

LADIES & GENTLEMEN'S
POCKET
COMPANION.

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LADIES AND GENTLEMEN'S
POCKET COMPANION
OF
ETIQUETTE AND MANNERS.

WITH
THE RULES OF POLITE SOCIETY,
TO WHICH IS ADDED
HINTS ON DRESS, COURTSHIP, ETC.

BY AN AMERICAN.

NEW YORK:
STEARNS & COMPANY, 25 ANN STREET.

R-B BJ1852.L3

Trace Bk.

Alice Bushes
July 3, 1946

LADIES AND GENTLEMEN'S
POCKET COMPANION
OF
MANNERS OR ETIQUETTE.

CHAPTER I.

VALUE OF A KNOWLEDGE OF ETIQUETTE.

WHAT a rare gift is that of manners; how difficult to define—how much more difficult to impart! Better for a man to possess them than wealth, beauty, or talent; they will more than supply all. No attention is too minute, no labor too exaggerated, which tends to perfect them. He who enjoys their advantages in the highest degree—he who can please, penetrate, persuade, as the object may require—possesses the subtlest secret of the diplomatist and the statesman, and wants nothing but opportunity to become great.

Who has not felt the charm of agreeable manners? Even he who is the most destitute of them—nay, who professes to despise them—is unconsciously swayed by their influence. If they are not always a proof of the sincerity of

the possessor, the lack of them is the absence of one truly Christian grace; for good breeding, in personal intercourse, is the observance of the command, "Do to others as you would that others should do to you;" and it is for this reason that the truly good man must be a truly polite man.

By politeness we mean the exterior indication of good breeding or good manners. It may be defined as that mode of behavior, which not only gives no offence, but which is generally pleasing to our fellow creatures. In our intercourse with the world, this species of civility is imperative. We have no right to give offence by language or actions to others; and we are bound to conduct ourselves agreeably to the reasonable and set rules of society. To present a succinct and comprehensive manual of these rules, free from the absurdities which render most of our books on etiquette useless for any practical purposes, is our object in this work.

It is to such, therefore, as are willing to *give their fellow creatures the least possible annoyance*, that we submit these pages, fully confident that the silent monition which they may carry to the breast of the reader, will do far more to teach refinement and polish than the most elaborately eloquent advice of a friend.

It is not presumed that refined manners can be caught in an hour by the perusal of this book, but it is confidently anticipated that as much of the germ may be caught in one perusal, as to benefit the reader for the remainder of his life. All the little forms imperiously exacted by custom will much more willingly be learned through

means of a silent page than from the lips of one whose very assumption of such knowledge would tend to take away half the good derivable from it; and although these forms and observances may of themselves seem very absurd, yet when it is known that they govern the whole fabric of society, and that one half of the world really attend to them, a man will never be the worse of knowing their value and import—for, in society an awkward man stands to a polished man, like a strong clown in fencing to an expert swordsman.

We must here stop to point out an error, which is often committed both in opinion and practice, and which consists in confounding together the gentleman and the man of fashion. No two characters can be more distinct than these. Good sense and self respect are the foundations of the one—notoriety and influence the objects of the other. Men of fashion are to be seen everywhere: a *pure* and mere gentleman is the rarest thing alive. Brummel was a man of fashion; but it would be a perversion of terms to apply to him that very expressive word in our language, the word “gentleman.” The requisites to compose this last character, are natural ease of manner and an acquaintance with the “outward habit of encounter”—dignity and self possession—a respect for all the decencies of life, and perfect freedom from all affectation.

One of the maxims of Goethe was, “Respect for self governs our morality—respect for others our behavior.” Though possessing the brightest mental endowments, one is apt to be overlooked

in society, if the proprieties of the demeanor are not attended to. It is not meant, however, that the external deportment should be studied in preference to the improvement of the mind; but that both should be cultivated together. On this point it may be sufficient to say that, while a genteel address and polite air are absolutely essential to the demeanor, to secure at once admiration and esteem, it is the improvement of the mind which should adorn the deportment.

Owing to their natural desire to please, aided by their agreeable manner and courteous address, women are usually more amiable than men. They have more refinement, tact, and delicacy, and are certainly gifted with a nicer discrimination than the stronger sex; they have a finer perception of the correct, and are quicker in detecting the weak points in the character and deportment.

Let not any man imagine, that he shall easily acquire those qualities which will constitute him a gentleman. It is necessary, not only to exert the highest degree of art, but to attain also that higher accomplishment of concealing art. The serene and elevated dignity which mark that character, are the result of untiring and arduous effort. After the sculpture has attained the shape of propriety, it remains to smooth off all the marks of the chisel. "A gentleman," says a celebrated French author, "is one who has reflected deeply upon all the obligations which belong to his station, and who has applied himself ardently to fulfil them with grace."

Polite without importunity, gallant without being offensive, attentive to the comfort of all;

employing a well regulated kindness, witty at the proper times, discreet, indulgent, generous; he exercises, in his sphere, a high degree of moral authority; he it is, and he alone, that one should imitate in forming his external manners.

CHAPTER II.

THE DRESS OF GENTLEMEN.

Nothing is more true than the remark of Polonius that "the apparel oft bespeaks the man." First impressions are apt to be permanent; it is, therefore, of importance that they should be favorable. The dress of an individual is that circumstance from which you first form your opinion. It is even more prominent than manner. It is, indeed, the only thing which is remarked in a casual encounter, or during the first interview. It, therefore, should be the first care in preparing for society.

What style is to our thoughts, dress is to our persons. It may supply the place of more solid qualities, and without it the most solid are of little avail. Numbers have owed their elevation to their attention to the toilet. Place, fortune, marriage, have all been lost by neglecting it.

You must study to make your dress conform to your age and natural exterior. That which looks *outré* on one man, will be agreeable on another. As success in this respect depends almost entirely upon particular circumstances and personal peculiarities, it is impossible to give general directions of much importance. We can only point out the field for study and leave it to your own sagacity to deduce the results

However ugly you may be, rest assured that there is some style of habiliment which will make you passable. Every one cannot indeed be an Adonis, but it is his own fault if he is an Esop.

With regard to color the coat should invariably be dark. Nothing is more offensive to the eye, or more destructive of what may be termed the stage effect of the person, than glaring colors in the toga. When I mention black, blue, and dark brown, green and olive, I think I have nearly exhausted the catalogue of coat colors. In the dog-days a light brown may be tolerated, as it is not obnoxious to the favors which the dust so liberally dispenses.

On no account wear gilt buttons, except on a blue coat. Many pretenders to fashion sport them on brown and green, but this is equally vulgar and repulsive.

The coat ought to fit close to the shoulders, and the front should be fashioned so as to display the chest to the greatest advantage. The skirts should hang smoothly and close together, without wrinkles or creases.

Much controversy has prevailed amongst the *Dilettanti*, as to whether a velvet collar is orthodox in a coat. Where full dress is in question the answer must be in the negative. In other cases it is a pure matter of taste.

The effect of a frock coat is to conceal the height. If, therefore, you are beneath the ordinary stature, or much above it, you should affect frock coats on all occasions that etiquette permits.

Before going to a ball or party, it is not suffi-

cient that you consult your mirror yourself. You must be personally inspected by your servant or a friend. Through defect of this, a gentleman once entered a ball-room, attired with scrupulous elegance, but with one of his suspenders curling in graceful festoons about his feet. His glass could not show what was behind.

The make of the vest is particularly to be attended to, inasmuch as it affects materially both the chest and waist. On the former, it should lie full and sloping; on the latter, the closer it fits the better.

Silver and sham jewelled buttons, which you sometimes see sported, have generally a vulgar effect.

We doubt the propriety of collars in a vest, except it be a double-breasted one. To our eye, at least, it conveys the impression of constraint and bunchiness to the neck and vest. If you will have a collar, however, do not let it be of a different material from the vest. This is a usage which has never been generally sanctioned by the legitimate *savans* of fashion. When you see a flashy young man with a collar of black or blue velvet to a silk vest, you will be seldom wrong in guessing him to be a resurrectionist or strolling player.

Pantaloon may be divided into two great classes, the loose and the tight. Where the shape of the person admits of it, I would always recommend the tight, even though it should, to a certain extent, militate against the fashion of the day. It shows off a well-turned limb to prodigious advantage, and moreover, gives an air of tightness and elasticity to the figure.

It is very difficult to make a cut-out upon the ankle, and if the operator makes a mistake, it is almost impossible to rectify the evil. If you have not the most implicit faith, therefore, in his neat-handed expertness, you should always direct him to cut your pantaloons round at the bottom.

As to color, plain, sober hues, if not always the most fashionable, are generally the most becoming. For the ball-room black is the proper hue.

Very few can tie a neckcloth or a cravat with perfect propriety. To accomplish the feat, a more than ordinary development of the organs of *constructiveness* and *order* is requisite, and if you have a dash of *ideality*, so much the better; it will enable you to give that nameless and indefinable grace to the performance, which, like the essence of poetry, cannot be thoroughly analyzed or described.

You ought to be particularly careful as to the starching of your neckcloth. If the material used be of an inferior quality, manufactured for instance, of potatoes, the cloth is apt to assume a nasty yellow hue, which is liable to be mistaken for the effects of dirt.

It may be observed generally, that a stock should neither be too loose nor too wide. In the former case, a slovenly air is generally induced, while the latter is little better than a species of pillory—the victim having more the characteristics of a man in the *stocks* than a gentleman in a stock.

Many people ruin their feet by wearing tight boots; this may be termed a double suicide. In

the first place, you inflict upon yourself the sharpest pains, and in the second place, you reap no benefit from this self-martyrdom. No boot, if too tight for the foot, will retain its shape many days, but diverge into wrinkles and creases. Beauty is the inseparable twin-sister of nature; cramp and fetter the one, and the other pines and withers *pari passu*.

If you can afford it, get lasts formed from models of your feet taken by a professional statuary. It is trusting too much to the abilities even of the most experienced and neat-handed workman, to leave the shape of the shoe altogether at his mercy. The son of Crispin who was capable, in all cases, of making an exact adaptation to the foot, would not long remain in his comparatively humble calling; he would soon throw away the leather for the marble, and abdicate the stool for the studio. The advantage of an accurate cast of your foot would be, that you could with safety employ a tradesman of only second or third rate reputation. By this means, you would save expense, without a deterioration of quality.

Do not affect singularity in dress, by wearing out-of-the-way hats, or gaudy vests, &c., and so become contemptibly conspicuous; nothing is more easy than to attract attention in such a manner, since it requires neither sense nor taste. A shrewd old gentleman said of one of these "ninnies," that "*he would rather be taken for a FOOL than not be noticed at all.*"

Avoid wearing jewelry unless it be in very good taste, and then only at proper seasons. A seal-ring on your little finger is allowable and

your watch-guard may be composed of a gold chain finely linked. But recollect this is the age of mosaic gold and other trash; and an ornament, the *use* of which is not immediately apparent, had better be cast aside.

