



ETIQUETTE may be defined as the minor morality of life. Its laws, like all other social laws, are the accumulated results of the wisdom and experience of many generations. They form a code with which every educated person is bound to be acquainted; and the object of this portion of Collier's Cyclopaedia is to place that code before the reader in as succinct, as agreeable, and as explanatory a light as the subject admits of. We hope and believe that it will be found in all respects a trusty and pleasant guide.

INTRODUCTIONS.

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

Always introduce the gentleman to the lady—never the lady to the gentleman. The chivalry of etiquette assumes that the lady is invariably the superior in right of her sex, and that the gentleman is honored in the introduction.

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

When you are introduced to a gentleman, never offer your hand. When introduced, persons limit their recognition of each other to a bow.

Persons who have met at the house of a mutual friend without being introduced should not bow if they afterwards meet elsewhere. A bow implies acquaintance; and persons who have not been introduced are not acquainted.

If you are walking with one friend, and presently meet with, or are joined by, a second, do not commit the too frequent error of introducing them to each other. You have even less right to do so than if they encountered each other at your house during a morning call.

There are some exceptions to the etiquette of introduction. At a ball, or evening party where there is dancing, the mistress of the house may introduce any gentleman to any lady without first asking the lady's permission. But she should first ascertain whether the lady is willing to dance; and this out of consideration for the gentleman, who may otherwise be refused. No man likes to be refused the hand of a lady, though it be only for a quadrille.

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

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

Introductions at evening parties are now almost wholly dispensed with. Persons who meet at a friend's house are ostensibly upon an equality, and pay a bad compliment to the host by appearing suspicious and formal. Some old-fashioned country hosts still persevere in introducing each new comer to all the assembled guests. It is a custom that cannot be too soon abolished, and one that places the last unfortunate visitor in a singularly awkward position. All that she can do is to make a semicircular courtesy, like a concert singer before an audience, and bear the general gaze with as much composure as possible.

An introduction given at a ball for the mere purpose of conducting a lady through a dance does not give the gentleman any right to bow to her on a future occasion. If he commits this error, she may remember that she is not bound to see, or return, his salutation.

LETTERS OF INTRODUCTION.

Do not lightly give or promise letters of introduction. Always remember that when you give a letter of introduction you lay yourself under an obligation to the friend to whom it is addressed. If she lives in a great city, such as Chicago or Boston, you in a measure compel her to undergo the penalty of escorting the stranger to some of those places of public entertainment in which the capital abounds. If your friend be a married lady, and the mistress of a house, you put her to the expense of inviting the stranger to her table. We cannot be too cautious how we tax the time and purse of a friend, or weigh too seriously the question of mutual advantage in the introduction. Always ask yourself whether the person introduced will be an acceptable acquaintance to the one to whom you present her; and whether the pleasure of knowing her will compensate for the time or money which it costs to entertain her. If the stranger is in any way unsuitable in habits or temperament, you inflict an annoyance on your friend instead of a pleasure. In questions of introduction never oblige one friend to the discomfort of another.

Those to whom letters of introduction have been given should send them to the person to whom they are addressed, and inclose a card. Avoid delivering a letter of introduction in person. It places you in the most undignified position imaginable, and compels you to wait while it is being read, like a servant who has been told to wait for an answer. If the receiver of the letter be a really well-bred person, she will call upon you or leave her card the next day, and you should return her attention within the week.

If, on the other hand, a stranger sends you a letter of introduction and her card, you are bound by the laws of politeness and hospitality, not only to call upon her the next day, but to follow up that attention with others. If you are in a position to do so, the most correct proceeding is to invite her to dine with you. Should this not be within your power, you can probably escort her to some of the exhibitions, bazaars, or concerts of the season; any of which would be interesting to a provincial visitor. In short, etiquette demands that you shall exert yourself to show kindness to the stranger, if only out of compliment to the friend who introduced her to you.

If you invite her to take dinner with you, it is a better compliment to ask some others to meet her than to dine with her *tête-à-tête*. You are thereby giving her an opportunity of making other acquaintances, and are assisting your friend in still farther promoting the purpose for which she gave her the introduction to yourself.

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

VISITING CARDS.

