

## ETIQUETTE FOR "OUR BROTHERS."

It is a source of much satisfaction to the Editor of THE GIRL'S OWN PAPER, and no less so to the members of his staff, to find that the magazine has proved acceptable to the *brothers of our girls*. We feel proud of their approbation, and in return desire to offer a few words for their especial benefit. The two sexes of mankind are so mutually dependent, for the pleasures and comforts of life, the one on the other, for an interchange of services, of sympathy, and counsel, that neither would prosper nor lead a happier existence without such a congenial association. Each sex respectively makes up for the deficiencies of the other; the weak and timid are strengthened, and the hard and rough softened through the influence of a divinely-ordained intercourse.

Having experienced what it is to have enjoyed the daily and intimate companionship of a beloved brother in my own childhood, the reciprocity of a thousand little confidences in youth, and of the greater cares, hopes, and interests of mature age, I can speak in the strongest terms of the advantage derived in after life from preserving a close intercourse between brothers and sisters in their childhood and youth. The intimacy and the natural affection which bind a brother and sister together form a description of friendship unlike that which exists between persons of the same sex. On the one hand, there is a sort of *chivalrous feeling*, and a pleasure experienced in the early realisation of that natural right of protection, which adds an element of much tenderness to the affection of a brother. On the other hand, there is a feeling of support as early appreciated, and a peculiar admixture of romance in his sister's love, and thus the bond is of a peculiar and very sweet character, and is often found to compensate to a very great degree for the absence of that still closer union obtained in married life.

Were there more of such friendships as these, replete with the pleasant reminiscences of a happy springtime together, all the more bright, tender, and treasured when regarded wistfully from the cloudier days of later life—I say, were there more such friendships as these, there would be fewer disputes and difficulties experienced over the disposition of property, and wrongs would be righted without appeals to legal adjudication; there would be less need of charitable societies to take the place of family affection and benevolence, and we should have more equitable laws to settle all questions of justice between the sexes. There would be fewer "unsexed," self-asserting, and masculine women, who speak—and not without some grave reason—of "the opposite sex" as if in natural antagonism to their own, and fewer unchivalrous, unmanly men, who take a coward's advantage over "the weaker vessel" in private life; or, by virtue of their right to make the laws, would devise them for their own advantage, rather than for her protection and well-being to whom it is his duty to "give honour."

I have already treated the subject of good breeding, as carried out in the rules of etiquette, in a very circumstantial way, and it is scarcely possible to enter into such a question for the guidance of one sex, without directly, or by inference, pointing out the duties of the other. Most of the rules hold equally good for both, as, for example, those to be observed at table, those in letter-writing, and conversing. However, a few hints may be given in a more direct way to "the girls' brothers."

First, as "the boy is the father of the man," the former cannot learn too early all the obligations that devolve upon him as he develops into manhood. He should bear

ever in mind that the higher his position amongst all created living things on earth, as "the lord of the creation," the more is expected of him to keep up such a dignity, and to show himself worthy of his power. "*Noblesse oblige*," and the more dignified and exalted the position, the greater the sense of honour should be, the uprightness in every action, the refinement of the manners, the kindly and generous condescension towards those in a less advantageous and fortunate position. We do not expect in a noble the coarseness of an untrained, uneducated clown; we do not expect in the lion the cowardice and treachery of the hyena or the wolf.

Thus, when we hear of one of these young "lords of the creation" bullying a weaker boy, showing off his power to torment him, or combining with a number of others to make an attack on one who has to stand alone, and resist them till overpowered single-handed, we feel a contempt for such ignoble sport. We regard such boys as baser than the very dogs—for no big dog will contest his strength with a little one; he has more magnanimity in his poor, untutored nature than that. Sir Walter Scott makes his heroes decline to cross their swords with "foemen unworthy of their steel"; and so in the days of duels (which, thank God! are over in this country) it was not etiquette for any man thus to meet another who was of lower degree. This grand rule should be carried out in reference to a boy's conduct and whole bearing towards his sisters. The greater your strength, influence, or dignity, the greater your magnanimity, benevolence, and the courteousness and gallantry of your demeanour towards the "gentler sex."

