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ETIQUETTE FOR ALL

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ETIQUETTE FOR ALL

MAN, WOMAN, OR CHILD

BY

EILEEN TERRY

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ETIQUETTE FOR ALL

CHAPTER I

TO-DAY'S STRUGGLE—COURTESY ESSENTIAL FOR SUCCESS—STUDY YOUR COMPANIONS—GIVE AND TAKE—SIMPLE SPEECH—THE PLEASANT WORD—DRESS AND MANNERS

MANY people are apt to pass over the subject of Etiquette as a sort of fad, yet in reality it is a general title that covers all those small courtesies that go so far, so very far, in the making of our personal success. Some of these courtesies seem meaningless and are, to a certain extent, out of date; yet we should lose more than we should gain if we were to drop them.

For instance, there is the well-recognised custom of placing the hand before the mouth when yawning. The origin of this is based upon the mediæval belief that evil spirits lurked constantly near us, anxious to obtain possession of our bodies, which they could then use for their own foul purposes. To leave the open mouth unguarded for so long a period was therefore a matter of grave personal danger—hence the custom of placing the hand on guard. This quaint bit of selfishness has remained as a polite custom; yet, frankly, would it not be a great pity to abandon it? To those who may object to the action, I should like to point out that almost every attempt to yawn can be checked by a tight clenching of the teeth—there will be felt a sort of "smothered" yawn, produced by the necessary intake of breath through the nostrils instead of through the open mouth.

The one essential motive underlying true courtesy and

etiquette is a consideration of others, rather than ourselves—one should be conversant with the accepted canons

GENTLEMAN OFFERING LADY HIS SEAT

of good taste and manners, but it is quite needless to memorise a bookful of rules and examples. Circum-

stances alter cases, and one can only point out the main principles of correct conduct.

It can be taken for granted that those who study their neighbours and companions are not likely to be losers; they will be far more successful socially, and in business, than those who turn up their noses at Etiquette, and go their own sweet way, not troubling whether their conduct annoys other people or not. Take one simple point, to be met with everywhere to-day—the question of smoking in public. Cigarettes are so general now that no one would reasonably object; yet how often one sees a self-absorbed smoker puff his or her cigarette smoke right into the face of an opposite person. Surely this is a most unpleasant habit, and the slightest sense of decency to other people would put a stop to it. A similar unpleasant bit of thoughtlessness is seen when a smoker has had a cup of tea or coffee, and knocks the cigarette ash into the empty cup, instead of into the saucer.

Surely a little consideration for other people could easily be shown in a hundred such ways, without any inconvenience to ourselves. One should remember that, as a rule, such matters have a knack of cutting both ways—many unpleasant little things are done to ourselves by people who are as inconsiderate to their neighbours as we are to ours.

To-day the struggle of life is keener and harder than ever; yet we seem to be losing our hold on those small courtesies that go so far to make life worth living. It is not the small things we do that actually count in many cases, but the essential fact that we do them at all. A well-known public man, notorious for his enjoyment of a stiff walk, invariably slackens his speed when passing a cripple—obviously he does not wish, however slightly or indirectly, to hurt the feelings of the unfortunate who cannot ever hope to step out bravely with easy swinging strides. Probably the cripple does not even notice this kindly act of courtesy; yet at least one looker-on has been taught a lesson that can never be forgotten.

The actual origin and meaning of the word Etiquette is doubtful; it has covered many follies, and has cloaked much crime—there have been "fashions" in etiquette as in clothes. The women of the French Revolution went about in their chemises, in order to show their disdain for the "aristocrats," with their fine clothes and powder. Yet because society polish may easily be too glossy and artificial, that does not justify us in going to the other extreme. There have been many articles and letters in the newspapers upon "Miss 1924" and "Miss 1925," criticising the apparent want of manners of the modern young woman. But after all, this is only the natural reaction, due to their recently acquired freedom, and before long they will settle down and regain their natural womanly courtesy and charm.

True politeness, tact, and consideration for others can never die; it may take on many forms, many disguises, but it can never be lost altogether. Apart from the pleasure that it invariably brings to ourselves, we are never losers in the long run from our quiet tactful consideration for the feelings of others. Thousands of people have unexpectedly benefited in this way, through the wills and testamentary arrangements of people, strangers to themselves, but to whom they have been able—and willing—to extend some act of quiet thoughtful courtesy.

Apart from all such considerations, we should remember that our neighbours and our business associates are apt to take us on our surface value—a great error of judgment in many cases. Still it shows the value of outward courtesy, and few of us can afford to lower ourselves in the opinions of those about us, however little we may pretend to care for the opinions of other people. Indeed, it may almost be taken as a rule that those who appear to care least, are in reality the most sensitive—the rough rugged exterior is merely a cloak to hide the real feelings. This is frequently seen in young people, who are, in fact, highly self-conscious and nervous. In such cases the obvious remedy is a careful study of the subject of

Etiquette—when it has become a daily custom, self-confidence will be assured, and they will lose that horrible feeling of doubt that causes so many a heart pang.

There is another point of great importance—with the general spread of education, and the wider sphere of activities for women, the old formidable Class distinctions are fast being broken down. Not so very long ago, one had to be born in the inner circle, before one could be received in Society, and many conventions were only known to the favoured few. Even to-day how few know that, in most cases, the King and Queen are addressed simply as "Sir" or "Madam"; and not with a ceremonious flourish of Majesty. Attention to a few simple and sensible points of Etiquette will render anyone an acceptable addition to any company. Notice the easy way in which the Stage has joined with the Peerage—obviously because the essential Stage training teaches good manners, correct speech and social actions, and also a careful toilet and a graceful walk. Yet a couple of centuries ago actors and actresses were looked upon as rogues and vagabonds, and were so treated by the law of the land. Earlier still, it was not considered fit for a woman to be seen on the stage, and all the female parts were played by men.

One interesting feature of Etiquette may be mentioned here—that it is largely negative in character. It does not so much aim at telling you what to do—that is left largely to your common sense, and if you have not got any, then you may label yourself a failure right away, for assuredly you will do no good with your life. No, Etiquette is largely built upon a code of things that you should not do, much as is the case with the Commandments. In all schools and colleges, in all sports, in practically all walks of life, the really important things are those that we ought not to do. "Oh no," we are told, "that sort of thing is never done!"

It is these things that are "never done" that make or mar every woman and nearly every man. They are

always of vital importance to the young, to the schoolgirl or boy, anxious for the honour and prestige of her or his House or Form. "Oh no, that isn't done here!"—you may be a poor player at Bridge, Whist, or other card games, but almost all your blunders will be pardoned, provided you do not revoke, or trump your partner's best card.

The essence of courtesy—and therefore of Etiquette—is Give and Take. It teaches us to consider our companions in life, and naturally it teaches them to consider us. Yet every one of us detests those things that are, apparently, thrust upon us. If your hostess presses you to have another piece of cake, when there is only one piece left on the dish, it is not always easy to decide what to do. In the North, it is a frequent custom for the good lady to add: "There's plenty more in the larder."

Naturally one is obliged to believe her statement, but if so, why was not more cake put on the table? Apart from that, it would be quite easy for a thoughtful hostess to have a second dish in view somewhere in the room, though not on the principal table.

Such an incident can be both annoying and amusing, and it serves to illustrate the fundamental principle of Etiquette—that one ought not to behave in such a way as to cause trouble or embarrassment to others. It would be so easy, so simple, for the hostess to avoid such an incident—yet for the unfortunate guest, there is really no loophole. If you refuse the last piece of cake, you will be offending your hostess; if you take it, you cannot possibly enjoy it for self-consciousness.

Cardinal Newman's definition of that much abused word "gentleman" contains the phrase:—"One who never willingly inflicts pain." Here again we get the negative—it is not so much what he does, as what he does not do, that makes us single out some particular person for this favoured designation. Again:—"The true gentle-

man carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast."

Quite so; it is what he avoids or what he does not do, that stamps a man in the opinion of his discerning fellows. There are many more fine points in this lengthy, but splendid, definition of a gentleman, but a few of the most striking must suffice.

"He guards against unseasonable allusions, or topics that may irritate. He never speaks of himself unless compelled; he may be right or wrong in his opinion, but he is too clear headed to be unjust. He respects piety and devotion; he honours the ministers of religion, and declines its mysteries without denouncing them."

There is much more, but, put briefly, it is all summed up in that delightful sentence:—"The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast." With hardly any modification, this would form an admirable and useful description of Etiquette—a description that could easily be memorised by everyone, man, woman or child, and one to be borne in mind while reading the specialised chapters that follow. Here it is then, and I ask you to memorise it, and accept it as the basis of your conduct in future—"Carefully avoid whatever may cause a jar in the minds of those with whom you are cast."