Perfect and consummate cleanliness in person and in every article of apparel is above all things the outward mark of a gentleman. No matter if his linen be coarse—poverty does not affect his claims to gentility—let it be immaculate, and he will in the eyes of gentlemen be a gentleman still.

Always have an extra clean pocket handkerchief in your pocket; for occasions may occur when you would feel awkward without one. Wear your gloves in the streets and at public assemblies; and when you make a formal evening call on a lady do not forget your white kids. Let your hair be dressed after the prevailing mode. Any affectation in this respect will subject you to just ridicule. A gentleman will shun eccentricities of all kinds.

The most distinctive marks of a gentleman's dress are, the cleanliness of his shirt, gloves, white pocket handkerchief, and boots. Every article is well made, fits him well, and harmonizes the one with the other. The difference between a gentleman and a fop is, that the latter values himself on his apparel; the former laughs at, while at the same time he knows he must not neglect it. The man who affects carelessness of dress is as great a coxcomb as he who makes it his whole study.

As a general observation, remember that all remarkable contrasts of color are to be avoided.

A frock coat is best for the street. A dress coat must be worn in the drawing room. It is considered decidedly against rule to attend a dinner party in a frock coat. You may, however, make a morning call in that habiliment. Dress boots are proper for the drawing-room; but silk stockings and well-fitting shoes can never be objectionable, whatever the reigning fashion may be.

Select the most becoming hat. Many gentlemen have their own blocks at the hatter's; after which their hats are fashioned. Do not be seduced into wearing a merely *fashionable* hat. It must be *becoming* also.

In the boxes of a theatre, in a concert-room, or even on sitting down in a coffee-room, take off your hat. Some persons imagine they increase their importance by keeping on their hats in the public room of an hotel; they are mistaken—they only exhibit their ignorance.

In going out of church, never put on your hat until you arrive at the porch. If you do not experience reverential feelings yourself, you should respect those of others.

CHAPTER III.

DRESS AND DEMEANOR OF LADIES.

IF slovenliness is culpable in a man, how utterly inexcusable is it in a woman! No female who has any regard for herself or any respect for the society in which she moves, will be neglectful of her personal appearance. It is true there is danger of running into the opposite extreme—of attaching too much importance and giving too much time to dress; but it is easy to hit a happy medium in this respect, and to do perfect justice to the toilet at the same time that no moral, social or intellectual duty, is slighted.

There are few members of the sex so deficient in comeliness of face or figure that by an appropriate and artist-like style of dress they may not appear to advantage, to all capable of appreciating the agreeable and the beautiful in art. To be appropriate it does not follow that a dress need be extravagant.

There is a nameless charm about their style of dress with some women, which seems a part of their character, it is so indescribable. It is not in costliness of material, not in brilliancy of colors, but in the felicity of adaptation of color, style, and manufacture. The dress seems as naturally a part of them as their hair. We feel

that any other costume would be inappropriate. The "Cynthia of the minute" seems to have lent her zone.

A lady should study the style of dress most appropriate and becoming to her, and follow it, uninfluenced by the paltry ambition of leading off a fashion or flaunting in expensive robes. We all know that different colors suit different complexions; and different styles different figures. Every lady should have that degree of *artistical* cultivation to be able to decide herself on the fashion most suitable for her person. In the lack of this accomplishment let her consult a competent judge.

The fashions for ladies' dresses are so ephemeral and variable, that it would be ridiculous to attempt to give more than a few general hints on this subject.

To dress simply and without ostentation is a mark of modesty; and it will be sufficient to some ladies merely to hint, that too much finery often draws attention to features, which, in themselves, are not particularly attractive. But in endeavoring to avoid every thing like display, young ladies, especially, should be careful not to fall into the opposite extreme—that of prudery.

If a lady is obliged to receive company *en deshabelle*, it is a sign of her good breeding, if she appears perfectly at ease, and makes little or no apology for her appearance. A person who changes her manners with her garb, must be *in*ately vulgar.

A lady receiving evening company in her own house, should be more plainly dressed than her guests.

It is in bad taste for a lady to draw on her gloves when visitors enter, for it seems to say that their presence prevents her employing her hands.

Gloves should always be removed at dinner. The servants in waiting are the only persons privileged to wear gloves on such occasions—and those should be white.

Ladies of good taste seldom wear jewelry in the morning; and when they do, confine themselves to trinkets of gold, or those in which opaque stones are introduced. Ornaments with brilliant stones are unsuited for a morning costume.

The gifted author of the "Honey Moon" makes the Duke Aranza thus address his wife:

I'll have no glittering gewgaws stuck about you,
 To stretch the gaping eyes of idiot wonder,
 And make men stare upon a piece of earth
 As on the star-wrought firmament—no feathers
 To wave as streamers to your vanity—
 Nor cumbrous silk, that with its rustling sound
 Makes proud the flesh that bears it. She's adorned
 Amply, that in her husband's eyes looks lovely—
 The truest mirrior that an honest wife
 Can see her beauty in!

Thus modestly attired,
 An half blown rose stuck in thy braided hair,
 With no more diamonds than those eyes are made of,
 No deeper rubies than compose thy lips,
 Nor pearls more precious than inhabit them;
 With the pure red and white, which that same hand
 Which blends the rainbow mingles in thy cheeks
 This well-proportioned form, (think not I flatter)
 In graceful motion to harmonious sounds,
 And thy free tresses dancing in the wind—
 Thou'lt fix as much observance, as chaste dame
 Can meet without a blush.

CHAPTER IV.

INTRODUCTIONS AND LETTERS OF INTRODUCTION

IF, while walking with one friend you meet another, never introduce them, without having previously ascertained that it would be agreeable to both. If the introduction be desirable, it is worth the trouble of doing it properly.

In making introductions be careful to introduce the lower to the person in the higher rank. Where rank and station are equal, *age* will be the best guide. In introducing, remember, also, that the lady always take precedence of the gentleman; thus you introduce the gentleman to the lady.

As a general rule, do not introduce a gentleman to a lady without first privately asking her permission.

In going through the ceremony of introducing pronounce the name of the lady first, adding, "permit me to present to you Mr. —"

It is not considered fashionable among ladies to introduce two persons who accidentally meet in your parlor, and who are paying you a morning visit.

A lady is at liberty to take either another lady or a gentleman to pay a morning visit to a friend, without asking permission; but she should

never allow a gentleman the same liberty ; if he desires to make any of his friends known to her, he must first ask if the acquaintance would be agreeable.

A lady who is invited to an evening assembly may always request a gentleman who has not been invited by the lady of the house, to accompany her.

Acquaintances made in travelling, or accidentally in public places, have no claim to more than a passing bow if you afterwards find that the acquaintanceship is not particularly desirable.

The act of *cutting* can only be justified by some strong instances of bad conduct in the person to be cut ; a cold bow, which discourages familiarity without offering insult, is the best mode to adopt towards those with whom an acquaintance is not deemed desirable. An increased observance of ceremony is, however, the most delicate way of withdrawing from an acquaintance ; and the person so treated must be obtuse, indeed, who does not take the hint.

It is understood in society, that a person who has been *properly* introduced to you has some claim on your good offices in future ; you cannot therefore slight him without good reason and the chance of being called to an account for it.

LETTERS OF INTRODUCTION.

It is to be regretted that letters of introduction are too often given without thought ; thus bringing disgrace on their authors, and inconvenience or mortification to the introduced.

A letter of introduction should be enclosed in an envelope, and left unsealed.

The card and address of the person for whom the introduction is intended should be enclosed within the letter. The letter will be acknowledged in the course of three days, either by a visit or invitation. If no answer is received, you may infer that the person who gave the letter had no right to do so.

Many sensitive gentlemen have a great aversion to presenting letters of introduction. We know an American author of eminence, who went to England with his trunk full of letters that had been pressed upon him by his friends, but who came away without having presented one of them.

Inasmuch as after giving a dinner to the stranger, people seem to consider that they have paid the draft which a "letter of introduction" presents, these letters have been facetiously termed "Tickets for Soup."

The above and the following remarks are not so important where business introductions only are concerned: in those, a person must be guided by his relation to the parties. With respect to the delivery of such letters, though contrary to the Etiquette of Society, deliver them yourself, and do it the first opportunity: but if you have a letter of introduction from one friend to another, wherein business is not the sole object, do not take it, but enclose it in an envelope with your card; if the person has any pretensions to the manners of a gentleman, he will call on you immediately, unless the introducer has taken a liberty to which his station or relative position did not entitle him.

The propriety of the received regulation as to

introductory letters, viz: "that they should be sent instead of being taken," must force itself upon every person who has observed the manifest awkwardness of situation in which a person appears, during the time the introductory letter is being read; all this is avoided by sending the letter.

On the receipt of a letter of introduction, if you are a gentleman, immediately leave a card at the address of the bearer of it; if, on meeting the party, you do not wish to invite him, it is not strictly incumbent on you to do so.

A lady, who receives a letter introducing a gentleman, may answer it by a note to the bearer, inviting him to pay a morning or evening visit.

In France, and indeed in most other European countries, it is the established usage that strangers on arriving, pay the first visit to residents. In England and the United States, with much better taste, the contrary is the rule. A stranger should never be made to feel that he is soliciting attentions.

CHAPTER V.

SALUTATIONS, OBSERVANCES, PROMENADING, ETC.

IF you are a gentleman and meet a lady of your acquaintance in the street, it is *her part* to notice *you first*, unless, you are very intimate. The reason is, if *you* bow to a lady first, she may not choose to acknowledge you, and there is no remedy; but if *she* bow to *you*, you, *as a gentleman, cannot cut her*.

On the continent of Europe, the fashion in this instance, as in many others, is exactly the reverse. No lady, however intimate you may be with her, will acknowledge your acquaintance in the street, unless you are the first to honor her with a bow of recognition. It must be obvious, however, to all thinking persons that our own custom is the most in accordance with good taste.

Never *nod* to a lady in the street, neither be satisfied with touching your hat, *but take it off*, —it is a courtesy her sex demands.

The salutation, says a French writer, is the touchstone of good breeding. According to circumstances, it should be respectful, cordial, civil, affectionate, or familiar; an inclination of the head, a gesture with the hand, the touching or doffing of the hat.

It is bad taste for ladies to courtesy in the street, and in-equally bad taste to bow stiffly. A slight bend of the body, at the same time that you incline the head, forms the most graceful and affable salutation.

On entering a ball-room, your courtesy to the lady of the house should be a little more marked than it is when you are making a morning visit.

When a lady is introduced to a lady, she may say, "I am very happy to make your acquaintance," but there are few cases where this remark can be addressed with propriety to a gentleman from a lady. It is always a favor for him to be presented to her, therefore the pleasure should be on his side.