Thus, a boy should always, voluntarily, take the outside of a pathway, especially in the streets, where there may be danger from droves of cattle, or vehicles in the road, or of being pushed off into the gutter by any rude people occupying more than their fair share of the pavement. Any gentlemanly boy would, of course, prefer to be driven himself off the footpath, to seeing his sister, or any woman there, were she young or old, rich or poor. Just as a Cavalier would have "fought for the Crown if it hung on a hedge stake," seeing in it the office, and supporting a principle—so a man who had the proper feelings of his sex would see a woman, the "help meet" of his sex, in a garb however poor and worn—a woman in a form however faded, plain, or old. To her he must, by mere natural instinct, "give the wall"; to her, if he have one atom of noble manliness in his composition, he must concede the place of safety in all perils; and from her he should receive, rather than inflict, a wrong. And so, my dear boys, in your intercourse with your sisters, remember that, as the stronger, and the most independent in your position, it would be simply beneath your dignity—were that the only consideration—to resent a girl's act of "tom-boy" rudeness, or to carry on a sort of coarse "horse-play" with her, tearing, pushing, or pulling her about, and giving what is understood by "tit for tat."

Even amongst yourselves there is the fair contest between boys well matched—the brave struggle in which no mean, underhand advantage is taken, and when, therefore, skill, endurance, strength, and courage may win well-earned and real laurels; and there is also the base triumph of the strong and cowardly over the weak, to which no credit is due.

A boy at school, in a soiled, torn suit, with hair cropped like a convict's, and hands apparently oblivious of the use of soap, may prove himself a gentleman through and through, and likewise—that to which all in every rank of life may lay an equal claim—brave, generous, and open-handed. In your plays one with another there is no fun in mere rudeness: in

practical jokes; in injuring each other's clothes; in pushing and shoving each other about, for lack of anything more entertaining to do; just like a drove of donkeys or calves. It looks so awkward and ungainly. And yet, amongst small boys, it is the most that they appear wise enough to do when invited to spend a day with some young companions at a neighbour's house.

It is not easy to look at school, or even to act, as you would at home; but when the holidays come round, you can make up for lost time, and take more pains with both your manners and your appearance. It is then that you can pursue a different course of studies—those in good manners and gentlemanly deportment.

Some of the "girls' brothers" may politely exclaim either "rubbish!" or "bosh!" To myself I say, never mind; for they are out of ears' reach to me; and I can prove my point to any who have patience to read, and intelligence enough to take in a new idea. A gentlemanly address, well-put-on clothes, a head held up, and honest eyes that can look you in the face, yet without audacity or impertinence, will combine to win a young man's way into many a desirable appointment, from which a slouching-looking fellow, with dirty nails, and a coat looking as if hung on a nail, would be hopelessly excluded. Some boy may say that he does not care to be a "drawing-room man," and "fine manners" would be out of place in him. Believe me, you make the greatest mistake. It is not alone in a drawing-room that good breeding and a "presentable" appearance "pay." They are to be regarded as a part of your "stock in trade"—a means towards your advancement in life, for the obtaining of whatever appointment you may desire. A good address is invaluable to any young man; and he will prove a successful candidate when a young fellow—perhaps as worthy and respectable in position and character, who looked a mere "lout," or such as I have heard described as an "unlicked cub"—would stand no chance of selection.

I repeat again that, as "the boy is the father of the man," it is in early youth that the training must begin, for the habits then formed cling to him till the end of his life. So, first of all, break yourself of any tricks; keep your hands away from your face and hair; do not make a tattoo with your feet, nor fiddle with anything, unless it were a puzzle; and keep your nails clean. At dinner time, or at least, in the evening (if a substantial tea should replace that meal), make some change in your dress. It is a rudeness to the ladies of the household, who make, or ought to make, some change in theirs, to come into the drawing or dining-room in the same coat in which you have been pursuing your avocations of the day—dusty with walking out of doors, and unsuitable for evening wear. Even if the coat be an old one, and scarcely fit to be seen in daylight, still, if black and kept well brushed, and only worn in the evening, it will last you long, and will be suitable for the occasion. A fancy tweed, check, or light-coloured "morning coat" should never be worn at night in the society of ladies, even at home; and when young men do wear such they are only credited with ignorance of the usages of society, or of wilful disrespect. Even school boys should follow this rule, and keep a jacket, if not a full suit, especially for evening wear. The thick shoes or boots worn by day should always be changed for slight house shoes that make no heavy pounding about; but never for bedroom slippers, which should only be worn when wearing a dressing-gown.