Visits of ceremony should be short. If even the conversation should have become animated, beware of letting your call ex-

ceed half-an-hour's length. It is always better to let your friends regret rather than desire your withdrawal.

On returning visits of ceremony you may, without impoliteness, leave your card at the door without going in. Do not fail, however, to inquire if the family be well.

Should there be daughters or sisters residing with the lady upon whom you call, you may turn down a corner of your card, to signify that the visit is paid to all. It is in better taste, however, to leave cards for each.

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

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

Autographic facsimiles for visiting cards are affectations in any persons but those who are personally remarkable for talent, and whose autographs, or facsimiles of them, would be prized as curiosities.

Visits of condolence are paid within the week after the event which occasions them. Personal visits of this kind are made by relations and very intimate friends only. Acquaintances should leave cards with narrow mourning borders.

On the first occasion when you are received by the family after the death of one of its members, it is etiquette to wear slight mourning.

Umbrellas should invariably be left in the hall.

Never take favorite dogs into a drawing-room when you make a morning call. Their feet may be dusty, or they may bark at the sight of strangers, or, being of a too friendly disposition, may take the liberty of lying on a lady's gown, or jumping on the sofas and easy chairs. Where your friend has a favorite cat already established before the fire, a battle may ensue, and one or both of the pets be seriously hurt. Besides, many persons have a constitutional antipathy to dogs, and others never allow their own to be seen in the sitting-rooms. For all or any of these reasons, a visitor has no right to inflict upon her friend the society of her dog as well as of herself. Neither is it well for a mother to take young children with her when she pays morning visits; their presence, unless they are unusually well trained, can only be productive of anxiety to both yourself and your hostess. She, while striving to amuse them, or to appear interested in them, is secretly anxious for the fate of her album, or the ornaments on her *étagère*; while the mother is trembling lest her children should say or do something objectionable.

If other visitors are announced, and you have already remained as long as courtesy requires, wait till they are seated, and then rise from your chair, take leave of your hostess, and bow politely to the newly arrived guests. You will, perhaps, be urged to remain, but, having once risen, it is best to go. There is always a certain air of *gaucherie* in resuming your seat and repeating the ceremony of leave-taking.

If you have occasion to look at your watch during a call, ask permission to do so, and apologize for it on the plea of other appointments.

In receiving morning visitors, it is not necessary that the lady should lay aside the employment in which she may be engaged, particularly if it consists of light or ornamental needle-work.

Politeness, however, requires that music, drawing, or any occupation which would completely engross the attention, be at once abandoned.

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

When your visitors rise to take leave you should rise also, and remain standing till they have quite left the room.

A lady should dress well, but not too richly, when she pays a morning visit.

CONVERSATION.

There is no conversation so graceful, so varied, so sparkling, as that of an intellectual and cultivated woman. Excellence in this particular is, indeed, one of the attributes of the sex, and should be cultivated by every gentlewoman who aspires to please in general society.

In order to talk well, three conditions are indispensable, namely—tact, a good memory, and a fair education.

Remember that people take more interest in their own affairs than in anything else which you can name. If you wish your conversation to be thoroughly agreeable, lead a mother to talk of her children, a young lady of her last ball, an author of his forthcoming book, or an artist of his exhibition picture. Having furnished the topic, you need only listen; and you are sure to be thought not only agreeable, but thoroughly sensible and well-informed.

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

Remember in conversation that a voice "gentle and low" is, above all other extraneous acquirements, "an excellent thing in woman." There is a certain distinct but subdued tone of voice which is peculiar to only well-bred persons. A loud voice is both disagreeable and vulgar. It is better to err by the use of too low rather than too loud a tone.

Remember that all "slang" is vulgar.

The use of proverbs is equally vulgar in conversation; and puns, unless they rise to the rank of witticisms, are to be scrupulously avoided. A lady-punster is a most displeasing phenomenon, and we would advise no young woman, however witty she may be, to cultivate this kind of verbal talent.

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

Religion is a topic which should never be introduced into society. It is the one subject on which persons are most likely to differ, and least able to preserve temper.

Never interrupt a person who is speaking. It has been aptly said that "if you interrupt a speaker in the middle of his sentence, you act almost as rudely as if, when walking with a companion, you were to thrust yourself before him, and stop his progress."