"I am happy to see you," is a very usual expression on greeting a visitor.

A lady should rarely take the arms of two gentlemen, one being upon either side: nor should a gentleman usually carry a lady upon each arm. The latter of these iniquities is practised only in Ireland, the former, perhaps, in Kamtschatka. There are, to be sure, some cases in which it is necessary for the protection of the ladies, that they should both take an arm, as in coming home from a concert, or in passing, on any occasion, through a crowd.

If you have anything to say to any one you meet in the street, do not stop the person, but turn round and walk in company; you can take leave when your chat is over.

Ought an unmarried lady to walk arm in arm in the street with a gentleman? Assuredly yes. In Boston this custom is almost universal. In New York, Philadelphia and Baltimore, citi-

quette says, do not walk with the gentleman unless you would subject yourself to the report of being betrothed to him. But in this case convenience and propriety should supersede the tyranny of form. In passing through a crowded street, what more awkward than the momentary divergences caused by the separation of the parties? A lady may safely follow her own fancy in this respect.

A gentleman should never keep his hat on when handing a lady to her box or to her carriage.

He should never slam the door of a box with violence, nor speak loudly enough to disturb an audience. In Paris he would be deservedly hissed for this offence.

Indeed there are few greater proofs of a black-guard nature than the puppyism, which would disconcert an actor or divert the attention of an audience by loud talking during a performance. Ladies should at the outset rebuke such impertinence, if the person offending belong to their party. A celebrated violinist stopped suddenly once in his performance in the presence of royalty. "Why do you not go on?" asked the king. "I was afraid I might interrupt your majesty," replied the musician. His majesty had been talking.

If you have your opera-glass with you at the theatre use it with discretion. We have known a gentleman to be hissed at the Park Theatre for levelling his glass offensively at every pretty girl in the dress circle. Unless you are screened from observation in a private box, it is bad taste to indulge in eating or drinking. Turning your

back to the audience is also a solecism in manners, which is generally rewarded with murmurs of disapproval from the pit.

Nothing is more indicative of a selfish vulgarity than the habit of beating time with your feet or hands during the performance of an orchestra. You should bear in mind that though it may be very agreeable to yourself, it is excessively annoying to every true lover of music. The truly polite man is always mindful of the comfort of those about him, however humble they may be in appearance.

If while a gentleman is walking with a lady she is bowed to, he should return it. The reason is, that this acknowledgment of her friends is a tacit compliment to the lady with whom he is walking, the salute authorizing on neither side a further acquaintance.

Unless he has on immaculate white kids, a gentleman should pull off his glove to shake hands with a lady. If there is any difficulty in so doing, however, he should not persist in the attempt to unsheath his hand.

Do not offer a person the chair from which you have just risen; unless, indeed, there be no other in the room.

On meeting a friend in the street or at any public place, do not proclaim his name aloud; it is a sure sign of an ill-bred man.

CHAPTER VI.

PAYING AND RECEIVING VISITS.

THE most proper time to pay a morning visit in the fashionable world is between *one* and *four* o'clock. If the person to whom the visit is intended be not at home, leave your card. If the person reside at a public hotel or boarding-house write his or her name upon the card with a pencil. In paying visits of ceremony a gentleman should not leave his hat in the hall, but take it with him in the room; and, except under peculiar circumstances he should not remain more than a quarter of an hour or twenty minutes.

Among the ultra fashionable it is the custom when a visitor leaves the room for the host or hostess to ring the bell for a servant to be in attendance and open the street door.

Visits of condolence after death are generally made by leaving cards only.

Occasionally *verbal* invitations are given to evening parties, by persons with whom you have not been in habits of intimacy. To prevent the awkwardness of being an unexpected visitor, you will, previous to the party, leave your card with the lady of the house.

A certain discretion as to the time of visiting is necessary; you would not therefore, call on

a person at three o'clock if you were aware that he dined or was specially occupied at that hour.

If, on paying a visit, you are introduced to the room in which a part of the family are assembled to whom you are unknown, at once announce your name and the individual of the family to whom your visit was intended; this will prevent much awkwardness on both sides.

Visits must always be returned. In the country, on a stranger taking possession of a house or estate, it is customary for such of the surrounding gentry as may desire his intimacy to call or leave their card. Such visits will of course be returned, if you are desirous of their connexion; if not, courtesy still demands a return card.

When a married lady makes a call, she may leave her husband's card.

It is not unusual for persons to send cards by their servants to return visits; but this mode is considered disrespectful, excepting when it is to return thanks for "inquiries."

On the continent of Europe, persons inscribe on their cards "*en personne*," to show that they themselves have come, and not *sent* their cards.

When a lady visits for the first time another, her visit should be returned within three days, or at the latest within a week.

When you are invited to a party, you should call on the person from whom the invitation came, on the third or fourth day after the party has taken place.

It is ill-bred to wear your veil over your face while paying a visit.

Farewell visits should be made only a few days

before your departure from the city. It is only necessary to leave your card with P. P. C. (*Pour prendre congee*) or P. D. A. (*Pour dire adieu*,) written upon it.

Only two visits a year are due to persons with whom you are not very well acquainted.

The morality of sending the message "Not at home" to a visitor, when you are merely engaged in household affairs, has been justly questioned. *Why* not tell the truth?

When a visitor is told that the person whom he calls to see is particularly engaged, to press upon his time, or insist upon seeing him unless upon the most urgent business, is the extreme of rudeness.

It is in general bad taste for ladies to kiss each other in the presence of gentlemen with whom they are but slightly acquainted. The ceremony had better be deferred to a more fitting opportunity.

The great art of entertaining company, is to make every one at his ease, and without appearing particular to any, to pay attention to all. It was said of George IV., that he would salute any number of persons assembled, in such a way that each would imagine the honor particularly bestowed on himself. The same tact is necessary with your guests. Let no one imagine himself slighted. Avoid the appearance of bustle. A host or hostess should be always cool and collected, without the appearance of anxiety, and yet paying attention to everything and every body.

CHAPTER VII.

COURTSHIP AND MARRIAGE

WHEN a young man admires a lady, and thinks her society necessary to his happiness, it is proper before committing himself, or inducing the object of his admiration to do so, to apply to her parents or guardians for permission to address her; this is a becoming mark of respect, and the circumstances must be very peculiar, which would justify a deviation from this course.

Everything secret and unacknowledged is to be avoided, as the reputation of a clandestine intercourse is always more or less injurious through life. The romance evaporates, but the memory of indiscretion survives.

Young men frequently amuse themselves by playing with the feelings of young women. They visit them often, they walk with them, they pay them divers attentions, and after giving them an idea that they are attached to them, they either leave them, or, what is worse, never come to an explanation of their sentiments. This is to act the character of a *dangler*, a character truly dastardly and infamous.

There is no reason why the passion of love should be wrapped up in mystery. It would prevent much and complicated mystery in the world, if all young persons understood it truly

According to the usages of society it is the custom for the man to propose marriage, and for the female to refuse or accept the offer as she may think fit. There ought to be a perfect freedom of the will in both parties. •

A young woman should be in no haste to accept a lover. Let her know him a sufficient time to judge of his qualities of mind, temper, habits, &c., before she allows herself to be inveigled into a marriage. Far better for her to remain single, than to run the risk of a wretched, ill-assorted match. She should consider it no loss if she is never married.

“The less your mind dwells upon lovers and matrimony,” says Mrs. Farren in her address to young women, “the more agreeable and profitable will be your intercourse with gentlemen. When the ruling and absorbing thought is that they approach you as suitors, you have not the proper use of your faculties. Your manners are constrained and awkward, you are easily embarrassed, and made to say what is ill-judged, silly, and out of place.”

No man ought to marry who cannot foresee that he will be able to support the additional expenses of a wife and family, and at the same time fulfil his other necessary obligations. We believe that every industrious, active and sober man will find no serious obstacle in this respect.

The opposition of parents should have all reasonable weight with the young of both sexes. If you are under age, by all means wait until you are *legally* qualified to decide for yourself; *but never, under any circumstances, marry against your inclinations.* The man who does this is a

coward or a venal wretch. The woman is little better than a courtesan.

Our rule is comprehensive. The circumstances cannot be imagined, which would justify male or female in making a repugnant marriage. To save the lives, fortunes or reputation of ourselves, our parents and friends, we are not justified in making a mockery of the marriage vow by swearing to love her or him to whom we are at heart indifferent. As well might we undertake to justify murder, theft, or any other crime under the plea of subserving our own or another's interests.

The demeanor of a suitor towards the object of his addresses, in company, should be very circumspect. Nothing is more easy than to make both himself and her ridiculous. He should neither neglect nor pay her too marked attention. His manners towards her should be studiously respectful without being formal.

Courting in society is equally indelicate and offensive, and brings both the understanding and the principles into question, if not into actual suspicion; it is besides, a display of selfishness and vulgarity which is insulting.

Lovers would do well to remember that while courtship is the most absorbing and interesting of all occupations *to them*, it is the most insipid, and when too manifest, the most distasteful to others.

When a wedding takes place in a family, the cards of the newly married pair are sent round to all their acquaintances to apprise them of the event. The cards are sent out by the bridegroom to his acquaintances, and by the bride or

her parents to hers. In some instances the cards have been united by silken or silver cords, but this mode has not been adopted by people of fashion.

To those who leave cards at the residence of the bride and bridegroom during their absence in the "honey moon," cards are sent to inform them of their return.

Foreign ladies always inscribe their maiden names, as well as their married ones, on their cards—as, "La Comtesse de M——*née* (born) de S——"; this explains to what family they belong, and prevents mistakes where there are others of the same name. An English lady observing this mode, and wishing to adopt it, left her cards with the following inscription, "Mrs Popkins——*née* Tibbetts," to the no small amusement of the quizzer with whom they were left.

CHAPTER VIII.

ETIQUETTE OF THE DINNER TABLE.

INVITATIONS to dinner should be answered to the lady.

When the members of the party have all assembled in the drawing-room, the master or mistress of the house will point out which lady you are to take into the dining-room, according to some real or fancied standard of precedence, rank, (if there be rank,) age, or general importance; that is, the married before the single, &c.; or they will show their tact by making companions, those who are most likely to be agreeable to each other. Give the lady the wall coming down stairs, take her into the room, and seat yourself by her side.

If you pass to dine merely from one room to another, offer your left arm to the lady.

Remember that it is the *lady* who at all times takes precedence, not the gentleman. A person led a princess out of the room before her husband (who was doing the same to a lady of lower rank;) in his over politeness, he said, "Pardonnez que nous vous précèdons," quite forgetting that it was the *princess* and not *he* who led the way.