When the gong is sounded, or dinner bell rung at home, the boy (or man) nearest the door should at once rise to open it for his mother or sisters, and then follow them, shut-

ting the dining-room door, in case the servant in attendance should omit so to do. It is the place of the youngest boy to ring the bell, and to be on the watch to do so at the right times, during meals. Supposing this boy to be yourself, dear "brother of our girls," remember that in your masculine character, as a protector of your sisters, and some day, perhaps, of your mother, too—it is your business to see (or help your brothers to see) that they have all that they want at table, and not to be taken up with appeasing your own appetite, so as to forget your privilege of caring for them. But in this attention never stretch across anyone, much less a woman, to take or hand on a plate or to help any dish; but if unable to avoid so doing, ask to be excused for it. I have already given very circumstantial rules to direct your conduct at table, which rules must apply, in most respects, to both sexes alike, and they need not recapitulation here. But I may say that, when the ladies rise to leave the room, if you should be the only boy or man in the room, or the nearest to the door, open it wide for them, and stand holding the handle until they have all passed out, and the lady of the house has gone some few steps from the threshold. No man nor boy should remain sitting when the ladies rise; nor resume their seats till the door be closed behind them.

We will suppose that you are only a young lad out for the day at a friend's house. When you enter the drawing-room, walk up at once to the lady of the house and shake hands with her before noticing anyone else. Do not think to show extra cordiality by grinding her rings into her fingers; this is a very ungentlemanly habit. Take her hand, if she offer it, gently; and let your cordiality, and your recognition of her hospitality in inviting you, be shown in the pleasant smile with which you return her greeting—not in showing that you have a hand like a pair of nutcrackers. Young men are very apt to shake hands in this most objectionable way, and with everyone alike; but in the highest ranks of society it is a rule never even to press the hand of one of higher rank than yourself, and on no one—even below you in social standing—are you licensed to inflict a torture like the thumb-screw. When your hostess has said all she has to say, and you have answered her questions, you may ask leave to accompany your young friends to the garden or elsewhere. But do not go without that permission, and if asked by a young friend to leave, at least look towards her for her assent, as it would seem like taking possession of the house and making yourself too much at home to walk off, taking "French leave." However noisy your young entertainers may be, moderate your own voice when in another person's house; and, lastly, remember that you have an obligation to fulfil. You are not to take all the pleasure, and all the good things provided, and give nothing in return. In our dealings with our fellow men and women there is a grand system of "give and take" to be maintained. It is not to be all "take," but "give" also. Thus, when you are accepting hospitality, you have a duty laid upon you of making yourself as agreeable as possible. Do not sit "munchance," never opening your mouth, except to put something into it; but watch the eyes of your entertainers, to be ready to answer when they address you, avoiding replies in monosyllables, but adding a few words, and when there is a pause in the conversation, describe something that you have seen, tell where you have been, or whom you have met, or expect to see. Turn yourself always towards the person who addresses you, or to whom you make a reply, and look as pleasant as you can. Do not wear a surly, "glum" expression; and if you have a face of the bull-dog, or black-muzzled pug description, you must only make the greater effort to assume as agreeable an expression as you can.

Be assured such an effort will not be lost on those who speak to you, but will meet with the appreciation it deserves.

We will suppose my readers to be old enough to accept a formal invitation to a dinner or evening party. Let me draw your attention to the ill-mannered and *gauche* practice into which shy or ignorant young men are apt to fall on such occasions. Not content with sitting alone with their fellow men for a time after dinner, they herd together like a flock of geese or turkeys in the drawing-room, leaving all the women to themselves. Now, as the latter cannot get up and introduce themselves into your circle, it is incumbent on you to disperse yourselves about the room and talk to them, being ready to assist your hostess in any arrangement of her's for the general entertainment, or to lead to the pianoforte, or fetch the music for any guests who may consent to perform upon it, or to sing. Do not stand idly on the hearth-rug, making believe to button your gloves fifty times over, when they are buttoned already; or to force your fingers through the tops of their stalls, when they can really go in no further. If you only could see how feeble and silly it looks, you would learn to manage your hands better, and to appear more self-possessed.

After accepting any hospitality—such as a dinner, or an evening entertainment—never omit to call within the next two days to inquire after the hostess. The idea thus expressed is, that you think she may have been fatigued by her exertions for your benefit, and you, in your turn, are neither unappreciative of them nor unmindful of her health and comfort, but are ready and at her disposal whenever called upon for your services. As I have always endeavoured to point out to my readers, there is always some good reason at the foundation of almost every little rule of good breeding. Very few, indeed, are merely arbitrary and unreasonable.