To listen well is almost as great an art as to talk well. It is not enough *only* to listen. You must endeavor to seem interested in the conversation of others.

It is considered extremely ill bred when two persons whisper in society, or converse in a language with which all present are not familiar. If you have private matters to discuss, you should appoint a proper time and place to do so, without paying others the ill compliment of excluding them from your conversation.

If a foreigner be one of the guests at a small party, and does not understand English sufficiently to follow what is said, good breeding demands that the conversation shall be carried on in his own language. If at a dinner-party, the same rule applies to those at his end of the table.

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

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

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

In order to meet the general needs of conversation in society, it is necessary that a gentlewoman should be acquainted with the current news and historical events of, at least, the last few years.

Never talk upon subjects of which you know nothing, unless it be for the purpose of acquiring information. Many young ladies imagine that because they play a little, sing a little, draw a little, and frequent exhibitions and operas, they are qualified judges of art. No mistake is more egregious or universal.

Those who introduce anecdotes into their conversation are warned that these should invariably be "short, witty, eloquent, new, and not far-fetched."

Scandal is the least excusable of all conversational vulgarities.

DRESS.

To dress well requires something more than a full purse and a pretty figure. It needs taste, good sense, and refinement. Dress may almost be classed as one of the fine arts. It is certainly one of those arts the cultivation of which is indispensable to any person moving in the upper or middle classes of society. Very clever women are too frequently indifferent to the graces of the toilette; and women who wish to be thought clever affect indifference. In the one case it is an error, and in the other a folly. It is not enough that a gentlewoman should be clever, or well educated, or well-born. To take her due place in society, she must be acquainted with all that this little book proposes to teach. She must, above all else, know how to enter a room, how to perform a graceful salutation, and how to dress. Of these three important qualifications, the most important, because the most observed, is the latter.

Let your style of dress always be appropriate to the hour of the day. To dress too finely in the morning, or to be seen in a morning dress in the evening, is equally vulgar and out of place.

Light and inexpensive materials are fittest for morning wear ; dark silk dresses for the promenade or carriage ; and low dresses of rich or transparent stuffs for the dinner and ball. A young lady cannot dress with too much simplicity in the early part of the day. A morning dress of some simple material, and delicate whole color, with collar and cuffs of spotless linen, is, perhaps, the most becoming and elegant of morning toilettes.

Never dress very richly or showily in the street. It attracts attention of no enviable kind, and is looked upon as a want of good breeding. In the carriage a lady may dress as elegantly as she pleases. With respect to ball-room toilette, its fashions are so variable, that statements which are true of it to-day may be false a month hence. Respecting no institution of modern society, is it so difficult to pronounce half-a-dozen permanent rules.

We may, perhaps, be permitted to suggest the following leading principles ; but we do so with diffidence. Rich colors harmonize with rich brunette complexions and dark hair. Delicate colors are the most suitable for delicate and fragile styles of beauty. Very young ladies are never so suitably attired as in white. Ladies who dance should wear dresses of light and diaphanous materials, such as *tulle*, *gauze*, crape, net, etc., over colored silk slips. Silk dresses are not suitable for dancing. A married lady who dances only a few quadrilles may wear a *décolleté* silk dress with propriety.

Very stout persons should never wear white. It has the effect of adding to the bulk of the figure.

Black and scarlet, or black and violet, are worn in mourning.

A lady in deep mourning should not dance at all.

However fashionable it may be to wear very long dresses, those ladies who go to a ball with the intention of dancing, and enjoying the dance, should cause their dresses to be made short enough to clear the ground. We would ask them whether it is not better to accept this slight deviation from an absurd fashion, than to appear for three parts of the evening in a torn and pinned-up skirt ?

Well-made shoes, whatever their color or material, and faultless gloves, are indispensable to the effect of a ball-room toilette.

Much jewelry is out of place in a ball-room. Beautiful flowers, whether natural or artificial, are the loveliest ornaments that a lady can wear on these occasions.

At small dinner parties, low dresses are not so indispensable as they were held to be some years since. High dresses of transparent materials, and low bodices with capes of black lace, are considered sufficiently full dress on these occasions. At large dinners only the fullest dress is appropriate.

Very young ladies should wear but little jewelry. Pearls are deemed most appropriate for the young and unmarried.

