makes even the swiftest dances graceful and agreeable. Vehemence may be excused at an election, but not in a ball room. I once asked a beautiful and very clever young lady how she, who seemed to pass her life with books, managed to dance so well. 'I enjoy it,' she replied; 'and when I dance I give my *whole mind* to it.' And she was quite right. Whatever is worth doing at all, is worth doing well; and if it is not beneath your dignity to dance, it is not unworthy of your mind to give itself, for the time, wholly up to it. You will never enjoy dancing till you do it well; and, if you do not enjoy it, it is folly to dance. But, in reality, dancing, if it be a mere trifle, is one to which great minds have not been ashamed to stoop. Locke, for instance, has written on its utility, and speaks of it as manly, which was certainly not Michal's opinion, when she looked out of the window and saw her lord and master dancing and playing. Plato recommended it, and Socrates learned the Athenian polka of the day when quite an old gentleman, and liked it very much. Some one has even gone the length of calling it 'the logic of the body;' and Addison defends himself for making it the subject of a disquisition."