Should visitors call at your own home, and you chance to be in the reception-room, do not take to a hasty flight as if a mad dog were making straight for your heels. Put any litter straight which you may have made, and so be useful to your mother. If a second set of visitors should call, and the room begin to fill, provide them with chairs; but do not get up and offer your own to anyone, unless there be no other to give. Then, when they rise to leave, and the bell is rung, open the door, and offer your arm to any middle-aged lady and escort her downstairs; and if a carriage be waiting for her, lead her out to the door of the latter and see her in. If the ladies be young you only need to escort them, without offering your arm. In this case hold the door of the reception-room open until they have passed out, and follow them down to the hall door. Should the footman or maid be late in coming, you must open it for them yourself.

Should any ladies come to spend the day, however intimate, friendly, and even playful, you may be with them, take care never to forget yourself, and to become "free and easy," and "off-hand," nor short and abrupt in your manners. Never lie upon the sofa, nor put your legs upon two chairs, before any lady. I have seen such an exhibition, and in that instance the act was that of one who ought to have known better. But it stamped him as a vulgar fellow, unfit to set foot in a drawing-room. It is too "free-and-easy" a style, and not consistent with that certain amount of courteous reserve which should exist between men and women. I do not lay down this rule as being a "hard-and-fast" one when brothers and sisters only are concerned; a greater degree of licence is accorded in the privacy of the home-circle. But were any other lady present, it would be unseemly to force her

into a position of familiarity, to which only your own mother or sisters should be admitted.

Again, to take off your coat, and sit in your shirt-sleeves, because you feel the heat, is an ungentlemanly habit, even at home. Procure a thin linen coat, or blouse, or Norfolk coat with a belt, if the weather be oppressive.

When meeting a lady on the stairs, even if one of your own family, wait on the nearest landing, or retire back to it, so as to let her pass—never push by her; and if you enter a house, or be leaving it, as female visitors are either entering or leaving, being strangers to you, raise your hat, and hold it thus, standing still in the hall until they have passed you; but never look in their faces while raising your hat, as it would have the appearance of forcing your acquaintance on them, whereas, in so doing, you only show a gentleman's recognition of the sex—not the individuals.

Should you meet a friend—man or boy—who is walking with a strange lady, raise your hat as you pass, in the same way, without looking at her, and then give your nod of recognition, more or less familiar in style, to him. And if when walking with a companion, you meet a lady to whom he bows and raises his hat, raise yours also; but on this occasion likewise without looking in her face. Such salutations are only acts of distant politeness, which only an ignorant person, or one wilfully coarse, would omit to show. *They are not the bows of recognition and acquaintanceship, and are not to be repeated when next you meet the lady, unless it were under the same circumstances.* I have little additional to say that is more suitable for our boys than our girls. Whatever your social position, endeavour to act, speak, dress, and behave consistently with it. If in that of a gentleman, or at least of a well-educated man, do not behave like a "country bumpkin." But if an agriculturist or labouring man should read this article, do not imagine for a moment, my friend, that I mean to speak of your condition in life with the smallest degree of disrespect. There are Nature's gentlemen—those who would act as such in all matters of honesty, benevolence, and honour, without possessing any acquaintance whatsoever with that code of laws by which the higher circles of society are ruled. A countryman is never "vulgar," for he is, so to speak, a "child of Nature"; and, however rough in manner, and untutored in thought and language, he is simple and unpretending; and he never apes manners that he does not understand. "Vulgarity" consists in a spurious exhibition of etiquette; it is the sham passed off for the genuine. Thus, no peasant can be vulgar. Half-educated and pretentious persons, who try to assume an appearance of being what they are not, are the true examples of the type so denominated. Put on no "airs and graces." Try to be simple and natural, as courteous and as quiet in voice and movements as possible, and avoid the use of slang. Then, if not a polished, "highly-bred" man, you could not, at least, be stigmatised as "vulgar," any more than the noble or the peasant.

Perhaps there are some amongst you who take exception at my counsel, when I urge you to devote yourselves so much to the service of the other sex. Perhaps you say, "if really the 'lords of creation,' we do not care for so much 'dancing attendance' on our sisters and lady acquaintances." My dear boys, believe me, so far from degrading, you elevate your manhood by every act you perform for others, and for the weakest above all the rest. In further confirmation of this statement, I cannot wind up my brief address to you better than by drawing attention to the sentiment which forms the chivalrous and time-honoured motto of the first and highest gentleman in the land—"Ich dien!"

S. F. A. CAULFIELD.