Let your jewelry be always the best of its kind. Nothing is so vulgar, either in youth or in age, as the use of false ornaments.

There is as much propriety to be observed in the wearing of jewelry as in the wearing of dresses. Diamonds, pearls, rubies, and all transparent precious stones, belong to evening dress, and should on no account be worn before dinner. In

the morning let your rings be of the more simple and massive kind ; wear no bracelets ; and limit your jewelry to a good brooch, gold chain, and watch. Your diamonds and pearls would be as much out of place during the morning as a low dress, or a wreath.

It is well to remember in the choice of jewelry that mere costliness is not always the test of value ; and that an exquisite work of art, such as a fine cameo, or a natural rarity, such as black pearl, is a more *distingué* possession than a large brilliant which any rich and tasteless vulgarian can buy as easily as yourself. Of all precious stones, the opal is one of the most lovely and least common-place. No vulgar woman purchases an opal. She invariably prefers the more showy ruby, emerald, or sapphire.

A true gentlewoman is always faultlessly neat. No richness of toilette in the afternoon, no diamonds in the evening, can atone for unbrushed hair, a soiled collar, or untidy slippers at breakfast.

Never be seen in the street without gloves. Your gloves should fit to the last degree of perfection.

In these days of public baths and universal progress, we trust that it is unnecessary to do more than hint at the necessity of the most fastidious personal cleanliness. The hair, the teeth, the nails, should be faultlessly kept ; and a muslin dress that has been worn once too often, a dingy pocket-handkerchief, or a soiled pair of light gloves, are things to be scrupulously avoided by any young lady who is ambitious of preserving the exterior of a gentleman.

Remember that the make of your *corsage* is of even greater importance than the make of your dress. No dressmaker can fit you well, or make your bodices in the manner most becoming to your figure, if the *corsage* beneath be not of the best description.

Your shoes and gloves should always be faultless.

Perfumes should be used only in the evening, and then in moderation. Let your perfumes be of the most delicate and *recherché* kind. Nothing is more vulgar than a coarse, ordinary scent ; and of all coarse, ordinary scents, the most objectionable are musk and patchouli.

Finally, every lady should remember that to dress well is a duty which she owes to society ; but that to make it her idol is to commit something worse than a folly. Fashion is made for woman ; not woman for fashion.

MORNING AND EVENING PARTIES.

The morning party is a modern invention. It was unknown to our fathers and mothers, and even to ourselves till quite lately. A morning party is given during the months of June, July, August, September, and sometimes October. It begins about two o'clock and ends about seven, and the entertainment consists for the most part of conversation, music, and (if there be a garden) croquet, lawn tennis, archery, etc. The refreshments are given in the form of a *déjeuner à la fourchette*. Receptions are held during the winter season.

Elegant morning dress, general good manners, and some acquaintance with the topics of the day and the games above named, are all the qualifications especially necessary to a lady

at a morning party, and "At Homes;" music and elocution at receptions.

An evening party begins about nine o'clock p.m., and ends about midnight, or somewhat later. Good-breeding neither demands that you should present yourself at the commencement, nor remain till the close of the evening. You come and go as may be most convenient to you, and by these means are at liberty, during the height of the season when evening parties are numerous, to present yourself at two or three houses during a single evening.

When your name is announced, look for the lady of the house, and pay your respects to her before you even seem to see any other of your friends who may be in the room. At very large and fashionable receptions, the hostess is generally to be found near the door. Should you, however, find yourself separated by a dense crowd of guests, you are at liberty to recognize those who are near you, and those whom you encounter as you make your way slowly through the throng.

If you are at the house of a new acquaintance and find yourself among entire strangers, remember that by so meeting under one roof you are all in a certain sense made known to one another, and should, therefore, converse freely, as equals. To shrink away to a side-table and affect to be absorbed in some album or illustrated work; or, if you find one unlucky acquaintance in the room to fasten upon her like a drowning man clinging to a spar, are *gaucheries* which no shyness can excuse.

If you possess any musical accomplishments, do not wait to be pressed and entreated by your hostess, but comply immediately when she pays you the compliment of inviting you to play or sing. Remember, however, that only the lady of the house has the right to ask you. If others do so, you can put them off in some polite way, but must not comply till the hostess herself invites you.