Nothing could be simpler—nothing more difficult! Yet like a good Jig-saw puzzle, or cross-word, it ought to provide us with an abundance of interest, in our attempts to find out—and avoid—whatever jars seriously on our companions. We shall run up against many small fads that need not be taken seriously; but on the other hand, we should rapidly develop our bump of tact, and at the same time find life more enjoyable for ourselves.

Everything comes into the scope of this momentous question, not merely our actions but our outward appearance, for the conventions of dress form an essential part of the study of Etiquette. At one time the man had everything in his favour in this respect, while women were

EVENING DRESS SUIT—CORRECT STYLE

DINNER SUIT—CORRECT STYLE

slaves to convention. A dress suit, well cut and of good material, lasted a life-time, and was almost the only essential beyond an everyday suit. Women, on the other hand, possessed enormous wardrobes, and many Society leaders made a point of never wearing an evening dress twice. One woman I knew invariably changed every article of underclothing before crossing her front door-step!

Nowadays one sees an enormous change. For instance, most men now have both a dress suit and a dinner suit—many make the dinner suit serve all purposes. Braid is worn down the seam of the trousers, or not, according to the fashion of the moment. Coloured waistcoats are occasionally seen instead of the universal black or white—but men still remain curiously shy of coloured clothes, for themselves, though they prefer them for their women folk.

The sharp distinction between a dinner suit and dress suit should be borne in mind by those men who do not care to feel conspicuous. The dinner suit is far less dressy and formal. In this particular, it is interesting to remember that, strictly speaking, "evening dress" is really ceremonial dress, and is not necessarily confined to the evening. In Scotland and elsewhere, it was regularly worn at weddings, even if the ceremony took place in the early morning. This custom is not strictly observed now, and the "full dress" suit is largely considered as the formal dress for men for use in the evenings only. The fact that a similar suit is worn by butlers and waiters, serves to prove its original ceremonial purpose—there has never been any attempt to restrict its use to the evening hours in such cases.

The sharp distinction between a dinner suit and a so-called evening suit is that the former is less ceremonial. It is usual to wear a white waistcoat with the evening suit, but either white or black can be worn with the less formal attire—colours are seldom seen. Similarly a white tie is essential in the one case; either black or white in the

other, though the tie need not correspond with the waistcoat worn.

The greatest contrast is seen in the jacket, which should be what is known as a Swallow Tail for formal purposes, while the dinner jacket is tail-less and forms an easy and essentially comfortable garment, generally with the usual pockets at the side, though this is a matter of personal choice. In either case, the quality should be the very best you can afford, it is a very justifiable expense for everyone.

Most men look their best when in formal attire, and under no other circumstances can we so easily distinguish the easy bearing of the man who is "used to things" from the self-consciousness of one who seldom dons his ceremonial garments. For this reason alone, a man should make a habit of changing into evening attire occasionally, even if he lives alone—this gives him ease and a greater sense of confidence; it is a great mistake to reserve your dress clothes for dances and special occasions.

Apart from this easy feeling of regular habit, there is the vital question of self-respect—much can be said for the comfort of an old suit, and it seems to make a very special appeal to some men, though not, I am afraid, to women! Still the cult of "the old friend" can be carried too far—the old friend should only be worn of an evening when a man is alone, or for a touch of happy companionship in the garden or on a country walk.

For most other purposes, the ordinary Man-in-the-Street will wear a lounge suit, which is safe for all business and informal social gatherings. But for a wedding, and a few other special functions, a man should wear a morning suit, though the frock coat, once such an essential feature, has died out and is seldom seen nowadays. For sports there are generally some special indications of the correct thing to wear, and it is obviously easy to see for oneself what is worn for each particular game—thus white flannel for Tennis, loose jackets and "plus-fours" for Golf, and so on.

Fortunately for women, fashions to-day are much more elastic—or shall we say "loose"—than was the case a few years ago. The old tight corset is disappearing, though a modified form, that might almost be called a belt, is largely used. Costumes have followed this lead, and many well-dressed women nowadays do not trouble to have their frocks made for them, as close-fitting garments are not worn.

Possibly the easy-going "one piece" slip-on frock is carrying young women too far in the opposite direction. At the same time there is a decided craze for bare arms, shoulders and chest for daylight and out-of-door use, so the marked distinction between morning, afternoon and evening wear for women is rapidly disappearing. Yet for ceremonial purposes, such as dinners, theatres, and so on, every woman should wear a distinctive evening toilette, cut in the mode of the moment, and made either from very elaborate or very flimsy material. For country house visits, serge or tweed is adopted for the colder half of the year; with dainty cotton, linen or other washing materials for the spring and summer. In the latter case, variety is essential, as they must be dainty and spotless. If likely to join "the guns" at a shooting lodge, a woman should be provided with short serviceable skirts, of a quiet unobtrusive colouring—heather or lovat mixtures are generally worn.

Furs for country use should be simple, and of less expensive kinds than those reserved for town use; many women find it simpler to take knitted scarves to the country instead of furs—a variety of colours can then be kept in service, to suit her costumes.

When staying at a hotel, ceremonial evening dress is out of character—a good demi-toilette is sufficient, especially if you are going out after dinner to listen to a band, or go to an informal dance. For a seaside walk after dinner, some women prefer to change again, deeming a good outdoor costume as more appropriate, besides being far more comfortable—this is obviously a matter

of taste, but it would be out of place unless the whole of her party, men as well as women, were in keeping, otherwise it is better to keep to demi-toilette.

Dress for those attending royal courts and functions of a less ceremonious character will depend entirely upon the rules and regulations laid down by the Lord Chamberlain, who is technically responsible for all such details.

The wearing of jewellery is a matter of taste, though young women, whether single or married, should err on the simple side. It is always a mistake to wear gems of different hues, as they are certain to clash,—keep each type to itself, if you are fortunate enough to possess a variety. Elaborate jewellery is going out of fashion—the immense variety of bead chains has killed it. But a string or rope of pearls invariably looks dainty and has the happy facility of suiting every woman, fair, auburn or brunette. Brooches are not worn so regularly and religiously as in Victorian days, when no woman would have ventured to show herself in public without the inevitable brooch at the throat, as if to hold up her clothes. She would not, otherwise, have considered herself "dressed." Many women, in those days, possessed forty or fifty brooches of various sizes and designs. Bracelets and bangles are still worn, though the wrist watch is more usual.

It might be advisable to warn women about wearing their wrist watches in public—very few people seem to recognise that a watch, however expensive and perfect, is a delicate piece of mechanism, and is not intended for rough usage. Watchmakers are kept busy doctoring unfortunate watches whose owners have been enthusiastically clapping their hands at some concert or theatrical favourite. Alas! the poor watch imagines the end of the world has come. The result is the same; it unblushingly tells lies when consulted as to the time of day!

CHAPTER II

INTRODUCTIONS—EASY TO CAUSE OFFENCE INSTEAD OF GIVING PLEASURE —THE RIGHT PEOPLE—POLITICS AND RELIGION—CASUAL INTRODUCTIONS, WHAT THEY MEAN AND WHAT THEY DO NOT MEAN

IT seems a very easy matter to introduce two people to each other, and then leave matters in the hands of Fate. This is what most people do!

Unless you feel certain that both parties wish it, you will be wise to leave matters alone. The only exception to this sensible plan is at a ball or a dance, when it is understood by everybody that all introductions are purely formal, and for the one occasion only. A lady need not, unless she chooses so to do, recognise any of her partners on any future occasion, even at another dance. When an introduction takes place between a lady and a gentleman, both should bow; it is not necessary nor usual to shake hands, unless it is obvious that both are intimate friends of the person responsible for the introduction. For instance, at a wedding, the best man may not already know the principal bridesmaid—when introduced, it is obvious that something more than the usual formal bow is needed—as close friends of the bridal couple, the two should shake hands and chat in a more intimate manner than would otherwise be advisable.

When making an introduction, always remember that, technically, you are generally introducing one person to the other—the gentleman should always be presented to the lady; a young woman to an older woman; a youth to his senior. Between women, the question of rank and social precedence must be considered—thus an unmarried

lady would be introduced to a married one, unless the rank of the unmarried lady was higher; in which case the rule is reversed.

This question of social precedence is a difficult one and necessitates great care—the general principles will be given later.

Among men, of whatever standing, it is usual to shake hands upon an introduction—unless there is a very marked difference in rank, when it is safe to leave the initiative to the more important personage. If he sees fit to hold out his hand, all well and good; if not, be content with a courteous nod, or informal bow, and follow this with a few pleasant words.

There is only too frequently one great trouble over introductions—the person performing the friendly office naturally knows both well, and almost invariably fails to realise that her two friends are not similarly placed. She may say, for instance: "Emily, my dear, may I introduce Miss Jones, a neighbour of ours." This is all very well, but it is quite possible that poor Miss Jones has not the faintest idea who "Emily" may be.

Make a point of pronouncing both names very clearly, so that there cannot possibly be any mistake of this sort.