Well-bred people arrive as nearly at the ap

pointed hour as they can. It is a very vulgar assumption of importance, purposely to arrive half an hour behind time; besides the folly of allowing eight or ten hungry people such a tempting opportunity of discussing your foibles.

The lady of the house will follow her guests into the dining-room, and take the head of the table. The most distinguished places for her gentleman guests are immediately on her right and left—those for her lady guests are at the right and left of the host, who is at the opposite end of the table.

Finger glasses filled with water should be placed on with the dessert. A small slice of lemon or pine apple may be thrown into each. Wet a corner of your napkin, and wipe your mouth, then immerse your fingers in the water and wipe them with your napkin. It is sometimes customary to gargle the mouth, and then to eject the water into the glass—a practice which obtains principally among the higher order of pick-pockets and genteel ruffians, who have smuggled themselves into decent society.

The custom of drinking toasts, and of forcing people to drink bumper after bumper of wine, until drunkenness results, is quite banished from the society of gentlemen to its proper place—the tavern.

At present, coffee is not brought into the dining-room in fashionable houses, except when a small party, intending to go to a theatre, are pressed for time—it is always served in the drawing-room. Nevertheless, the former is a very excellent arrangement in country houses, for very obvious reasons

Should the waiters break anything while you are at table, never turn round, or inquire into the particulars, however annoyed you may feel. If your servants betray stupidity or awkwardness in waiting on your guests, avoid reprimanding them publicly, as it only draws attention to their errors, and adds to their embarrassment.

Nothing indicates a well-bred man more than a proper mode of eating his dinner. A man may pass muster by dressing well, and may sustain himself tolerably in conversation; but if he be not perfectly "au fait," dinner will betray him.

In assisting any person to fruit, use a spoon. Never volunteer to take off the skin of a nectarine, pear, peach, &c.; but if a lady requests it, use a fork.

As a general rule, never touch with your fingers anything you offer to another to eat at the table

If you should happen to be blessed with children, and should be entertaining company, never allow them to be brought in after dinner, unless they are particularly asked for; and even then, it should be avoided if possible.

It is almost needless to say that your own knife should never be brought near to the butter, or salt, or to a dish of any kind. If, however, a gentleman should send his plate for anything near you, and a knife cannot be obtained conveniently, you may skilfully avoid all censure by using *his* to procure it.

When you send your plate for anything, leave your knife and fork upon it crossed; and when you have done, lay both in parallel lines on one side.

Sometimes the fingers may be more properly used than a fork at table. Cardinal Richelieu detected an adventurer who helped himself to olives with a fork. He might have applied the test to a vast many other things.

In many houses of distinction, the master and mistress sit *vis-a-vis* to each other at the middle of the table.

On the continent of Europe a dish, after having been placed on the table for approval, is removed by the servants, and carved at a sideboard, and afterwards handed to each in succession. This is extremely convenient, and worthy of acceptance in this country. But, unfortunately, it does not as yet prevail here. Carving, therefore, becomes an indispensable branch of a gentleman's education.

The comfort of napkins at dinner is too obvious to require comment. If there be not any napkins, a man has no alternative but to use the table-cloth, unless (as many do) he prefers his pocket-handkerchief—an usage sufficiently disagreeable. At a fashionable dinner party you will now always find napkins.

It is considered vulgar to take soup or fish twice. The reason is, that by so doing you probably keep three-fourths of the company staring at you whilst waiting for the second course, which is spoiling, much to the annoyance of the mistress of the house. The selfish greediness of the act therefore constitutes its vulgarity.

At every respectable table you will now generally see silver three-pronged forks. They are both more convenient and more wholesome than the old fashioned steel forks, which, except for carving, are now never placed on the table.

You must not ask a lady to take wine until she has finished her soup or fish. In the best society it is now quite *outré* to ask a lady to take wine as formerly was the practice; such attention is now generally limited to the lady next you—if, however, you are in company where the former mode is observed, it would be ill-bred to abandon it. If either lady or gentleman be asked to take wine, they must not refuse; it is only necessary to taste, if more than this be unpleasant.

Never use your *knife* to convey your food to your mouth, under any circumstances; it is unnecessary and glaringly vulgar. Feed yourself with a *fork* or *spoon*, nothing else—a knife is only to be used for cutting.

At family dinners, where the common household bread is used, it should never be cut less than an inch and a half thick. There is nothing more plebeian than thin bread at dinner.

If at dinner you are requested to help any one to sauce do not pour it over the meat or vegetables, but on one side. If you should have to carve and help a joint, do not load a person's plate—it is vulgar; also in serving soup, one ladleful to each plate is sufficient.

Fish should always be helped with a silver fish-slice, and your own portion of it divided by the fork aided by a piece of bread.

The application of a knife to fish is likely to destroy the delicacy of its flavor; besides which, fish sauces are often acidulated; acids corrode steel, and draw from it a disagreeable taste.

You cannot use your knife and fork on your teeth too quietly.

Soups must be eaten from the side, not the

point of the spoon. It is decidedly vulgar to blow upon it, as it also is to make a noise in imbibing it. Such practices are now banished to Madagascar.

Do not press people to eat more than they appear inclined to take: this absurd custom is totally relinquished.

Do not pick your teeth at table, unless from absolute necessity; and then do it by shielding your mouth with a napkin. It is not contrary to etiquette to call for a tooth-pick. They are sometimes placed upon the table in a wine glass after the removal of the meats.

CHAPTER IX.

ETIQUETTE OF THE BALL-ROOM.

CHESTERFIELD says, "dancing is one of those established follies, to which people of sense are sometimes obliged to conform."

It is usual, at public balls, to appoint a master of the ceremonies, and stewards to regulate them. If a gentleman wishes to dance with any lady with whom he is unacquainted, he must apply to the master of the ceremonies for an introduction.

Always wear white or light-colored gloves in a ball-room. It is no excuse for a violation of this rule to say that you are in mourning. If your prejudices will not allow you to throw aside entirely "the trappings and the suits of wo," you can stay away. White gloves are indispensable in the dance.

Presentation in a public ball-room for the purpose of dancing, does not entitle you afterwards to claim any acquaintance with your partner. It is proper, however, for the lady to recognize you if such is her pleasure, should you meet in the street, when you will of course return her salutation.

In France, Italy, Germany and Russia, gentlemen invariably take off their hats to every

lady in whose society they had ever previously been, even though no introduction had taken place; but they do not consider themselves authorized to address a lady in conversation to whom they have not been presented. This is surely the usage most consistent with true politeness towards women.

Lead your partner through the dance very gently, only touching her fingers, not grasping her hand.

You will not, if you are wise, stand up in a quadrille without knowing something of the figure, and if you are master of a few of the steps, *so much the better*. But dance quietly; do not kick and caper about, nor sway your body to and fro: dance only *from the hips downwards*; and lead the lady as lightly as you would tread a measure with a spirit of gossamer.

Be not ambitious of doing steps with the pedantry of the school-room, lest you be taken for a dancing master.

Should a lady decline dancing with you, and afterwards dance with another person, you must not be offended. Personal preference, and the various emotions which may agitate the female heart, will furnish abundant cause for her decision. By a judicious blindness you will probably secure her respect. Recollect, the desire of imparting pleasure, especially to the fair sex, is one of the essential qualifications of a gentleman.

Above all, be not prone to quarrel in a ball-room. Recollect that a thousand little derelictions from strict propriety may occur through the *ignorance* or *stupidity* of the aggressor, and not from any intention to annoy: remember,

also, that *really well-bred* women will not thank you for making them conspicuous by over officiousness in their defence, unless, indeed, there be any serious or glaring violation of decorum. In small matters, ladies are both able and willing to take care of themselves, and would prefer being allowed to overwhelm the unlucky offender in their own way.

If a lady be engaged when you request her to dance, and you have obtained her promise for the succeeding dance, be sure to be in attendance, and avoid the appearance of the least neglect.

If you cannot waltz gracefully and well, do not venture at all. The *gentleman* is shown more in his waltzing than any other dance. He will exercise the utmost delicacy in touching the waist of his fair partner.

A true gentleman will never contest with a bevy of beaux the attention of some favorite belle. He will select that lady among his acquaintances who seems most to lack the courtesies of the other sex, and he will study to make himself agreeable.

The most important movement for a gentleman after engaging his partner, for a cotillion, is to secure a couple for their *vis-a-vis*. Much disappointment and annoyance are often produced by a want of foresight in this respect, as the set fills up, while they, for want of a *vis-a-vis*, are omitted.

It is not *comme il faut* to engage a lady to dance beyond the *fourth* set on her list; a rule which may be exemplified by the remark of a beautiful *debutante* of the last season: "*I can*

put you down, sir," she observed, with an ironical smile, "*for the thirteenth, but I shall only dance FOUR more!*"

The dress of a gentleman for the ball-room, should be a black dress coat, fitting to a charm; a plain white vest, or, if you please, one of figured silk, or plain black silk or satin; linen collar and bosom of the finest, point-lace wristbands, *a la Shakspeare*; black tights, if you are well made—if not, pantaloons half tight, and neat; black silk stockings; a handsome black silk stock, having a neat bow; a very fine cambric handkerchief, plain border, without perfume. French boots of glazed leather are permissible. White kid gloves are indispensable. Eschew jewelry as much as possible, and let such as you wear have some positive use.

It would be ridiculous to prescribe to ladies what might be called a ball-room costume, since fashion is ever varying; but we may remark that the handkerchief should be "fine as a snowy cobweb," and perfumed just sufficiently to render it agreeable. Your gloves should be of white kid, your shoes small, fitting with the nicest exactness. These should be perfect in their kind.

Some young ladies seem to court distinction by staring modest people out of countenance, or by the loudness of their merriment; this shows a lamentable want of good sense, and should be carefully avoided.

It is always advisable, in frequenting public balls, to make up a party of your own; but this must not engender a spirit of exclusiveness. You expect the whole assembly in some way to contribute to your enjoyment, and your conduct

and manners must be such as to add something to the general harmony. To this desirable end, good nature and propriety of conduct are specially conducive.

In conclusion, we would remark, that both ladies and gentlemen should draw on their gloves in the dressing-room, and never be for one moment without them in the ball-room. At the time of taking refreshment, of course, they must be taken off.

The lady who gives a ball, dances but little, and selects her own partner.

Invitations to a ball should be issued at least ten days before it takes place.

CHAPTER X.

MUSIC, CONVERSATION, CARDS

ALMOST every person may, with a little trouble, acquire the power of singing a song or two respectably. If, therefore, you are in the habit of going into society in which amateur performances are habitually introduced, you ought to prepare yourself; but if nature has denied you the necessary power, on no account attempt to sing, unless you have very considerable science and taste. A bad voice may be rendered agreeable by a superior taste and judgment; but a bad voice without either is unbearable; in such a situation, a firm, but good-humored statement of the fact will prevent your being pressed.