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

If you are yourself the performer, bear in mind that in music, as in speech, "brevity is the soul of wit." Two verses of a song, or four pages of a piece, are at all times enough to give pleasure. If your audience desire more they will ask for it; and it is infinitely more flattering to be encored than to receive the thanks of your hearers, not so much in gratitude for what you have given them, but in relief that you have left off. You should try to suit your music, like your conversation, to your company. A solo of Beethoven's would be as much out of place in some circles as a comic song at a Quakers' meeting. To those who only care for the light popularities of the season, give Verdi, Suppé, Sullivan, or Offenbach. To connoisseurs, if you perform well enough to venture, give such music as will be likely to meet the exigencies of a fine taste. Above all, attempt nothing that you cannot execute with ease and precision.

If the party be of a small and social kind and those games called by the French *les jeux innocents* are proposed, do not

object to join in them when invited. It may be that they demand some slight exercise of wit and readiness, and that you do not feel yourself calculated to shine in them; but it is better to seem dull than disagreeable, and those who are obliging can always find some clever neighbor to assist them in the moment of need.

Impromptu charades are frequently organized at friendly parties. Unless you have really some talent for acting and some readiness of speech, you should remember that you only put others out and expose your own inability by taking part in these entertainments. Of course, if your help is really needed, and you would disoblige by refusing, you must do your best, and by doing it as quietly and coolly as possible, avoid being awkward or ridiculous.

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

The games most commonly played in society are euchre, draw-poker, and whist.

THE DINNER-PARTY.

To be acquainted with every detail of the etiquette pertaining to this subject is of the highest importance to every lady. Ease, *savoir-faire*, and good-breeding are nowhere more indispensable than at the dinner-table, and the absence of them is nowhere more apparent. How to eat soup and what to do with a cherry-stone are weighty considerations when taken as the index of social status; and it is not too much to say, that a young woman who elected to take claret with her fish, or ate peas with her knife, would justly risk the punishment of being banished from good society.

An invitation to dinner should be replied to immediately, and unequivocally accepted or declined. Once accepted, nothing but an event of the last importance should cause you to fail in your engagement.

To be exactly punctual is the strictest politeness on these occasions. If you are too early, you are in the way; if too late you spoil the dinner, annoy the hostess, and are hated by the rest of the guests. Some authorities are even of opinion that in the question of a dinner-party "never" is better than "late"; and one author has gone so far as to say, "if you do not reach the house till dinner is served, you had better retire, and send an apology, and not interrupt the harmony of the courses by awkward excuses and cold acceptance."

When the party is assembled, the mistress or master of the house will point out to each gentleman the lady whom he is to conduct to the table.

The lady who is the greatest stranger should be taken down by the master of the house, and the gentleman who is the greatest stranger should conduct the hostess. Married ladies take precedence of single ladies, elder ladies of younger ones, and so forth.

When dinner is announced, the host offers his arm to the lady of most distinction, invites the rest to follow by a few words or a bow, and leads the way. The lady of the house

should then follow with the gentleman who is most entitled to that honor, and the visitors follow in the order that has been previously arranged. The lady of the house frequently remains, however, till the last, that she may see her guests go in their prescribed order; but the plan is not a convenient one. It is much better that the hostess should be in her place as the guests enter the dining-room, in order that she may indicate their seats to them as they enter, and not find them all crowded together in uncertainty when she arrives.

The plan of cards, with the names of the guests on them, opposite their chairs, is a very useful one.

The lady of the house takes the head of the table. The gentleman who led her down to dinner occupies the seat on her right hand, and the gentleman next in order of precedence, that on her left. The master of the house takes the foot of the table. The lady whom he escorted sits on his right hand, and the lady next in order of precedence on his left.

As soon as you are seated at table, remove your gloves, place your table napkin across your knees, and remove the roll which you will probably find within it to the left side of your plate.

The soup should be placed on the table first. All well-ordered dinners begin with soup, whether in summer or winter. The lady of the house should help it, and send it round without asking each individual in turn. It is as much an understood thing as the bread beside each plate, and those who do not choose it are always at liberty to leave it untasted.

In eating soup, remember always to take it from the side of the spoon, and to make no sound in doing so.