It is not of course essential, nor necessary, to introduce two people on the street. If a lady stops to speak to a friend, it is usual for her companion to saunter slowly on, or look in a shop window, thus leaving her free to enjoy her chat unhindered. If she wishes to make the introduction, she should say so before actually joining her friend.

It is not easy to bow gracefully and naturally—indeed one seldom sees a graceful bow even on the concert platform, where, presumably, it ought to be an essential part of every artiste's professional training. The bow often becomes a nervous bob; it is too low or too abrupt; too slow or too rapid.

As a matter of fact, this is almost entirely due to a lack of training—the usual impulse is to attempt a bow

with the head or head and shoulders. This is entirely wrong—the bow should be made from the waist with a very slight bending of the head at the same time. If this is studied, it will be found almost impossible to make

THE PROPER FORM OF INTRODUCTION

either a very rapid or a very slow movement—it is just the necessary medium, and just the natural graceful depth.

In addition to this difficulty of the graceful bow, a man is

also faced with the question of his hat, when meeting a lady out-of-doors. Nowadays so many men wear soft, or Trilby, hats—once known as Mikado, for some obscure reason! This, no doubt, is far more comfortable and hygienic than the old stiff bowler, but it appears an impossible article to remove when a salute becomes necessary. I always pity the wretched man when he instinctively endeavours to raise it by the brim—when it naturally refuses to budge! Then he grabs hold of the top of the crown—and more trouble follows, as his clutch makes two persistent dents.

What is the poor fellow to do! He cannot possibly stand there, uncovered, while he pushes his hat into shape once more; nor can he reasonably be expected to put it back on his head, with two grotesque dents in it. It is by no means easy to use sufficient force to raise the hat, and yet leave the shape undisturbed.

No, comfort is not always comfortable!

Yet the hat should be raised clear of the head, and it is usual to do this without altering its angle—in other words, it should be kept as nearly horizontal as possible.

Officers in uniform do not remove the hat; it is officially an essential part of their uniform, and they would be considered indecently dressed (officially) if they removed it while out-of-doors. Nor would a civilian do so, when meeting another man—it is merely an act of courtesy accorded to the so-called "weaker" sex.

There is, however, a very important exception to this rule, when a man meets another man, who happens to be accompanied by a lady. Of course if he knows the lady, he would raise his hat to her in the ordinary way—but if he does not know the lady, he raises his hat to his male friend, in recognition of the presence of the woman at his side. Her companion punctiliously returns the salute.

There is another point concerning the salute of the hat, that is, however, not generally understood. It is correct to raise the hat with the hand furthest away from the lady, when passing each other; but if you meet face to

face, then always use the right hand for this purpose. If you know her well enough to shake hands, you should be careful to raise your hat—and replace it—a moment or so before the actual meeting, so that it may be firmly on your head once more, and your hand free to clasp hers if she offers it to you.

If a stranger stops you in the street to ask for information, should she be a lady, you must always raise your hat as soon as she speaks to you, and again when she moves off.

I am often asked whether a business or professional man should salute in the streets any woman who may be working for him. Some men do; others merely ignore—it is not an easy matter to decide, but personally I certainly think they should salute quietly.

There is a story told about a well-known Victorian statesman who was out with a friend. They passed a woman who had quite recently been divorced—the statesman raised his hat; his friend did not. When out of earshot, the second man asked his friend why he had raised his hat to such a notorious woman?

"I did not salute her because she was a lady," replied the statesman, "but because I am, as I hope, a gentleman." It was a snub courteous, but it contained a profound truth.

Hand-shaking is another matter that requires careful consideration—the pump-handle method is very inartistic, besides being tiring, especially if one person is tall and the other short. Many men greet each other with what may be described as a hand grip or hand grasp—the fingers lock well into each other and exert a quiet mutual pressure. Personally I like it very much, but few women shake hands like that—a slight movement from the elbow is permissable, but it should be kept as quiet as possible.

I do not like the finger-tip handshake cultivated by some women—either clasp hands or merely bow. Men must, however, remember that most women wear rings in the afternoon and evening—if the pressure is at all

close, the rings are apt to nip the flesh and cause pain —I have known the skin broken by a hearty handshake. In such a case the unfortunate woman has to smile politely all the same, and say how glad she is to meet you—and other conventional fibs.

Another troublesome point about which there is much ignorance and confusion crops up when two or more people meet several times in the course of a few hours. It is usual in such cases to be content with one formal greeting, letting the later meetings pass with some slight conventional sign. Suppose that a man meets the same woman twice in the streets or in the park, or some such place. He would be expected to raise his hat ceremoniously on the first occasion, but on the second, he might raise his hand towards the brim of his hat, in a sort of semi-salute, without removing his head-covering. If they met again, as they easily might around the West End shops, or on the promenade at the seaside, a smile would certainly suffice.

There is a further possibility of a similar nature, though with an important difference—suppose two people meet out of doors in the morning or afternoon, and then meet again at dinner. The decision in this case would depend upon circumstances, and upon the degree of intimacy existing between the people.

If they were sufficiently friendly to shake hands and converse at the first meeting, then a few simple words of greeting would be ample in the evening, with a reference to the earlier meeting. But if the first greeting had been confined to a raising of the hat on the part of the man, and a smiling bow from the woman, as they passed by, then a formal handshake would be correct when next they met.

A further difficulty arises in the case of meetings or introductions indoors when one person is seated. If the lady is standing, the man must at once rise, and stand quietly while the greeting or introduction takes place —but in the reverse case, the woman would remain seated.

If for any reason, it is desirable to converse with a lady friend whom you meet in the street—as for instance if she asks you a question that involves a long answer—you should walk by her side and not keep her standing more than a few moments. Naturally you will walk in her direction, even if it takes you out of your way.

Letters of introduction are often a necessity and require tact and care—it must be assumed that the response will be a warm one, so you must not take advantage unless you are quite certain that no unpleasantness will be involved. In the case of a personal introduction, it is quite easy to let the matter remain a trivial acquaintanceship; this gives no offence to anyone.

But a letter of introduction involves more than this, and great care must be exercised or you may strain your friend's willingness and good-nature. Any such letter should be written simply, giving a few particulars of the person to be introduced, while mentioning any service required, if such is the case. You must leave the letter unsealed; otherwise this would lay yourself open to the suspicion that you were saying what would offend the bearer of the note.

Naturally it is not intended that the note should be read by anyone but the person to whom it is addressed—but it must be handed over in such a condition as to remove any possible suspicion of secrecy.

The letter of introduction should be left personally by the individual benefitted—that is, by the man or woman whom it serves to introduce to the addressee. You should not ask to see anyone at that time; you merely leave the letter and your card. The next move will be made by the person to whom the letter was addressed, who will call upon you the next day—or if that is impossible, write to you expressing regret at not being able to call. At the same time they will offer you such assistance or hospitality as may be in their power, and then the acquaintanceship would develop on the usual lines, and would depend upon mutual liking or usefulness.

Letters of introduction are seldom given between people in the same town ; in such cases, it is far better to wait for a convenient chance for making a personal introduction. Any very urgent matter would justify a letter, if the personal meeting cannot be arranged. It would, however, in such a case, be far wiser to call upon your friend, and take with you the person whom you wish to introduce to him or her.

Be very careful over the dangerous subjects of politics and religion—it is a very risky experiment to introduce two people of different religious convictions if either or both of them are really keen. Political opinion also waxes warm, especially among men, and much unpleasantness is due to a difference of opinion on one of these subjects.

Love is, no doubt, the strongest of all humun passions, but it affects the individual and seldom causes a quarrel with another. But politics and religion go almost as deep, and temper is quickly shown when a difference occurs. If you should find that an agreeable acquaintance differs from you on either of these subjects, leave it severely alone, or else end the acquaintanceship as quietly as you can manage.

CHAPTER III

CALLING—NEW ARRIVALS—NEXT-DOOR NEIGHBOURS—LEAVING CARDS—THE HUSBAND'S CARD—YOUNG GIRLS—BACHELORS, YOUNG AND OLD—BACHELOR GIRLS—P.P.C.—CALLS OF CONDOLENCE OR CONGRATULATION

THE question of paying calls is one of the most important problems for women—men have built up a habit of leaving this job to their women folk, and seldom do more than drop in for a cup of tea in the case of some favoured friend. In consequence of this neglect, the custom has arisen by which an absent husband is represented by a piece of pasteboard.

It reminds me of the Chinese custom of praying to their gods—you buy a large quantity of printed prayers, and scatter them broadcast, in the hope and belief that one or more of them will ultimately reach its destination. Delightfully simple and perfectly satisfactory for all parties—the mere human cannot blame the gods, because he never knows whether his scattered prayers have gone astray; this enables him to retain a healthy faith and go cheerfully about his every-day affairs, for you never know what may happen at any moment. It sounds like good business for the oriental printers.