A gentleman must avoid those songs which the music and the words point out as specially composed for the softer sex. Imagine, for instance, the sweet sounds of "Love not," "I dreamed that I dwelt in marble halls," or "Alice Gray," issuing from a mouth surrounded with black whiskers and buried in mustachios.

It is the misfortune of musical people generally to be such enthusiasts, that, once beginning, they seldom know when to leave off: there are few things a greater *seccatura* than a long "Con-

certo," or duet upon the pianoforte. or an "Air with (endless) variations." The listeners get fidgetty and tired, although they are usually too polite to say so. We once sat next to a foreigner, who had endured with exemplary patience a tedious "Concerto," and who, when it was finished, applauded vehemently, then, turning round to his neighbor with a droll expression of countenance, said, "*perche si finisce*"—because it is finished!

Nothing, however, is more rude than to converse whilst people are singing. If you do not like music sufficiently to listen to it, you should remember that others may do so, and that not only do you interrupt their enjoyment of it, but you offer an offence to the singers.

An evening party is much enlivened by a good song or an occasional performance on the piano or the harp by a skilful and unobtrusive player. Any attempt at vain display, however, is in bad taste. To affect inability, or pretend indisposition is also reprehensible. A favor is always enhanced by being obligingly conferred.

Sometimes when music or conversation is going forward, it is no unusual thing to see one of the company engaged with a book. This, notwithstanding the latitude allowed in modern society, is highly indecorous and impertinent towards all present. It is true that it is sometimes tolerated in persons of known studious habits; but this is only among intimate friends.

Madame D'Arblay tells a characteristic anecdote of Dr. Johnson. At a party at the house of her father, Dr. Burney, Johnson, who it is recorded, had no ear for music, was announced, during

the performance of a duet by two of her sisters on the piano. "After a few minutes he drew his chair close to the pianoforte, and then bent down his nose quite over the keys, to examine them, and the four hands at work upon them. But his attention was not to be drawn off two minutes longer from the books, to which he now strided his way. He pored over them, shelf by shelf, almost brushing them with his eyelashes, from near examination. At last, fixing upon something that happened to hit his fancy, he took it down, and, standing aloof from the company, which he seemed clean and clear to forget, he began, without further ceremony and very composedly, to read to himself, and as intently as if he had been alone and in his own study." Johnson, however, was a privileged person, and it would be dangerous in any one less eminent to imitate his rudeness.

Under favorable circumstances and among persons who know how to train a conversation, there are few if any amusements more grateful to the human mind. Every one knows something which he is willing to tell, and which any other that he is in company with wishes to know; or which, if known to him would be amusing or useful.

To be a skilful conversationist one's eyes and ears should be busy; nothing should escape his observation. His memory should be a good one, and he should have a good-natured willingness to please and to be pleased.

It follows that all matter of offence in conversation should be avoided. The self-love of others is to be respected. Therefore, no one is tolera-

ted who makes himself the subject of his own commendation, nor who disregards the feelings of those whom he addresses.

There is as much demand for politeness and civility in conversation as in any other department of social intercourse. One who rudely interrupts another, does much the same thing as though he should, when walking with another, impertinently thrust himself before his companion, and stop his progress.

It was one of the maxims of a French philosopher, that "in conversation, confidence has a greater share than wit." The maxim is erroneous, although it is true that a fashionable fool may attain to the small talk of which much of the conversation in society is composed, and his glib confidence may so far impose upon the superficial as to make this pass for wit; but it will not be received as such by that portion of society whose esteem is desirable. Good sense, sound and varied information, are as necessary as confidence, to enable a man to converse well.

In addition, then, to the ordinary routine of education, make yourself acquainted with the passing circumstances of the day—its politics, its parties, its amusements, its foibles, its customs, its literature, and at the present time, I must also say, its science. Some of these subjects may be the parent of much gossip and scandal; still, a man moving in society as a gentleman must be ignorant of nothing which relates thereto, or if he is, must not appear to be.

Avoid a loud tone, particularly if speaking to ladies. By observing men of the world, you will perceive that their voices, as it were involunta-

rily, assumes a softness as they address the sex ; this is one of the most obvious proofs of an intimacy with good society.

Never attempt to occupy the attention of a company for a long time ; unless your conversation be very brilliant, it must become tiresome. Never tell long stories, or retail well-known anecdotes.

Be not partial to theorizing, or your conversation will assume the style of speech-making, which is intolerable.

Badinage is pleasant, but it may be dangerous ; stupid people may imagine you are ridiculing them, and the stupid are the most assiduous enemies.

Abjure punning ; it has been aptly designated the "wit of fools." A man of talent rarely condescends to be an habitual punster ; a gentleman, never. Punning is a sort of pot-house wit which is quite incompatible with good manners.

Be not over-anxious to be considered a wit ; recollect that except in the society of wits, the *wit* of the company is likely to become the *butt* of the company.

It is a common error, that of adapting your conversation to the occupation of the persons with whom you are conversing, and to some persons it is exceedingly offensive. Thus, introducing the subject of theology to a clergyman—of law to a barrister, &c., &c., is in fact saying, "I have chosen the subject with which you are best acquainted—all are alike to me." This is an assumption of superiority which is highly indecorous, and will ultimately ensure punishment. A man of the world might not be offended, but

he would instantly attribute the inadvertence to ignorance; indeed, it generally arises from a desire to avoid the awkwardness of silence, and is a bungling way of throwing on another the onus of sustaining the conversation, and of confessing your own incompetence; but where one person will give you the benefit of this apology, a dozen will consider you impertinent.

A tattler is a most contemptible character, uniting in person either excessive ignorance, folly, and vanity, or the extremes of meanness, mischief, and malignity.

Women ordinarily slander more from vanity than vice—men, from jealousy than malignity.

Without intending mischief, many persons do much, by repeating conversations from one house to another. This gossiping is all but as injurious as scandal; for as you can never represent the exact circumstances under which a fact may have been related, your version may give a totally different meaning to that which was intended by the original speaker; as observation proves that, in relating an anecdote or conversation, we give our impression of the meaning of the speaker, not his words: thus a misconception of our own may produce infinite mischief.

A man should never permit himself to lose his temper in society—nor show that he has taken offence at any supposed slight—it places him in a disadvantageous position—betraying an absence of self-respect, or at the least of self-possession.

If a “puppy” adopt a disagreeable tone of voice, or offensive manner towards you, *never resent it at the time*, and above all do not adopt

the same style in your conversation with him ; appear not to notice it, and generally it will be discontinued, as it will be seen that it has failed in its object, besides which—*you save your temper.*

Avoid a loud tone of voice in conversation, or a "horse laugh;" both are exceedingly vulgar, and if practiced, strangers may think that you have been "cad" to an omnibus. There is a slightly subdued *patrician tone of voice*, which we fear can only be acquired in good society. Be cautious also how you take the lead in conversation, unless it be forced upon you, lest people reiterate the remark made on a certain occasion upon that "*Brummagen*" Johnson, Doctor Parr—that "he was like a *great toe in society; the most ignoble part of the body, yet ever thrust foremost.*"

Be very careful how you "show off" in strange company, unless you be thoroughly conversant with your subject, as you are never sure of the person next to whom you may be seated.

Lounging on sofas, or reclining in chairs, or leaning back in a chair when in society, as if in the privacy of one's own dressing-room or study, is always considered indecorous; but in the presence of ladies is deemed extremely vulgar.

Mothers should be on their guard not to repeat nursery anecdotes or *bon mots*, as, however interesting to themselves, they are seldom so to others. Long stories should always be avoided, as however well told, they interrupt general conversation, and leave the impression that the narrator thought the *circle* dull, and consequently endeavored to amuse it.

Never use the term "*genteel*." Do not speak of "*genteel people*;" it is a low estimate of good breeding, used only by vulgar persons, and from *their* lips implies that union of finery, flippancy and affectation, often found in those but one remove from the essentially vulgar. Substitute "*well-bred persons*," "*manners of a gentlewoman*," or of "*a gentleman*," instead.

Never use the initial of a person's name to designate him; as "Mr. P.," "Mrs. C.," "Miss W.," &c. Nothing is more abominable than to hear a woman speak of her husband as "Mr. B."

It is allowable in some cases to *conceal* our sentiments; but we ought never to do so for the purpose of deceiving others. Make it a rule never to give utterance to a falsehood: in all circumstances, and whatever be the consequences adhere to truth

It is not considered good taste for a lady to say "yes *Sir*," and "no *Sir*," to a gentleman, or frequently to introduce the word *Sir* at the end of her sentences, unless she desires to be exceedingly reserved toward the person with whom she is conversing.

It is not contrary to good breeding to laugh in company, and even to laugh heartily, when there is anything amusing going on; this is nothing more than being sociable. To remain prim and precise on such an occasion is sheer affectation.

If upon the entrance of a visitor you continue a conversation begun before, you should always explain the subject to the new comer.

There cannot be a custom more vulgar or offensive than that of taking a person aside to whisper in a room with company. yet this rude-

ness is of frequent occurrence—and that with persons who ought to know better.

Conversation should be studied as an art. Style in conversation is as important, and as capable of cultivation, as style in writing. The manner of saying things is what gives them their value.

Avoid provincialisms in your language and pronunciation. *Walker* is the standard for pronouncing in the best society both in the United States and in England.

Swearing, which formerly pervaded every rank of society, is now to be chiefly found in a very low and uninstructed class; it is, in fact, a vulgar and proscribed mode of speech. Nevertheless, it is still used occasionally by persons of no humble rank, especially by the young, though chiefly for the purpose of giving an emphasis to speech, or perhaps simply to give token of a redundancy of spirits and a high state of excitement. To those who are guilty of it for these reasons, it is only necessary to point out, that no well-informed person can be at the least loss, with the genuine words of the English language, to express all legitimate ideas and feelings, and that to use either profane or slang words, is, at the least, the indication of a low taste and inferior understanding. A direct, pure, manly use of our native language, is an object which all may cultivate in a greater or less degree; and we have invariably observed, through life, that the most virtuous persons are the most exempt from the use of mean and ridiculous phraseology and monkey tricks of all kinds.

Games at cards are a very common amusement

They may be innocent, but there is nothing to recommend them. They give no action to the body; they are a very humble occupation for an intelligent mind. Still there may be occasions when it would be impolite to refuse to take a hand at cards.

Card tables are generally set out in a room appropriated to their use, or else in the room of reception, where they are placed apart. When coffee has been served, the master or mistress of the house proposes cards to the visitors, and those disposed to play advance to the table, at which a fresh pack of cards is opened and spread, and each person intending to play draws a card. The persons who draw the highest cards are *excluded* from the rubber; but the four individuals who have drawn the lowest, again draw cards for partners; the two highest become partners; and the two who have drawn the lowest have the choice of seats and the deal.

At the commencement of every fresh rubber the players again cut for partners.