If the servants do not go round with wine, the gentlemen should help the ladies and themselves to sherry or sauterne immediately after the soup.

You should never ask for a second supply of either soup or fish; it delays the next course, and keeps the table waiting.

Never offer to "assist" your neighbors to this or that dish. The word is inexpressibly vulgar—all the more vulgar for its affectation of elegance. "Shall I send you some mutton?" or "may I help you to canvas back?" is better chosen and better bred.

As a general rule, it is better not to ask your guests if they will partake of the dishes; but to send the plates round, and let them accept or decline them as they please. At very large dinners it is sometimes customary to distribute little lists of the order of the dishes at intervals along the table. It must be confessed that this gives somewhat the air of a dinner at an hotel; but it has the advantage of enabling the visitors to select their fare, and, as "forewarned is forearmed," to keep a corner, as the children say, for their favorite dishes.

As soon as you are helped, begin to eat; or, if the viands are too hot for your palate, take up your knife and fork and appear to begin. To wait for others is now not only old-fashioned, but ill-bred.

Never offer to pass on the plate to which you have been helped.

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

Silver fish knives will now always be met with at the best tables; but where there are none, a piece of crust should be taken in the left hand, and the fork in the right. There is no exception to this rule in eating fish.

We presume it is scarcely necessary to remind our fair reader that she is never, under any circumstances, to convey her knife to her mouth. Peas are eaten with the fork; tarts, curry, and puddings of all kinds with the spoon.

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

Asparagus must be helped with the asparagus-tongs.

In eating asparagus, it is well to observe what others do, and act accordingly. Some very well-bred people eat it with the fingers; others cut off the heads, and convey them to the mouth upon the fork. It would be difficult to say which is the more correct.

In eating stone fruit, such as cherries, damsons, etc., the same rule had better be observed. Some put the stones out from the mouth into a spoon, and so convey them to the plate. Others cover the lips with the hand, drop them unseen into the palm, and so deposit them on the side of the plate. In our own opinion, the latter is the better way, as it effectually conceals the return of the stones, which is certainly the point of highest importance. Of one thing we may be sure, and that is, that they must never be dropped from the mouth to the plate.

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

If the servants do not go round with the wine (which is by far the best custom), the gentlemen at a dinner-table should take upon themselves the office of helping those ladies who sit near them.

Unless you are a total abstainer, it is extremely uncivil to decline taking wine if you are invited to do so.

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

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

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

A silver knife and fork should be placed to each guest at dessert.

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

Never speak while you have anything in your mouth.

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

When eating or drinking, avoid every kind of audible testimony to the fact.

Finger-glasses, containing water slightly warmed and perfumed, are placed to each person at dessert. In these you may dip the tips of your fingers, wiping them afterwards on your table-napkin. If the finger-glass and doyley are placed on your dessert-plate, you should immediately remove the doyley to the left of your plate, and place the finger-glass upon it. By these means you leave the right for the wine-glasses.

Be careful to know the shapes of the various kinds of wine-glasses commonly in use, in order that you may never put forward one for another. High and narrow, and very broad and shallow glasses, are used for champagne ; large goblet-shaped glasses for burgundy and claret ; ordinary wine-glasses for sherry and madeira ; green glasses for hock ; and somewhat large, bell-shaped glasses for port.

Port, sherry, and madeira are decanted. Hocks and champagnes appear in their native bottles. Claret and burgundy are handed round in a claret-jug.

The servants leave the room when the dessert is on the table.

Coffee and liqueurs should be handed round when the dessert has been about a quarter of an hour on the table. After this the ladies generally retire.

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

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

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

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

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

Bear in mind that it is your duty to entertain your friends in the best manner that your means permit. This is the least you can do to recompense them for the expenditure of time and money which they incur in accepting your invitation.

"To invite a friend to dinner," says Brillat Savarin, "is to

become responsible for his happiness so long as he is under your roof."

A dinner, to be excellent, need not consist of a great variety of dishes ; but everything should be of the best, and the cookery should be perfect. That which should be cool should be cool as ice ; that which should be hot should be smoking ; the attendance should be rapid and noiseless ; the guests well assorted ; the wines of the best quality ; the host attentive and courteous ; the room well lighted, and the time punctual.