The object of leaving cards is to let your friends and acquaintances know that you are open to receive calls and extend a certain amount of hospitality to them. When calling for the first time, the lady should leave one of her own cards and two of her husband's. But if the call is upon a widow, spinster, or bachelor girl, only the lady's card is left. The etiquette behind this is the idea that a woman does not call upon a man, but only on his wife,

whereas her husband's cards represent a call upon both husband and wife, two cards being left.

But in the case of a widow or single woman, it is not correct to leave his card, as a man is not supposed to call upon marriageable women at their own residences.

It is obvious, therefore, that if the husband should

VISITOR LEAVING HER CARD

accompany his wife when calling, that the routine of card leaving must be varied to suit the fresh circumstances. It is only on the first formal visits, she does not do so, provided she sees her hostess—but if the lady is out, then she leaves a card as a formal indication of her visit. In

either case she leaves two of her husband's cards, unless he accompanies her, when he himself should leave one card only—for the absent host.

Visiting cards should be as simple as possible, and should be printed from a plate for choice, as that gives a neater appearance. The sizes are standard, the lady's card being larger than the man's, and frequently contains only her married name—the address being on the husband's card.

Girls when visiting with their mothers do not use cards of their own—their names can be written on the mother's cards, if it should be necessary to leave one in the absence of the lady called upon. But many girls, still in their teens, are provided with cards of their own. These are not often required, but it might easily happen if she were staying with a friend and wished to call on an acquaintance who was not known to her hostess. In all other cases, her hostess, if taking her out, would write the girl's name under her own on one of her cards, just as the girl's mother would do.

Cards are also left at a friend's house after a wedding, and also within a week after any proffered hospitality, such as dance, dinner, reception, and so on, for which you have received an invitation, even if you have not been able to accept. The cards are left as an indication of your thanks and are not therefore affected by your presence at the festivity or otherwise.

Such formal cards are generally left on the following day, but you should not call upon your would-be hostess nor make any enquiry. The cards are left at the door with the maid or footman.

In any town or district, a newcomer of social importance should be called upon by local residents of a similar standing, including the parson. Otherwise they must wait a favourable chance for making acquaintance with their new neighbours. On no account must the stranger make the first call.

A quarter of an hour is the shortest time a call should

last, but it should not be prolonged unduly unless you are very intimate. It is not necessary on such an occasion for the hostess to introduce her callers to each other, unless she happens to know that both are desirous of an introduction. It is perfectly correct to chat pleasantly, though not of course familiarly, to anyone seated near you, and it is recognised that this does not entail recognition beyond the walls of your hostess' house.

You should not refuse to make yourself useful to your hostess by passing cups or plates, unless a maid is in the room for that special purpose. But do not jump up from your chair, in order to assist—sit still and do what you can without fuss and ostentation.

When you call, your hostess will rise and meet you, offering her hand; but you must not expect her to talk exclusively to you. Chat for a few minutes, then seek a chair, and make yourself pleasant to anyone near you. Should your hostess not be in the room when you are shown in, take a seat and rest comfortably till she comes —then you should rise and greet her.

A hostess should shake hands with a guest when she is departing, and if there are any men present among her visitors they should rise. But unless they are well acquainted with the departing visitor, they should not say good-bye—they stand as a mark of respect to their hostess. As she leaves, a man should open the door for her, unless the host is present; in that case, the host would see the departing guest to the door.

The departing guest should shake hands only with her hostess—and the husband, if he is present—but should bow to any other visitors whom she may know. It makes far too much fuss to go round the room, shaking hands here and there.

If a gentleman accompanies a lady when making a call, he should enter the room behind his companion, not by her side, and he should not greet his hostess—nor anybody else in the room—until that lady turns to him. The man must not make the first move for departure, but

should leave that to his companion. As on arrival, the lady first shakes hands with the hostess—the man then does his duty, opens the door for his companion and follows her out.

In earlier days there was a rule that a man should always follow a lady except downstairs; many people believe that this was to avoid the chance of stepping on her frock, but probably it was in order that he might be ready to assist her in case of a slip. At any rate, it is a sound and sensible rule, as it allows the lady to go her own pace in comfort. But in a crowd, it is quite possible that it would be wiser, in every way, for the man to go first, and thus clear a passage for his more frail and dainty companion.

It is usual for a bride to be accompanied by her husband when making her more important first calls; otherwise the etiquette remains the same as for any other married lady. When receiving calls, it is pleasant for her to have the support of her mother or sister, but it is not essential that the bridegroom should be present, even if he is in the house.

The question of our next-door neighbours is always a troublesome one—what are we to do with them! I remember our own neighbours when I was in my teens; they had a tennis court and the balls often came over the wall. We youngsters always pitched them back again, but never a look or a word did we receive. The two families often turned out of their respective front gates at the same time—but we never spoke! From the windows of the two houses, we could all see each other, if we chose to look; but never seemed able to break through that rigid veil of etiquette.

Then one day the garden wall fell down! The younger members of the two families were delighted and scrambled happily among the ruins—but never at the same time as the people next door.

A lawsuit followed, as neither father would admit responsibility for repairing the wall, and it had collapsed

so absolutely that the ruins gave no indication as to the owner of that party wall. Probably that was why it collapsed—nobody had accepted the responsibility for keeping it in repair. After the solicitors had passed a very lucrative six months, a settlement was arranged " out of court "—each party agreed to pay half the cost of rebuilding the wall!

This settlement was an eminently satisfactory one, but surely it could have been arranged within a few hours of the collapse, if only the two families had been acquainted. However, the tragedy broke the ice ; we youngsters were invited to tennis, and a very close and enduring friendship sprang up.

This was no doubt an extreme case, but it shows how difficult it is to break through the cast iron conventions of etiquette.

In Scotland and the North of England things are much more sociable, and one would naturally chat to one's neighbour as one would to a fellow caller in the drawing-room of a mutual friend. This does not necessitate mutual calls—it is just a neighbourly chat and no more. It seems to me a pity that this sensible custom is not followed in the South, where Society is far more exclusive.

In a crowded city such as London, with its teeming and ever-shifting population, it would obviously be inadvisable to risk intimacy with one's neighbours—they might be anybodies or nobodies, honest folk or thieves. But in country places and in the smaller towns, I certainly think that the rules might be relaxed in the case of one's neighbours. After all, life is very uncertain, and accidents will happen unexpectedly—in many such cases, a neighbour might prove a veritable friend in need.

I remember the case of some people with whom I got rather friendly. They invited me to pay a week-end visit, and I took a fancy to the two young girls ; both charming creatures, about ten and fourteen years of age. On the second afternoon, the husband came home hopelessly drunk, and an attack of delirium ensued. My hostess

begged me to take the children next door, and then cut short my visit—she told me the whole sad story, but that does not matter here. The neighbours were not on calling terms, but as this was in the North, they were on what I will call "chatting" terms—as already explained. They were only too glad to have the youngsters, thus relieving a very unpleasant situation; and in addition they were kind enough to offer me a bed—otherwise I must have returned to London by a midnight train.

What could I have done if this had been a South Country town? I could not have worried people of whom my hostess knew absolutely nothing, nor could I have wandered about seeking friends of theirs. Yet it was all so simple as things went. The Conventions of Etiquette are invaluable in the ordinary course of events; but at a time of trouble, there should be some sort of elasticity, some "give and take," that would enable us to help strangers in a time of stress, such as in this case.

We ought also to consider the case of domestic pets—neither cats nor dogs care for a sudden change of home or a sojourn among strangers. If only we could leave them with our next-door neighbours, how easy it would be. The present accepted conventions of Etiquette were fashioned in the days of maids and men-servants, when we all lived within our own exclusive "castle" and could afford to ignore the people around us.

But to-day maids are scarce, often non-existent, and it certainly appears to be the right time for us to relax our rigid rules, and be content with something more free and more adaptable.

Sunday calling was at one time absolutely debarred—except among theatrical people, whose only free day it was. This rule is now often relaxed, but you should be careful not to offend. You should first study your friends' habits and conversation, and make sure that a Sunday afternoon call would not offend them. If you have a family of young people, do not take all of them when you go a-calling—one at a time will probably be sufficient!

But of course a full family party can visit a country house, or accept any form of invitation that includes them all. It is not your duty to decide that your host and hostess are only inviting them as a matter of form—if they are invited, by all means let them go. In such a case, you can safely extend similar hospitality to the young people of your host's family, if there are any.

If you happen to leave home for a short time, it is not necessary to inform your friends of the fact. They must, naturally, take their chance of finding you "at home." But if you are likely to be away for more than two or three weeks, or if your stay is uncertain, then it is usual to leave cards on your friends, in order to save them the trouble of making a needless call.

In such a case you should write the letters P.P.C. in the lower right hand corner of your cards—these letters are the initials of the three French words "POUR PRENDRE CONGÉ," which means "to take leave." After your return, you would, of course, call and leave cards in the ordinary way, thus resuming hospitality.

Cards of condolence or congratulation usually have a few words written on them in order to signify their purpose—the message should be written at the top, and above your name.