Games of chance, where money is risked, should be avoided. When the stake is so small that there is no danger of its becoming the absorbing, or even the principal object for playing, perhaps there can be no great harm in joining others with the cards. As soon, however, as the contest begins to engross the attention exclusively, or assumes in the slightest degree the appearance of gambling, it ought to be abandoned that instant.

How odious does beauty seem under the excitement of gambling! A passion for this demoralizing practice extinguishes or converts into a withering curse, every fine feeling of the human heart

CHAPTER XI.

PERSONAL BEHAVIOR.

"THERE is a man," says Lord Chesterfield, "whose moral character, deep learning, and superior parts, I acknowledge, I admire and respect, but whom it is so impossible for me to love, that I am almost in a fever whenever I am in his company. His figure, without being deformed, seems made to disgrace or ridicule the common structure of the human body. His legs and arms are never in the position which according to the situation of his body, they ought to be in; but constantly employed in committing acts of hostility upon the Graces. He throws anywhere but down his throat whatever he means to drink, and only mangles what he means to carve. Inattentive to all the regards of social life he mistakes or misplaces everything. He disputes with heat, and indiscriminately; mindless of the rank, character and situation of those with whom he disputes; absolutely ignorant of the several gradations of familiarity or respect, he is exactly the same to his superiors, his equals, and his inferiors; and therefore, by a necessary consequence, absurd to two of the three. Is it possible to love such a man? No. The utmost I can do for him is to consider him a respectable Hottentot."

And who does the reader suppose was the man of whom that arbitrator of manners, Lord Chesterfield, thus speaks? It was the celebrated Dr. Johnson. There may be some exaggeration in his Lordship's expressions; but who has not felt similar emotions on seeing really estimable people about whose manners there was something repulsive and disgusting? We have known a young man lose a fortune and a wife through his being addicted to the offensive habit of picking at his nostrils with his fingers. He deserved to be discarded. Physical uncleanness is more nearly allied to spiritual degradation than is generally supposed.

But let no one imagine that good manners can exist without good morals. Politeness never calls for the sacrifice of any principle of truth, sincerity or honor; and herein Chesterfield's system is corrupt. One of the severest epigrams ever penned is that upon Chesterfield and the son to whom his letters on Politeness were addressed:

“Vile Stanhope (demons blush to tell)
In twice two hundred places,
Has shown his son the road to hell,
Escorted by the Graces:

But little did the ungenerous lad
Concern himself about them,
For base, degenerate, meanly bad,
He sneaked to hell without them.”

It is incumbent on every one to be courteous or respectful in his intercourse with neighbors, acquaintances, or with the public generally. To inferiors, speak kindly and considerately, so as to relieve them from any feeling of being beneath

you in circumstances ; to equals be plain and unaffected in manner ; and to superiors show becoming respect, without, however, descending to subserviency or meanness. In short, act a manly, courteous and inoffensive part in all the situations in life in which you may be placed.

A well-bred man is always known by the perfect ease and tranquillity of his manner. These are points to be carefully cultivated. Acquire, if possible, an easy confidence in speaking, so as never to appear abashed or confused, taking care, however, not to fall into the opposite error of forwardness or presumption. Persons moving in the highest circles never allow themselves to appear disturbed or vexed, whatever occurs to annoy them. Perhaps there may be an affectation of indifference in this ; still their conduct is worth admiring, for everything like fidgetiness or boisterousness of manner is disagreeable to all who witness it.

Women are physically weaker than men.— They are unable to defend themselves from insult or injury, and it would be considered indelicate for them to do so, even if they possessed the power. For these and other reasons, it is only simple politeness and a sign of good sense to render any little service to women—to assist them when they appear in any difficulty, to speak respectfully of them and to them, and to give them honor whenever it can be reasonably required.

It will be observed, therefore, in what is called good society, that women are treated with exceeding delicacy and deference ; they are offered the best seat, or the only seat if there be no other ; allowed to walk next the wall, or at the

farthest point from danger in the street; never rudely jostled against in a crowded thoroughfare; and are always parted from with a respectful bow.

At the same time, as respects the women who receive these attentions, it is expected that they will not "give themselves foolish airs," or presume on the forbearance and kindness of the stronger sex. In fact no female will do so who is acquainted with good manners or wishes to avoid ridicule.

There is no better test of a man's claim to be considered "a gentleman" than a scrutiny of his conduct in money transactions. A man may possess rank and fashion, and, by an assumed frankness of character, deceive the multitude; but the moment his purse is invaded, if he be not of the true cast, he will display the most contemptible meanness, he will take advantage of the liberal—*evade*, by every miserable subterfuge, the claims of those he dares not oppress, and unblushingly *defy* those unfortunate persons whose poverty is likely to prevent the due assertion of their rights. Such a man may possess station in society—he may be an "elegant"—he may be a *prince!* but, if he be not honest—he is not a gentleman.

A high sense of honor—a determination never to take a mean advantage of another—an adherence to truth, delicacy, and politeness towards those with whom you may have dealings—are the essential and distinguishing characteristics of a GENTLEMAN.

"Do not abuse the advantage of a "two-penny post," by making people pay the postage of

letters on *your own* business merely, and transmitted through such a channel entirely for *your convenience*, by saving the trouble of sending a servant. The postage upon one solitary note is small, it is true; but may amount to a large sum in the aggregate. Depend upon it, the most "*tiffy*" people will not be very much offended at the postage being paid, although some affect *openly* to despise an expense at which they grumble in *secret*.

Nothing more clearly indicates the true gentleman than a desire evinced to oblige or *accommodate*, whenever it is possible or *reasonable*; it forms the broad distinction between the well-bred man of the world, and the irreclaimably vulgar man—vulgar, not from inferiority of station, but because he is by disposition *coarse* and *brutal*. Nevertheless, we often find persons so selfish and supercilious, and of so equivocal importance, that they fancy any compliance with the wishes of the many, would tend to lessen their dignity in the eyes of their companions, and who foolishly imagine that a good coat places them above the necessity of conciliating the feelings of the multitude by the performance of **an act of courtesy**.

Be careful to offer a favor in such a manner as not to offend the delicacy of those whom you wish to serve. Favors may be so conferred as to become insults. If kindness and a desire to oblige induce you to offer an "attention," do not *press* it after it has been once refused, and so affront ill-tempered or testy people. A friend who had been dining a short distance from London, when about to return, said to one of the

party, "Sir, my carriage is at the door; if agreeable, I shall be happy to take you to town." "I am much obliged to you," replied the ungracious Mr. Tubbs, drawing himself up, "but—*I have a carriage of my own.*"

Carefully avoid the following things in personal behavior:—Loose and harsh speaking; making noises in eating or drinking; leaning awkwardly when sitting; rattling with knives and forks at table; making a noise with your tooth-pick; starting up suddenly, and going unceremoniously out of the room; tossing anything from you with affected contempt or indifference; taking anything without thanking the giver; standing in the way when there is scarcely room to pass; going before any one who is looking at a picture or any other object; pushing against any one, without begging pardon for the unintentional rudeness; taking possession of a seat in a coach, theatre, or place of public meeting, which you are informed belongs to another; intruding your opinions where they are not wanted or where they would give offence; leaving acquaintances in the street, or a private company, without bidding them good bye, or at least making a bow to express a kindly farewell; slapping any one familiarly on the shoulder or arm; interrupting any one who is conversing with you; telling long and tiresome stories; whispering in company; making remarks on the dress of those about you, or upon things in the street; flatly contradicting any one, instead of saying, "I rather think it is otherwise," "I am afraid you are mistaken," &c; using slang expressions or words of a foreign language; a habit of saying

“says she,” “says he,” “you know,” “you understand,” &c.; helping yourself at meals without first asking if you may not assist others to something which they would like; picking your teeth with a fork or with your finger; scratching or touching your head; paring or cleaning your nails before company; spitting; removing obstructions from your nose with your fingers, or looking at your handkerchief after blowing your nose; standing with your back to the fire, when others would enjoy the warmth; asking questions or alluding to subjects, which may give pain to those you address; neglecting to answer letters.

It would be easy to enumerate many other things which should be avoided as savoring of bad manners; but there will be sufficient to indicate the principle of politeness, and if that be understood, there can be no difficulty in knowing how to act with delicacy and discretion in all the concerns of life.

CHAPTER XII.

GENERAL OBSERVATIONS.

THE soul of society is Woman—as Cowper says; she it is that humanizes our kind—the most brutal forgets his brutality in her presence—her influence gives softness to the natural harshness of our manners. No young man enters society with such advantage as he whose early years have been most associated with superior women.

In entering the world, the young man must therefore pay particular attention to the ladies—observe their manners, their conversation, and be always furnished with that sort of small talk which usually contributes most to their amusement. With all their kindness, recollect their demands on your attentions are imperative. “*Il faut me chercher*” is a motto a woman never forgets. In this she is despotic; yet how delightful a service! Women are the arbiters of dress, and also of reputations in the fashionable world. On entering it, your first object is to gain their good opinion.

Ladies, generally speaking, are great observers of minutiae, and are almost intuitively sensible of propriety or impropriety: their minds being less occupied in important concerns, on these their senses acquire an acuteness that a man can

rarely possess. To woman, therefore, the gentleman is always deferential.

Be careful to avoid making acquaintances in places of public amusement or accommodation; and always suspect those who attempt your acquaintance under such circumstances.

Do not mistake stiffness for dignity; nor, in avoiding the appearance of *mauvaise honte*, become presumptuous—the former is silly, the latter disgusting—the one may not make friends, the latter will provoke enemies.

Friendship is generally all but negative in its operation; enmity is essentially active; *ergo*, one enemy does you more mischief than a dozen friends will repair.

If you are thrown into society where the regulations of etiquette cannot, from the nature of things, be attended to, do not, by their minute observance, make yourself appear singular. A man of the world will adapt himself to the manners of any set in which he may be placed, provided they do not militate against his principles; and, too generally, even if they do. If “a dog is better company than the man whose language is not understood,” he is infinitely preferable, as a companion, to a man who gives himself airs of superiority, and affects manners of extraordinary refinement among those whose habits and station prevent their being understood or appreciated.

In good society you will (generally speaking) find the neglect or attention to the rules of etiquette the best means of judging whether your acquaintance is really desired, or whether you are entertained because it may be policy to en-

dure your visits. Among intimate friends much ceremony may be dispensed with; but the forms of custom must be strictly attended to in your intercourse with strangers and slight acquaintances.

The most intimate friendship must not allow you to depart from that correctness of deportment which distinguishes the gentleman from the ill-mannered clown. Manners are the fruits of mind. A man with a vulgar mind cannot assume the manners of a gentleman, nor can a man with an elegant mind permit coarseness of manners.