Every dinner should begin with soup, be followed by fish, and include some kind of game. "The soup is to the dinner," we are told by Grisnod de la Regnière, "what the portico is to a building, or the overture to an opera."

To this aphorism we may be permitted to add that a *chasse* of cognac or curaçoa at the close of a dinner is like the epilogue at the end of a comedy.

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

The duties of hostess at a dinner-party are not onerous ; but they demand tact and good breeding, grace of bearing, and self-possession of no ordinary degree. She does not often carve. She has no active duties to perform ; but she must neglect nothing, forget nothing, put all her guests at their ease, encourage the timid, draw out the silent, and pay every possible attention to the requirements of each and all around her. No accident must ruffle her temper. No disappointment must embarrass her. She must see her old china broken without a sigh, and her best glass shattered with a smile.

STAYING AT A FRIEND'S HOUSE—BREAKFAST, LUNCHEON, ETC.

A visitor is bound by the laws of social intercourse to conform in all respects to the habits of the house. In order to do this effectually, she should inquire, or cause her personal servant to inquire, what those habits are. To keep your friend's breakfast on the table till a late hour ; to delay the dinner by want of punctuality ; to accept other invitations, and treat his house as if it were merely an hotel to be slept in ; or to keep the family up till unwonted hours, are alike evidences of a want of good feeling and good-breeding.

At breakfast and lunch absolute punctuality is not imperative ; but a visitor should avoid being always the last to appear at table.

No order of precedence is observed at either breakfast or luncheon. Persons take their seats as they come in, and, having exchanged their morning salutations, begin to eat without waiting for the rest of the party.

If letters are delivered to you at breakfast or luncheon, you may read them by asking permission from the lady who presides at the urn.

Always hold yourself at the disposal of those in whose house you are visiting. If they propose to ride, drive, walk, or otherwise occupy the day, you may take it for granted that these plans are made with reference to your enjoyment. You

should, therefore, receive them with cheerfulness, enter into them with alacrity, and do your best to seem pleased, and be pleased, by the efforts which your friends make to entertain you.

You should never take a book from the library to your own room without requesting permission to borrow it. When it is lent, you should take every care that it sustains no injury while in your possession, and should cover it, if necessary.

A guest should endeavor to amuse herself as much as possible, and not be continually dependent on her hosts for entertainment. She should remember that, however welcome she may be, she is not always wanted.

A visitor should avoid giving unnecessary trouble to the servants of the house.

The signal for retiring to rest is generally given by the appearance of the servant with wine, water, and biscuits, where a late dinner hour is observed and suppers are not the custom. This is the last refreshment of the evening, and the visitor will do well to rise and wish good night shortly after it has been partaken of by the family.

GENERAL HINTS.

Do not frequently repeat the name of the person with whom you are conversing. It implies either the extreme of *hauteur* or familiarity.

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

Look at those who address you.

Never boast of your birth, your money, your grand friends, or anything that is yours. If you have traveled, do not introduce that information into your conversation at every opportunity. Any one can travel with money and leisure. The real distinction is to come home with enlarged views, improved tastes, and a mind free from prejudice.

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

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

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

Presents made by a married lady to a gentleman can only be offered in the joint names of her husband and herself.

Married ladies may occasionally accept presents from gentlemen who visit frequently at their houses, and who desire to show their sense of the hospitality which they receive there.

Acknowledge the receipt of a present without delay.

Give a foreigner his name in full, as Monsieur de Vigny—never as *Monsieur* only. In speaking of him, give him his title, if he has one. Foreign noblemen are addressed *viva voce* as Monsieur. In speaking of a foreign nobleman before his face, say Monsieur le Comte, or Monsieur le Marquis. In his absence, say Monsieur le Comte de Vigny.

Converse with a foreigner in his own language. If not competent to do so, apologize, and beg permission to speak English.

To get in and out of a carriage gracefully is a simple but important accomplishment. If there is but one step, and you are going to take the seat facing the horses, put your left foot on the step, and enter the carriage with your right, in such a manner as to drop at once into your seat. If you are about to sit with your back to the horses, reverse the process. As you step into the carriage, be careful to keep your back towards the seat you are about to occupy, so as to avoid the awkwardness of turning when you are once in.