In the case of an invalid, you should call and make enquiries of the maid as to her mistress' or master's progress, and then leave the card that you have already prepared. If you are fairly intimate, you can leave a message with the maid instead, but a card is certain to reach your friend and is safer than a verbal message, unless you know that the maid is an old and trusted servant.

When making a call of condolence after a death, do not go in black unless you are a very old family friend. Choose something dark and quiet. If you see any member of the family, do not introduce the subject of their loss, as they may not care to talk about it. But if they

should refer to it, then be quietly sympathetic. Do not stay long on such occasions, as there must necessarily be a great nervous strain, and the risk of an unpleasant breakdown in public.

If a card is left at a house for an unmarried girl, it is the correct thing to write the lady's name along the top of the card and to leave the card with the mother, to make sure that it goes through the parent's hands first.

CHAPTER IV

LUNCHEONS AND DINNERS—WHAT TO WEAR—RESTAURANT MEALS—TEA DANCES—PARTNERS—SMALL TALK—FRUIT—FINGER GLASSES—PUBLIC AND OFFICIAL BANQUETS—THE MENU

INVITATIONS to luncheons are much more popular nowadays, owing to the more informal character of the meal—as a rule the guests are allowed to seat themselves as they choose, thus removing one worrying duty from the hostess.

Formal cards are not issued, though a brief note is occasionally sent; but most luncheon invitations are given verbally, and accepted or refused at the time. A few days' notice is all that is necessary. Naturally there is often a difficulty in securing your men, who are often engaged through the day, but as the gathering is informal, it really does not matter if there are a few "superfluous" women—or even if it is entirely a Hen party. Women mix much better nowadays than was formerly the case, when a party composed entirely of women would have caused the hostess to take to her bed.

The luncheon gathering is also very handy for friends living at a distance, as a late journey home, in evening dress of flimsy texture, is none too pleasant a finish for an evening. In such cases, one often finds it difficult to know what to do when one does reach home—it is tame, and also cold, to go straight off to bed, yet one hesitates about sitting up.

It is a serious matter to turn up late at a dinner, but it is not so very important at a luncheon party. You must, of course, make your explanations as briefly as

possible, and they should be convincing—then you start the meal where you find it. As a rule, the servants wait at table, just as they would at a dinner. The joints and poultry would be carved at a side table by a maid or butler, while the vegetables and sauces are brought round, as usual, to your side. Decide quickly what you mean to take, and if you make a mistake, do not betray it by your confusion—go on as if all was well. Only light wines will be provided, and of course aerated and table water for those who prefer it.

Such a meal may last an hour or perhaps a little less, and the hostess gives the usual signal for withdrawal. All the men should stand, and the one nearest the door should open it and hold it open till the ladies have all passed out. He is not expected to speak, unless spoken to first. After that the men smoke and chat; coffee can either be brought to them, or they can go to the drawing-room for it, as may be preferred.

At these informal meals, it is not considered essential that the host should be present—in such cases, it is better for the men to follow the ladies to the drawing-room.

The question of departure is an important one, and should be left to one of the principal guests; it would not be correct for one of the men to make the first move. A lady should replace her gloves in the drawing-room before she rises for departure; she should shake hands with her hostess, and bow to the rest of the company, unless there happen to be any intimate friends present. But universal handshaking is not expected, nor should a guest formally thank the hostess for a pleasant time, as was done a few years ago.

A man may shake hands with the lady with whom he has been conversing before his departure, but he should leave her to make the first sign. It is not necessary to make a formal call after such a luncheon party, as it would be after a dinner.

For such an occasion you should dress as you would for a call; a lady would not remove her hat or coat, only

any heavy outer wrap. A man would leave his hat and gloves in the hall.

A formal dinner party is a much more serious affair, and is the cause of much distress and embarrassment to most novices. It is easy enough to say, as most people do, that you should watch your fellow guests, but that does not get you out of every difficulty—quite apart from the fact that it is extremely difficult to keep a watchful eye on other people's behaviour without appearing, and feeling, most horribly self-conscious.

Still it is only by experience that we learn, so one must not be a coward, but must console oneself by the thought of doing one's best.

The invitations for a formal dinner should be sent out well in advance, two or three weeks in fact. The more important the function the earlier the invitation should be sent. If you receive only ten days or a week's invitation, then you can rest assured that it will be more or less an informal, or at all events a small gathering.

A dinner invitation should invariably be accepted unless there is a very good and obvious reason for refusal, such as illness or recent bereavement. The invitation is usually a printed card, with blank spaces for the names and dates. The time varies greatly at different houses, but a guest should endeavour to arrive about ten minutes beforehand. It is better to be early rather than late, as you do not run the risk of upsetting arrangements, and also you save your hostess much needless worry.

On arrival a lady can leave her cloak with a servant in the hall, if she cares to do so, but as full evening dress is essential, a room is provided where one can go and tidy up before entering the drawing-room. A man would leave his coat and hat in the hall, and wait for his companion, should he have a lady with him. As a rule, a room is also provided for the men, should they care to satisfy themselves as to their appearance. If so, they should not dally, as otherwise they may keep their lady companion standing in the hall waiting for them.

A maid or butler will ask your name and then announce it as you enter the drawing-room, and the man should follow the lady, leaving her free to greet their host and hostess. Should you have more than one companion, say a daughter or friend, she should follow the elder lady, and the man, whatever his age or position, would enter last.

The women sit down soon after entering the room, but the men should stand about, chatting quietly till dinner is announced. Only small talk should be attempted ; be careful not to enter into any argument at such a time.

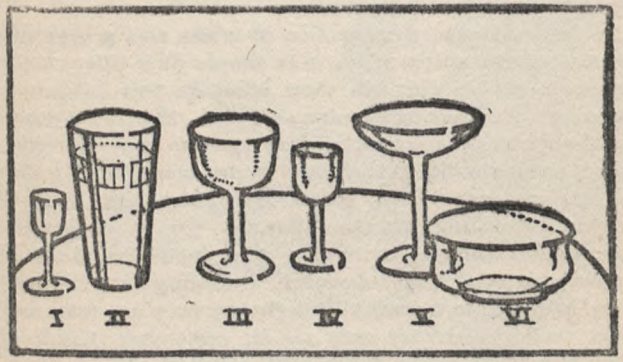
Small talk is not easy, and the weather must not be brought in. Sports, theatres, books, are all right, and there is often some interesting question in the papers that can be mentioned. This art is not an easy one to acquire, and one can only advise practice—it is almost impossible to coach another person in what they should say. A friend once confided to me that she always mentioned some popular resort, such as Brighton or Scarborough or the Highlands, according to circumstances. Any place served her purpose. If the other person knew the place, all well and good ; pleasant conversation flowed on without effort. If not, no harm is done, and some other place can be selected.

She did not confine herself to places that she had visited —if she introduced a town of which she knew nothing, and her companion showed that he was acquainted with the district, she would ingeniously remark that she had always been anxious to go there, and thus the ball was kept pleasantly rolling. She really was fond of travelling, so small talk of this sort interested her.

At formal dinner parties, the hostess arranges the pairing off of her guests, and precedence or social importance is the key to the arrangement. The most distinguished of the men will escort the hostess ; while the host takes in the lady of highest social importance. All this has to be considered when the invitations are sent out—a lady must be careful to invite only those guests who can be com-

fortably paired round the table. Small cards should be placed on the dinner table, with the name of a guest on each, thus enabling them to find their proper places; but the host or the servants, as a rule, point out your place and thus avoid delay and confusion.

When walking from the drawing-room, the man should offer his right arm to the lady indicated as his dinner companion, but if it should be necessary to go downstairs, he should move so that the lady may be next the wall, even if this means that she is also on his left. He can



GROUP OF TABLE GLASSES

1 Liqueur Glass. 2 Tumbler. 3 Claret. 4 Sherry or Port. 5 Champagne. 6 Finger Bowl.

shift his position again in the hall, as he would in the street, when he naturally places the lady on the side away from the kerb.

The host remains standing till all his guests are seated, and as soon as he takes his place, you should remove the bread or roll from the folded table-napkin in front of you. Put the bread on either side, according to your usual custom—some people like it on one side, some on the other; it is entirely a matter of fancy, and one is quite as correct as the other. Do not cut or bite your bread; break

it with your fingers when necessary, but do not crumble it. You will by this time have noticed that your hostess takes the head of the table; the host sitting at the foot, which usually means nearest the door.

The glasses will be on the table at your right; the smaller wine glass is for sherry—port is seldom served nowadays. There may also be a small tumbler, usually known as a claret-glass, though intended for hock or some such light wine. Sometimes a large wine glass is used for this purpose, but do not confuse the wide shallow wine glass intended for champagne—once seen, a champagne glass cannot be mistaken.

Some years ago, the question of wines was a very complicated one, but nowadays it is simple as a rule, though, naturally, people differ in their ideas on this subject—as on every other subject under the sun. Sherry, however, is taken with the soup; after that you may be offered claret or some light wine, or champagne. Port, claret and sherry appear with the dessert; liqueurs, if at all, would be served before the coffee.