Never attempt to converse on subjects with which you are but slightly acquainted, unless with a view to improvement. Many persons, having but a very sufficient knowledge of art, make a great display, by being acquainted with its nomenclature; this is, however, a most dangerous assumption, and is frequently severely punished by the presence of a person of superior information, who has unmasked the assumer, and discovered to all that the lion's hide concealed an ass's skin.

There is a species of affectation which is frequently adopted by the class of persons who use the term "genteel;" the appearance of horror, at calling certain things by their right names; with them every woman is "a lady:" the sound of such a term as breeches will throw them into fits; and a man dead drunk is said to be sadly inebriated. From these also we hear of "splendid travelling—beautiful beefsteaks—elegant pigs." Strange that such gross misadaptation of words can be persisted in by persons of ordinary inter-

course with society. All these habits must be abandoned (if acquired) ere you can hope to be considered a gentleman.

If your association with "society" has been limited, never put yourself in a prominent situation; if you do, you are likely to subject yourself to much mortification; a practiced eye will instantly discover your real claims. Arrogance always provokes criticism; and when you consider that, with a single word improperly pronounced, a single aspirated word not aspirated, and *vice versa*, all your claims to superiority as a gentleman or a man of education fall to the ground, you will see how much wiser it is to keep in the back ground until circumstances force you forward.

Avoid laughing at your own remarks. With people of a sanguine temperament, and vivid imagination, this may be difficult, very difficult; it should, however, be accomplished; for however pleasing it may be to the narrator, it always detracts from the enjoyment of the hearer.

When you have accepted an invitation, let nothing but a most imperative cause prevent your keeping the engagement. Many persons conceive they derive a degree of notoriety and importance by sending excuses at the last moment; this is a sad mistake, and not only shows their ill-manners, but that they are so ignorant of what is correct as not to be aware of their breach of decorum. Be above such foolish aids to your importance, which in fact, only weaken it. A man of rank, or even of gentlemanly habits and associations, could not be guilty of the

rudeness ; consequently, this folly shows you are aware that some aid is necessary to retain the station you occupy (or imagine you occupy) in society. Bad weather is a most frivolous excuse for breaking your word, as a carriage or hackney coach would secure you from every inconvenience in that respect. The inference from this excuse would therefore be, that you had not the former, and could not pay for the latter ; the possibility, therefore, of this degradation of your dignity must, if a sense of propriety will not, prevent this excuse.

Ladies generally form a sufficiently lofty idea of their own wit or beauty ; it is absurd therefore to be continually alluding to this in your discourse with a pretty woman. A compliment, *en passant*, is very well ; but if you attempt to lecture her on the subject, she will either think you do not praise her enough, or that you may imagine she is wonderfully pleased with your discourse ; this is dangerous ground, and must not be occupied by a novice. Poets are the only undisguised flatterers tolerated in society.

Every man is more or less influenced by well-timed flattery, which, however, should be acted rather than spoken. No person would be pleased if he suspected you of flattering him ; all, therefore, affect to dislike that by which all are more or less influenced. To be successful with a man or woman of sense, it must be delicately administered ; it must be a deduction rather than a statement. The most delicate flattery, that which is most likely to be effectual with a man of talent, is perhaps a special deference to his opinions, or an attentive listening to his argu-

ments. Every man is more or less an apostle of his own opinions; all apostles are eager for proselytes, and are gratified when they acquire one. Make a man pleased with himself, and he will be pleased with you; *ergo*, the most delicate flatterer is a good listener, whose creed is not very prudish.

Confidence is the great bond of society; the man, therefore, who cannot be trusted without being bound on every occasion not to repeat to your prejudice the subject on which you have conversed, is like a thief, who is only honest so long as the law compels him to be so.

It is the custom in Paris, in New York, and in several other cities, both in Europe and America, for gentlemen to call upon the whole circle of their lady acquaintances on the first day of the year. The omission of this observance in regard to any particular family, would be considered a decided slight. Its influence on the social intercourse of families is very salutary; the first day of the year is considered a day of kindness and reconciliation, on which petty differences are forgotten, and trifling injuries forgiven. It sometimes happens that between friends long connected, a misunderstanding takes place. Each is too proud to make concessions; alienation follows, and thus are two families, very probably, permanently estranged. But on this day of mutual amnesty, each of the offended parties calls on the wife of the other, kind feelings are recalled, past grievances are forgotten, and at their next meeting they take each other by the hand, and are again friends.

On New-Year's day, the ladies of the family

are expected to be dressed at as early an hour as ten o'clock.

Cakes, wines, and liquors are spread upon a side table: this is all the refreshment that is absolutely necessary; but sometimes a large table is spread in the back parlor. It is not unusual to serve hot coffee.

The ladies of the family on this day invariably shake hands with their guests, and request them to help themselves to a glass of wine, or partake of the refreshments.

The visits paid are always short, and those who have a great number of visits to pay, merely leave their cards.

The street doors are all thrown open, so that visitors may not be delayed in gaining admission.

If a lady does not receive company, her door is, of course, closed, but she should station a servant near it to answer the bell on the instant, and receive the cards.

Ladies are expected to be in readiness through the first week of the new year, to receive those visits which were not paid on New Year's Day.

One word with regard to the observances of etiquette in travelling. If in a railroad car you wish to have a window opened or shut, ask if it will be agreeable to the persons most immediately affected by it, or, if ladies are present, address to them your inquiry.

It is too true that on board our steamboats, and too often at our first class hotels, the man who stands upon punctilio, is likely to lose his dinner. But even on such occasions it is better

to go poorly fed than to lower yourself in your own estimation, if not that of others, by any display of greediness.

There is one glorious trait, however, of our countrymen, for which we can heartily commend them. More than any other civilized people they show deference to the weaker sex. We can forgive them a thousand violations of decorum in consideration of this one virtue. May it never fail to be a characteristic of their manners!

CHAPTER XIII.

DUTIES TO SOCIETY AND OURSELVES.

THE truly polite must be an habitually cheerful person. But cheerfulness, it will be said, is a matter of temperament and of circumstance. Then if we possess it not, we should cultivate it as a duty.

There is no word in our language more commonly used, nor any one less defined or less understood than *happiness*. It is sometimes taken to mean pleasurable sensations derived through the senses: sometimes it means a peculiar state of mind. Perhaps it is easier to tell what happiness is not, than what it is. The most perfect *health* is not happiness unless one has something to do. Health and riches do not make one happy. These accidents of being rather excite cravings for enjoyment. They are means, not ends. A rich man can ride but one horse, or sit but in one coach, or eat but one dinner, or wear but one suit of garments, or live but in one house at a time. Persons in moderate circumstances can do the same

Health, riches, power and distinction, do not make happiness. Distinction is troublesome: it has more pains than pleasures; it is jealous, envious and distrustful. Power does not make one

happy; it demands the most busy watchfulness to keep it. If lost, its absence is often followed by painful suffering, and the possession of it is always accompanied by the fear of losing it. Riches are sometimes regarded as means of enabling one to live in elegant luxury, and even in voluptuous enjoyment. This is no way to be happy; the appetites soon become satiated; the stomach wears out; the senses are palled; diseases come: the body may be racked on a velvet couch as well as on a straw bed.

Is there, then, any such thing as happiness? There must be such a thing, or the laws of nature, which provide for physical, intellectual and moral being, are false and deceitful, and the gift of revelation is a fable.

If there be such a thing as happiness, it will be found in that knowledge of and obedience to the laws of nature which make health, physical and spiritual. It will be found in obeying the propensity to action, to some continuous, useful end; that is, in pursuing reasonably some one of the many vocations in society which tend to secure one's self-respect and peace of mind, and which tend also to the common good.

But there may be disappointments, ill-luck, and causes of mortification and sorrow. These, we apprehend, do not seriously disturb any well-regulated mind when there is a consciousness that no reasonable foresight or prudence would have discovered and prevented the cause.

Perfect happiness in this world, it must ever be remembered, is not to be expected: the only happiness that we can really attain consists in a certain contented tranquility of mind under all

The shocks and changes of this mortal life. There is a point called the *happy medium*; and this should be an aim in all human arrangements. Be moderate in all things. For example, to take no amusement is bad, for it deprives the mind of needful rest and recreation; so likewise it is bad to be altogether given up to amusement, for then all serious objects are lost sight of. The true plan is to take amusement in moderation.

Some minds have never awakened to a taste for poetry, fiction, the imitative arts, and music, and they thus lose much pleasure, which others enjoy; again, there are some in whom nature has implanted and use cultivated, so strong a predilection for these things, that it becomes a vice.

To be too much in society is sure to deteriorate the human character, making it frivolous, and incapacitating it for taking abstract and elevated views: on the other hand a perfectly solitary life weakens the mind, lays it open to odd fancies and eccentricities, if not to hypochondria, and ends in some instances by altogether throwing it from its balance. The *medium* is here also found alone salutary.

To be extravagantly gay, in a world where so many evils lurk around our every step, and so many onerous things claim our attention, is wrong; so is it to be always serious, seeing that the world also contains the materials of much happiness. What is proper is, that we should be uniformly cheerful without letting our cheerfulness run into frivolity; or, if we have cause to grieve, that we should grieve in moderation, believing that a benignant Providence will make all right in the end.

CHAPTER XIV.

DIRECTIONS FOR THE TOILETTE.

CLEANLINESS, activity, and flexibility of the skin are essential to the preservation of beauty. The just proportion of the fluids, and the circulation of the blood, are determined in no small degree by the skin: so that if these fluids become thick and languid, the whole momentum of the blood is repelled towards the interior parts.

As a preservation of health, the value of cleanliness must be obvious to every sensible mind, whether indeed it be considered in a medical, or a moral, or a cosmetical point of view.

Personal cleanliness, and everything connected therewith, is a principal duty of all people: an unclean and dirty person is never in health, and is always a loathsome and disgusting sight. It were better to wash twenty times a day, than to allow a dirty spot to remain on any part of the skin. On places where impurities are suffered to obstruct the pores of the skin, the insensible perspiration is not only suppressed, but the absorption by the skin also is destroyed; and if the whole body be, as it were, thus covered with a crusted coat of perspired matter, it is impossible to possess sound blood, or enjoy good health

The whole surface of the body, and particularly the joints, ought to be daily washed with pure water, especially in summer, when the perspirable matter, being of an unctuous, clammy nature, obstructs the excretion by the pores. Those who are sufficiently robust should by all means bathe the entire person in cold water every morning. The use of the hair gloves recently introduced may also be recommended.

The whole head ought to be frequently washed and cleaned, as it perspires much, and is, besides, exposed to the dust and other particles in the atmosphere. Washing opens the pores of the skin, removes the viscid humors and renders them fluid.