If you do not ordinarily take wine, you should ask the servant for some aerated water, according to your taste, or for plain table water. Though you may not take much wine, and indeed may only sip it, remember that it will affect you more, when taken with a full meal.

Most of your dinner conversation will be with your table partner, but you are at liberty to converse with the guest on your other side, provided you know each other, or have been introduced. At times, the conversation will be general, in which case you should not be too shy to join in. When answering the servants about any dish or wine, do not be afraid to say "Please," or "Thank you." But do not repeat it every time or the monotony will dull the value of this slight courtesy.

Knives, forks and spoons, should be arranged on the table in the order in which the guest will require them—the first to be used being on the outside of each group.

Around the table will be found a number of menu cards,

indicating the courses to be served—French, of a sort, is generally used for naming the dishes! The first series will be what are called the Hors-d'œuvres, followed by the Soup, Fish, Entrees, Joints and Birds; then come the Sweets, Cheese and Dessert.

Hors-d'œuvres are trifles such as oysters, anchovies, sardines, olives and other small items. These can generally be handled by means of fork alone, and the knife should only be used when really necessary. Some-

HAND TILTING SOUP PLATE AWAY FROM DINER

times the small knife and fork are on the plate passed to you for this course. Oysters are the only troublesome item, and should be left alone by the novice. They must not be cut. The fork should be used, and the oyster shell must be steadied on your plate by the fingers of the left hand, and must not be raised from the plate.

When taking the Soup, you will find that a tablespoon has been laid in readiness. As a rule, you will be offered either "Thick" or "Clear," and you should be prepared

to make your choice as soon as addressed. Make no noise with the spoon, nor when swallowing the soup, which should not be scraped up from the bottom of the deep soup-plate, but skimmed up. As the liquid gets too low for this, you may tilt the soup-plate, but be careful to raise the edge nearest to you, thus tilting the plate away from you. Take the soup from the side of the spoon, not from the tip, and begin to eat as soon as served, without troubling about the other guests.

Fish will be the next course, though at some dinners it is omitted; it is surprising the number of people who pass this course. A special fish knife and fork will be found, generally of silver. Wine will now be offered to you, and you should touch the special glass or give the name of the wine you prefer. You may require more bread, but as a rule, this point is closely watched by any properly trained servant, who will supply you at once without waiting to be asked. Do not lay down your knife and fork till you have finished the particular course, as that is intended to be a sign to the servant to remove the plate. When you do so, place them neatly side by side. You are not expected to take a second helping of any course, and will not be offered such. Sauce may be served with fish; if so, it will be handed to you separately, when you should help yourself quickly, but quietly, thus running no risk of any mishap.

Most Entrees can be dealt with by means of the fork alone, as with the Hors-d'œuvres, but the knife would be necessary in such cases as sweetbreads or cutlets. Curry requires spoon and fork. You need not refuse these unrecognisable dishes because they are strange to you—it is generally possible to watch someone else dealing with the same problem. But of course you are perfectly free to refuse any dish; no offence will be taken at such a course.

All dishes are offered at your left shoulder—if a servant comes to your right shoulder, take no notice; he or she is attending to your neighbour.

After these four light courses, you will come to the more solid food, such as joints, poultry or game—though joints may not be included.

Do not begin this course until the necessary vegetables have been offered to you ; the same maid cannot possibly do everything. In the case of poultry or game, you may receive a wing, or the whole of a small bird. Use your knife and fork to remove the meat.

Asparagus and artichokes are not easy things for you to tackle. Either can be served as a separate course, and many people are particularly fond of asparagus, so much so that there is a general demand for the early supplies of forced tips.

Many people still lift the stalks with the fingers, tilting the heads into their mouths, and replacing the stalks on their plates. Personally I dislike this, and prefer to decapitate the stuff, cutting the soft head from the colourless stalk.

The artichoke is not quite so bad. The outer leaves should be removed with knife and fork, and the inner leaves pulled off with the fingers, lifted to the mouth and sucked dry, when the remains are replaced on your plate.

Peas should be impaled on your fork, two or three at a time, and thus conveyed to the mouth.

Sweets are not an important course at formal dinners, and are quickly dispensed and removed. Most can be handled with the fork alone, though stoned fruits need the help of a spoon in addition. If possible remove the stones from the fruit while it is still on your plate ; but if this cannot be done, take them into the mouth and return the stone to your plate by means of the spoon. This is essential with such a fruit as the cherry.

Savouries are more popular than sweets and largely take their place. A fork only is required as a rule ; cheese should be raised to the mouth upon a piece of bread, the knife should not be used. For celery or watercress, use your fingers.

Now the dinner proper is over and done with, but the difficulties of the novice do not disappear. The table is now cleared for dessert; fresh wineglasses will be placed in readiness, and you will receive a dessert plate, carrying finger glass, fruit knife and fork, and small d'oyley. Place the knife and fork by the side of your plate, the others on your left, the glass resting upon the d'oyley.

Fruit is always a difficulty! What are we to do with it? Strawberries and raspberries may be served either with or without stalks. If the stalk has been removed, you can use a fork; if the stalk has been left on, you can either remove it and eat the fruit by means of the fork, or if you have sufficient courage, you can use the stalk for conveying the fruit to your teeth.

Grapes are put singly into the mouth; the hand is curved over the lips, and the skin and seeds are removed in that way. Gooseberries and cherries need the same treatment. Bananas should be peeled with knife and fork, and cut into small segments. They are the simplest and safest of all fruits for the nervous beginner!

Pears, apples, peaches and similar fruit, should be peeled with the knife and fork, and cut up. In the case of pineapple or melon, the outer tough edge is removed with the knife and fork, and the slice cut up as you would a banana.

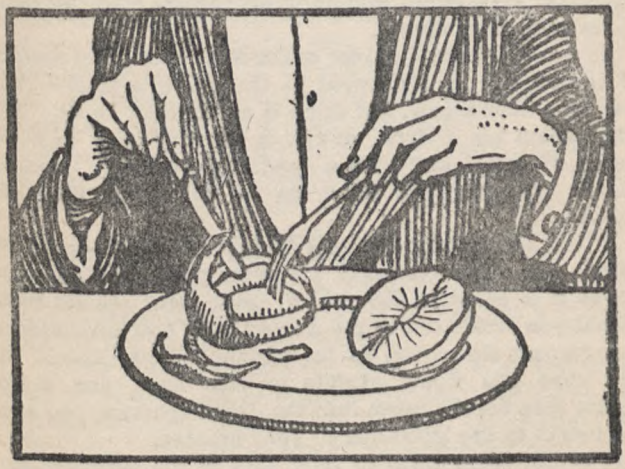
Nuts are broken with the well-known crackers, but make as little mess as you can!

The orange is the really difficult fruit, and is best left alone. You should cut the skin deeply from top to bottom, and use this groove for pulling the skin from the fruit with the knife. Sections can then be eaten, the pips being removed on the plate. The tangerine being small and clean, can be skinned by hand, and then dealt with as in the case of an ordinary orange. But with several sorts of fruit on offer, my advice is to eat your oranges at home, if you are fond of them!

When you have finished dessert, dip your finger tips into the water of the finger bowl, and dry them quietly and unostentatiously on your table-napkin, while it remains across your knee. Then crumple the napkin into a neat heap and place it by your plate, without folding it.

The servants retire from the room during dessert.

As soon as everyone has finished, the hostess bows to the principal lady among her guests and rises to her feet.



PEELING AN ORANGE

Slit from crown to stalk by knife, which is then used for pulling peel away from fruit

Everybody rises; the ladies leave the room in single file, after some gentleman has opened the door, while the other men stand quietly by their chairs till the door is once more closed.

After the ladies have withdrawn, it is usual for the host to ask his companions to close up the ranks, which they do by taking the chairs now left vacant—one half of the

table thus remains empty, but conversation becomes general and more companionable. Sometimes the host takes his wife's empty seat before the men close up ; this is a good plan, as it brings him more closely in touch with these guests who have been far from him during the course of the meal.

Before long, the host will suggest that they rejoin the ladies, when all rise and leave the room in single file as in the case of the ladies, the first to leave being the most important male guest, and naturally the one who had taken his hostess in to dinner.

As a rule a formal dinner takes some time, and nothing of importance is attempted in the drawing-room—there may be a little music, but there is no time for cards. You leave about ten o'clock, and it is not necessary to shake hands all round and give a general good-night greeting, though naturally you must do so with your host and hostess.

If you are one of the less important members of the party, you must not make the first move for departure, unless it is essential for you to catch some special train, should you reside out of the district or if you have another engagement elsewhere, as for instance some dance. In that case you would explain to your host, and if you cannot stop for the move into the drawing-room, you must not forget to say good-bye to your hostess.

It is not good form to offer tips to the servants at a friend's house.

Within a week of such a formal dinner, a courtesy call must be paid to your hostess, but a married lady need not necessarily be accompanied by her husband, though she would leave his cards for both host and hostess. If the lady is not at home, the caller would leave her own card and two of her husband's. If, however, she is shown up to the drawing-room, the call should be shorter than usual, certainly not more than fifteen minutes. You can if you like merely leave your cards with the maid or butler, as it is really a formal matter.

A married woman would not attend a formal dinner party of this sort unless accompanied by her husband, unless she was a very intimate friend, and was specially asked to do so in her husband's absence from home. But it would be correct for her to do so, if she wishes, if the dinner party is held at some restaurant.

In such cases, the general etiquette remains the same, though somewhat less formal. Such an invitation is just as great an honour as the ordinary formal dinner held at your host's house, and as the meal causes less disturbance, it is a form of hospitality that is decidedly on the increase in popular favour. A theatre may follow the dinner; or the invitation may be varied and take the form of a theatre, followed by a restaurant supper.

At such a restaurant dinner, no formal order of procedure would be observed; the lady would go to the cloak-room, and her companion to his, and each would obtain a voucher from the attendant in charge—a small silver tip is usually given, but is not necessary. The host and hostess, and their guests, will gather in the hall or lounge, and proceed in a body to the dining-room as a group, and not in the usual formal couples.

If the theatre follows the meal, the host will send for the necessary taxis or motors, and despatch his guests, to gather together again in the lobby of the theatre. It is, naturally, his right to pay all expenses for the entertainment of the guests whom he has invited to share his hospitality. But the men should be prepared to pay, if for any reason the host is not there to do so. If the cars have been privately hired, he will, of course, pay; but if taxis are called from the rank, and the host himself travels in the last one, it is practically impossible for him to pay the fares. Nor would the theatre commissionaire allow a number of taxis to wait about the entrance, as it would seriously inconvenience other visitors.

But the host, of course, is responsible for the tickets, which he will have secured in advance. He also does all the necessary tipping at the restaurant.

After the theatre, the party would break up in the lobby, everybody getting home how they like and at their own expense.

For a theatre and supper, the etiquette is exactly the same, except that the party gathers together at the theatre, and the host provides the taxis or cars for the journey to the restaurant, instead of from it.

Tea dances are a recent form of excitement, but it is very questionable if it is good for the health—or the complexion—to get up and career round and round in the intervals of a meal. Your doctor would certainly tell you that it is a grave digestive mistake.

The question of a dancing partner is a somewhat troublesome one in these days of excitement. Not so very long ago, it would have been considered scandalous in the extreme for a lady to dance with one special partner for the whole evening. Then women went to the other extreme, and never danced except with the one man who "suited their steps"—even going so far as to pay a fee for his regular attendance!

Personally I think this was a very degrading custom, and I am glad that a time of sanity appears likely to come upon us once again, for dancing parties, though of limited numbers, are now the fashion. It means a change of partners, even if one's choice is limited to three or four, or at most half-a-dozen.

In addition to the formal dinner parties, there are also chances of appearing at public dinners, as for instance a Masonic gathering or big charity affair. The question of etiquette and dress remains practically the same, with a few necessary modifications. Punctuality is essential, for you are a mere item in this case, whereas a private host would naturally wait a few minutes for your arrival, however it might inconvenience the chef.

At such functions you may, or may not, be officially received—naturally, you would at a Masonic affair. Again your neighbour is almost certain to be a stranger, unless you are with a small party and are fortunate enough

to be given an inside place. If your neighbour is a stranger, you are allowed to open up conversation in a somewhat formal manner—it would not be right to ignore his or her existence too completely. Coffee would be served at the table, and the gathering would break up when you leave the table. Naturally you would not be expected to say good-bye to any but the members of your own party.

Sometimes wine is included in the charge made for a ticket for a public dinner; if not, you are free to order what you choose for yourself and friends. Full evening dress should be worn.

If the festival is a charity dinner, it is quite usual for a collection to be made, so a man should go prepared for this, or he will look foolish. Nothing is expected from the ladies, beyond their gracious, and more or less ornamental presence.

Any good cookery book will give you the accepted French names as used on Menus, and it is not really necessary to include them as an item of etiquette, which only concerns what you are expected to do, and how you should do it properly. But there are a few simple terms constantly in use, and they can easily be memorised.

FRENCH NAMES FOR PRINCIPAL MENU DISHES

SOUPS—

Clear—Consommé.
Stew—Bouillon.
White—Blond de Veau.
Asparagus—Purée d'Asperges.
Barley—Potage d'Orge.
Cabbage—Soupe aux Choux.
Carrot—Potage Crécy.
Celery—Purée de celeri.
Egg—Potage aux Œufs.
Macaroni—Potage Macaroni.
Lentil—Purée de Lentilles.
Milk—Soupe au Lait.
Onion—Potage aux Oignons.
Parsnip—Purée de Panais.
Pea—Purée de Pois.
Tomato—Purée aux Tomates.
Turnip—Purée de Navet.
Vegetable—Purée de Legumes.
Mulligatawny—Soupe de l'Inde.
Mutton Broth—Bouillon de Mouton.
Ox-tail—Potage de Queue de Bœuf.
Sheep's Head—Potage Ecossais.
Turtle—Potage Tortue.
Eel—Soupe aux Anguilles.
Lobster—Bisque d'Homard.
Oyster—Potage aux Huitres.
Prawn—Potage aux Crevettes.

FISH—

Anchovies—Anchois.
Brill—Barbue.
Carp—Carpe.
Cod—Cabilland.
Crab—Crabe.
Crayfish—Ecrévisse.
Eels—Anguilles.
Haddock—Eglefin.
Herring—Harengs.
Lobster—Homard.
Mackerel—Maquereau.
Mullet—Mulet.
Oysters—Huitres.
Perch—Perche.
Pike—Brochet.
Plaice—Plie.
Prawns—Crevettes.
Salmon—Saumon.
Shrimps—Crevettes.
Soles—Sole.
Sprats—Harenguets.
Sturgeon—Esturgeon.
Trout—Truite.
Whiting—Merlan.
Whitebait—Blanchaille.

MEATS—

Beef—Bœuf.
Beefsteak—Bifteck.
Kidney—Rognon.
Liver—Foie.
Ox-tail—Queue de Bœuf.
Sirloin—Aloyau de Bœuf.
Tongue—Langue de Bœuf.
Veal—Veau.
Calf's Feet—Pieds de Veau.
Calf's Head—Tête de Veau.
Mutton—Mouton.
Sheep's Head—Tête de Mouton.
Lamb—Agneau.
Pork—Porc.
Bacon—Lard.
Ham—Jambon.

BIRDS—

Chicken—Volaille or Poulet.
Duck—Canard.
Goose—Oie.
Guinea Fowl—Pintade.
Larks—Mauviettes.
Pigeons—Pigeons.
Turkey—Dinde.

GAME—

Blackcock—Coq de Bruyere.
Grouse—Coq de Bruyere.
Hare—Lièvre.
Rabbit—Lapin.
Partridge—Perdreaux.
Pheasant—Faisan.
Plovers—Pluviers.
Quail—Cailles.
Snipe—Becassines.
Venison—Chevreuil.
Woodcock—Bécasses.

VEGETABLES—

Artichoke—Artichaut.
Asparagus—Asperges.
Beans—Haricots.
Beetroot—Betteraves.
Broccoli—Choufleur.
Brussels Sprouts—Choux de Bruxelles.
Cabbage—Choux.
Carrots—Carottes.
Cauliflower—Choufleurs.
Celery—Céleri.
Cucumber—Concombres.
Horseradish—Raifort.
Lettuce—Laitues.
Mushrooms—Champignons.
Onions—Oignons.
Parsnip—Panais.
Peas, green—Petits Pois.
Potatoes—Pommes de Terre.
Seakale—Choux Marins.
Salad—Salade.
Spinach—Epinards.
Tomatoes—Tomates.
Turnips—Navets.
Vegetable Marrow—Courge.

PRINCIPAL WINES AND LIQUEURS

The correct courses for each wine is given in the text

CLARET—

Bordeaux—a light red wine. St. Julien.

BURGUNDY—

Beaune—a red French wine, between Claret and Port. Australian. Sparkling.

PORT—

The principal red wine, somewhat out of fashion of late.

CHABLIS—

A white Burgundy.

SHERRY—

The principal white wine.

CHAMPAGNE—

A sparkling white wine, always very popular. Can be had dry.

LIQUEURS—

Absinthe.
Angostina Bitters.
Cherry Brandy.
Cherry Whisky.
Creme de Menth.
Ginger Brandy.
Kummel.
Maraschino.
Orange Bitters.
Peppermint.
Sloe Gin.
Vermouth.