Washing the hair *too much*, however, destroys its smoothness and brilliancy

The term cosmetic comprehends every description of composition invented to preserve or heighten the beauty and lustre of the complexion; such, for instance, as are used to embellish the skin, to soften it, to maintain its freshness, to give it color, to prevent or efface wrinkles: those used to whiten or clean the teeth, to stain the hair and eyebrows, also form a part of the numerous class of cosmetic articles.

Cosmetics exist under different forms. Some are liquid, others mucilaginous, and others have vinegar for their menstruum. All ought to be rejected with the component parts of which people are not acquainted: they infallibly contain mercury or some other destructive or injurious mineral. There are also cosmetics in the form of pastes and ointments. Many of these produce at first astonishing effects, but ultimately

ruin the skin. Females therefore should mostly abstain from cosmetics that are addressed to them by empirics.

Mucilaginous cosmetics possess the property of rendering the skin softer and more polished.

Certain astringent vinegars used at the toilette are often found pernicious. They evidently improve for a while the appearance of the skin, add brilliancy to its color, and sometimes even remove spots; but they alter the texture of the epidermis, dry it, and produce premature wrinkles. They cannot, therefore, be used too cautiously. The use of pastes is not attended with the same inconveniences. They contribute very efficaciously to preserve the suppleness and elasticity of the skin. Ointments produce a still more certain and beneficial effect, in consequence of remaining longer in contact with the skin. They should be retained there all night, in which case they preserve the parts that are covered with them from the influence of the air, check the nature of insensible perspiration, and produce, in a far superior degree to oily cosmetics, so called, all the effects expected from them.

But in order that ointments and liniments should possess the properties requisite for producing none but good effects, "they ought," in the language of an able and experienced physician, "to contain nothing irritating, and the fatty substances which form their basis, should be in a state of great purity and extreme division. Very fresh cream," he adds, "is often preferable to all these preparations, which, on account of the wax they contain, and their super-oxygenation, are not fit to be used by females whose skin is too

dry and too irritable." Steatite is recommended by the same author to give whiteness and lustre to the skin; and even in some cases to protect it from contagious diseases. The steatite is reduced to a very fine powder, in which state it forms an excellent cosmetic.

As regards the different cosmetics advertised and sold by perfumers, and of which the compounders make a secret, we should only add, that they may possess some simple and safe detergent properties, but while their composition is unknown, no safe opinion can be given of their utility—consequently, offered under the veil of mystery, they must at least be regarded as of doubtful utility. There is no question but many if not all of those washes which are sold at such extravagantly high and exorbitant prices, are merely new combinations of old processes: a new name being frequently sufficient to bring back an old fashion, under, however, a somewhat modified appearance.

To such of our readers, male or female, who are determined to make use of cosmetics, instead of attending to the more effectual means of preserving the bloom of the skin, it may be of service to add one or two external applications, in order to prevent them from using the dangerous and destructive preparations of quacks and nostrum mongers.

According to the late Dr. Withering, an infusion of horse-radish in milk, makes one of the safest and best cosmetics.

Another preparation for cleansing the skin of pimples, and recent eruptions, is the first juice of house-leek, mixed with an equal quantity of

sweet milk or cream, if assisted by gentle aperient medicines.

All cosmetics are absurd and nugatory, if the inward state of the body be neglected, or if they be looked upon as specifics in themselves. Such things do not exist in nature; and as well might one try to bleach a blackamoor as to remove any scorbutic or other eruptions from the face, without bestowing proper attention on the general state of the body, and particularly of the fluids, whence these irregularities derive their origin.

The three great and really effectual substitutes for cosmetics, which we would recommend, are the following:—

First.—Proper attention to the insensible perspiration—an important process by which nature, if duly assisted, will not fail to expel all acrimonious and useless particles. By this, too, the surface of the body will be kept in a constant atmosphere of softening exhalations—a species of volatile vapor-bath, which is the most efficacious means of preserving it soft and pliant, and of animating it with the color of life.

Secondly.—The purity of the fluids:—This depends equally on a free perspiration and a vigorous state of digestion.

Thirdly.—The third requisite to a fair and beautiful complexion, is an uniform distribution of the fluids, or in other words, a *free and unrestrained circulation of the blood*; as the purest fluids, when profusely propelled to the face, are productive of disagreeable consequences, such as unnatural redness, flushings, tumid appearances, &c., of which ladies, who lead a sedentary life, are so apt to complain.

ATTENTIONS NECESSARY TO THE HAIR.

It follows, from what we have before stated, the first and principal means of preserving the hair is great attention to the state of the skin. The removal of the scurf which forms upon the scalp by the constant deposition of the perspired matter, and general attention to cleanliness of the head, are therefore extremely important. The hair should be regularly and frequently combed and well cleaned, with a good hard penetrating brush.

When the scurf is very copious and difficult of removal from some disorder in the skin, it may be useful to have recourse to fomentation. For this purpose the decoctions of the roots of briony, mallows or borax in water, (or in wine, if required to be more astringent,) may be used, assisted by a mild regimen, exercise, bathings, gentle opening medicine and frequent change of linen. Avoid, however, the use of alum or other too powerful astringent applications, as also extreme heat or cold, and keep the head covered to prevent the evils arising from a too free or checked perspiration.

The substances in most general use at the present day, and whose virtues are most highly extolled for the restoration and improvement of the hair, are bear's grease, beef marrow and castor oil, olive oil, oil of almonds both sweet and bitter; oil of nuts, of cammonile, and of laurel; goose grease, fox grease, fresh butter, and burnt butter; bees burnt, and pounded in oil of roses; with various other pomades and high sounding preparations

Oleaginous substances, moderately used, certainly nourish the hair, but excess must be avoided, since it would produce a contrary effect, and cause the hair to fall off.

THE MOUTH AND TEETH.

The mouth should be rinsed every morning, after dinner, and the last thing at night, with cold water. The frequent washing of the mouth is necessary, because small particles of food settle about the interstices of the teeth, and if not removed, will affect the breath, and gradually injure the teeth.

Purity of breath is an advantage that cannot be too highly prized, as the want of it is the most unfortunate circumstance that can befall beauty, and is alone sufficient to annihilate, in an instant, the most perfect, and otherwise inviting charms. In order to preserve the beauty of the teeth, and the purity of the breath, the Arabs continually chew *mastic*, the Turks *sakkes*, and the Persians *konderuum*.

A fætid breath may be the consequence of various causes:—

When it proceeds from a diseased state of the lungs—riding on horseback, fresh air, and the use of gargles of myrrh, or of the infusion of oak bark, with proper attention to the state of the bowels, may palliate the affection, and ultimately remove it, if not too deeply seated.

If it arise from causes which derange the digestive organs, the causes must be removed by proper medicines before the effect can cease; but cleanliness, and attention to the state of the mouth and teeth, morning and night, will assist

to remove the inconvenience. Tonic gargles, charcoal, and Peruvian bark, or myrrh, for a tooth powder; chewing occasionally a little mastic will be useful.

A CORAL STICK FOR THE TEETH.

Make a stiff paste with tooth powder and a sufficient quantity of mucilage of gum tragacanth; form with this paste cylindrical rollers, the thickness of a large goose-quill, and about three inches in length.

The way to use this stick is to rub it against the teeth, which become cleaner in proportion as it wastes.

A small twig of dog-wood is of great service in cleansing the teeth. It may be used instead of a tooth-brush, and is particularly serviceable in cleansing between the teeth without injuring the enamel. A silk thread, well waxed, will also effectually remote the tartar from the teeth.

Charcoal alone stands pre-eminent in the rank of dentifrices. From the property it possesses of destroying the coloring particles, it has been turned to a good purpose as a tooth powder for whitening the teeth: as it attacks only the coloring matter on the teeth, it does no injury to the enamel. It possesses beside the property of opposing putrefaction, of checking its progress, and even causing it to retrograde: hence it is calculated to destroy the vices of the gums, to clean them and to correct the fœtor which may accumulate in the mouth and among the teeth; in these two respects, powdered charcoal is *the* tooth-powder, *par excellence*, and is accordingly recommended by many eminent physicians and

chemists. It may occasionally be used either with myrrh, Peruvian bark, cream of tartar, or chalk: but the charcoal should be thoroughly pulverized.

The following is the recipe for Ruspini's celebrated tincture for the teeth:—Florentine Iris root, 8 ounces; cloves, 1 do.; rectified spirits, 2 pints; ambergris, 1 scruple.

MISCELLANEOUS RECIPES.

Oil of almonds, spermaceti, white wax, and white sugar candy, equal parts, form a good white lip-salve.

The most common accidents to which the hands are liable, are chaps, chilblains and warts. The perspiration of the hands is also at times very troublesome, especially to such as are employed in works which require great cleanliness.

For the cure of chapped hands take three drachms of bole ammoniac, three drachms of myrrh, and a drachm of white lead. Incorporate these with a sufficient quantity of goose-grease; and with this anoint the parts affected; and wear worsted gloves.

When the hands are chapped avoid putting them in water. To whiten the hands and preserve them from being chapped, rub them with a tallow candle before retiring, and wear a pair of gloves through the night.

Chilblains generally attack the hands and feet; but are cured by the same means, on whatever part they may appear.

When the tingling and itching are first felt (a sure sign of chilblains,) the parts, hands or feet, ought to be bathed in cold water, or rubbed

with snow, till the sensation subsides, then well dried: or the following preventive embrocation may be used, though the first method is unquestionably the best. Take spirit of turpentine, 1 ounce; Balsam of Copaiva, 1 ounce; mix them together, and rub the afflicted parts two or three times a day with a portion of it.

Warm spirits of rosemary, or spirits of camphor, are useful at the first appearance of chilblains. Those who are most liable to chilblains should on the approach of winter cover the parts most subject to be affected with woollen gloves or stockings, and not expose the hands or feet too precipitately to wet or cold, or, as before observed, to a considerable degree of heat.

Those unseemly exuberances called warts may frequently be removed by very simple means. Touching them gently with sulphuric acid, or lunar caustic, or with a strong solution of sal ammoniac in water, or with lapis infernalis, (blue stone) will remove them, if the milder applications fail.

Mr. Lawrence, surgeon to Bartholomew's hospital, gives the following directions for the removal of corns, bunions, and warts:

“If you cut away the thickened cuticle, and then cover the part over with soap plaster spread on leather, and direct the patient to wear large and soft shoes, great relief will be experienced, and the cuticle will recover its natural texture. If, however, considerable inconvenience be still experienced, you may proceed to a further measure for a more effectual remedy: that is, after shaving away, as nearly as possible, all the dead parts that are about the surface, rub the

surface of the corn, bunion, or wart over with lunar caustic, and then, perhaps, you will have no re-accumulation, if you avoid external and exciting causes; at all events, this simple process will afford the patient a very great alleviation of his sufferings."

In shaving, should you cut yourself, a little felt scraped from your hat and applied to the wound will be found the best mode of stopping the effusion of blood.