MEATS, GAME, FISH, FRUIT AND VEGETABLES IN SEASON

Apples—September to May.
Apricots—August and September.
Asparagus—January to July.
Bass—May to September.
Beans, Broad—July and August.
Beans, French—July to October.
Blackberries—September and October.
Broccoli—October to March.
Brussels Sprouts—September to February.
Carrots—May and June.
Cauliflower—March to November.
Celery—September to February.
Cherries—June to September.
Cod—September to February.
Cucumber—May to September.
Currants—May to September.
Damsons—September and October.
Ducks, Wild—August to March.
Eels—September to May.
Foie Gras—October to April.
Geese—September to February.
Gooseberries, Green—April and May.
Gooseberries, Ripe—June and July.
Greengages—July to September.
Grouse—August to December.
Halibut—May to January.
Hares—August to March.
Herrings—July to February.
Kale—December to March.
Lamb—January to July.
Larks—August to February.
Lobsters—July to September.

Mackerel—April to December.
Mulberries—August and September.
Mullet—July to October.
Mushrooms—March to October.
Mussels—August to March.
Oysters—September to April.
Parsnips—September to April.
Partridge—September to February.
Peaches—August to October.
Perch—July to February.
Pheasants—October to February.
Plaice—May to January.
Plovers—August to March
Pork—September to April.
Prawns—April to August.
Quails—June to August.
Raspberries—June to September.
Rhubarb, Forced or Fresh—December to July.
Salmon—February to October.
Scallops—October to April.
Seakale—February to April.
Shrimps—April to September.
Snipe—August to March.
Spinach—March to December.
Sprats—November to April.
Strawberries—May to September.
Sturgeon September to March.
Tomatoes—March to December.
Trout—February to September.
Turkey—September to February.
Vegetable Marrow—July to October.
Venison—May to October.
Whitebait—February to August.
Whiting—August to March.
Woodcock—August to March.

CHAPTER V

RECEPTIONS AND AT HOMES—WHAT IS AN "AT HOME"—GARDEN PARTIES—AFTERNOON AND EVENING PARTIES—MUSICAL RECEPTIONS—CHILDREN'S PARTIES—BUSINESS FIRM'S OUTING—SERVANTS' PARTIES—HOUSE WARMINGS—COMING OF AGE PARTIES—OFFICIAL RECEPTIONS

THE phrase "At Home" when used in the sense of hospitality covers a lot of ground, from a mere casual gathering of intimate friends to most elaborate functions, involving great expenditure of labour and money. The phrase simply means that the lady in question is prepared to be at home on that day in order to welcome her friends.

It is not usual to provide any special form of entertainment, though this is often done, and the refreshments offered should be quite simple, though, naturally, the best possible of their kind—tea and coffee, iced drinks, with thin bread and butter and cakes of many kinds.

At important "At Homes" the hostess may spend nearly all her time near the door, greeting the coming and departing guests, and this leaves her friends and acquaintances to amuse each other. It is, therefore, imperative, when going to such a function, that you should be prepared to be amused in a simple way, and also be willing, by your agreeableness, to make things as pleasant as possible for your fellow guests.

A Reception is very much the same thing, but is held in the evening, and it is usual to provide music, and later on, supper, which is served in much the same way as at a dance or ball. After the supper you are free to go as and when you like, somewhere about midnight or rather before. There is no formal taking leave, unless your host or hostess happen to be near.

These two represent the most usual form of hospitality in towns, but in country districts, and also where possible in town, the gathering of friends and acquaintances may take place in a garden. In such cases, the ordinary "At Home" cards are issued, with the words "Garden Party" in the lower left hand corner, together with the usual particulars as to time.

For a country party less formal dress can be worn—in town, a man would be expected to turn up in black morning coat or dark grey suit with silk hat. Brown boots or shoes would be impossible! But at a country function, a navy blue serge or grey suit could be worn, or flannels, with a bowler hat, soft hat, or a straw if he is in flannels. Brown boots or shoes can, of course, be worn with this less formal attire.

If tennis is mentioned on the card of invitation, you will be expected to attend, prepared to play if called upon—unless, of course, your hostess is aware that you do not play. But it requires a large garden if this is attempted, as one court would be of little value.

But if tennis or croquet or anything of the sort is attempted, the host or a son of the house should take charge of the arrangements, which cannot possibly be left to the guests themselves. If there is no son of the house, there is no reason why the host should not request some capable male friend to take charge, and thus free himself to look after other matters, and to attend personally to the comfort and happiness of his more elderly guests.

As in the case of all forms of hospitality, you should be punctual, and should first of all seek your hostess, who is certain to be found in some convenient and conspicuous place where her guests can easily get at her as they arrive. It is not necessary for her husband to be with her for this duty—there are plenty of other things for him to look after. At these less formal gatherings, the hostess is not obliged to make any introductions; the guests are expected to mingle and to chat among themselves—whether they are already acquainted or not.

This friendly intercourse goes no further than the gathering itself, and carries with it no sort of future acquaintanceship. It is the obvious duty of all guests to make the affair as great a success as possible, and in point of fact, the hostess can do little or nothing towards this end, beyond taking the greatest possible care in the choice of her guests.

For some of these garden parties, especially in the country, some form of light entertainment is provided, such as a clever Palmist; but this is entirely a matter of personal choice, and it is not really necessary or expected.

The choice of refreshments for a garden party is much the same as for any other afternoon "At Home"—tea or coffee, with bread and butter, cakes, and perhaps fruit, if in season, should be offered to the guests upon arrival, and should also be kept ready all the time for the convenience of guests, together with iced drinks, home-made lemonade, claret cup, and so on. Ices should also be in evidence, if this can be arranged, and nowadays they can easily be made at home, or even bought in readiness.

Guests should not stand about so much as they would in the case of an indoor "At Home"—there is, presumably, plenty of space, and they should keep on the move, stopping whenever inclined to speak to those they know—and at a country house "At Home," it is, of course, probable that all the guests would be more or less acquainted with each other. It is not like town, where we remain strangers for long enough, even with people whom we constantly meet.

But while we are discussing garden parties, we must not forget that there is every probability of an "uninvited guest" turning up, in the shape of bad weather, or even downright rain. This is a very troublesome matter for the hostess as well as for the expected guests. Obviously it is impossible for the hostess to send round notices on the morning itself, postponing the gathering, or altering the arrangements—and failing some such notification, guests are naturally undecided whether to stay away or turn up!

If the garden is large, there will almost certainly be a marquee, possibly several—one for the refreshments is quite usual. But it would be a poor sort of business if all the guests had to crowd under such shelter as this, in order to avoid being drenched—and of course in this connection, we must remember that a doubtful afternoon makes things more difficult than a thoroughly bad one—because it might clear up!

Another difficulty to be faced in doubtful weather is the fact that a larger number of invitations is usually issued for a garden party than for an indoor "At Home"—there is so much more space and freedom. So even if the hostess is able and willing to change it to an ordinary "At Home," there is the difficulty of space to be considered.

It is sometimes claimed that a garden party must be treated as an "At Home" in bad weather; it is easy enough to talk like that, but it is often a difficult change to make. Naturally, if your guests are already assembled, and rain suddenly pops down, you must shelter your guests within the house. But this does not help us, if, for instance, it rains steadily all the morning. There is no accepted rule in such a case, and you are just as likely to be wrong—and uncomfortable, therefore—whether you go or whether you stay away.

There is generally the possibility of telephoning to your hostess, and thus finding out her wishes; but this is merely shifting the difficulty of the decision on to her shoulders instead of your own.

If there are plenty of young people among your circle of friends and acquaintances, a dance on the lawn is generally appreciated. In this case, it is wise to mention the matter on the invitation card. You must also, of course, provide the necessary music, as you could hardly expect or allow one of your guests to play. A small band or orchestra can be procured upon application to your local music-shop, or through one of the many agencies, if your

garden is big, and you can afford something beyond local talent.

Apart from the question of dancing, such a band is very welcome at a garden party, and the music should, of course, be of a light and popular character. You must, however, be careful to attend to the wants of the musicians, as of your guests—which, in a sense, they are—and you should either see to this yourself, at suitable intervals, or arrange beforehand for one of the servants to be responsible.

It is also important to provide accommodation, or parking space, for the cars and cycles of your guests, and arrange for the comforts of the chauffeurs or other servants who may be in charge.

But if you are fortunate enough to be blessed with a fine day, a garden party is one of the pleasantest forms of hospitality possible, both for the host and hostess and for their guests.

Most of your acquaintances already know the inside of your house, yet they seldom see the garden, except through the window. Naturally your garden party will be timed to fit in with the best floral display of the year, which will vary according to your own individual tastes and the character and aspect of your garden.

Most men are fond of their gardens—all women are proud of their flowers—and it is always a great delight for host and hostess to be able to show off their wealth of floral glory on a bright and sunny summer day.

Still, that sunny summer day may smile but to deceive, and that is the one drawback to this ideal form of hospitality.

For such a gathering, women wear their very daintest muslin apparel; soft alluring music plays just sufficiently far away; everybody is happy and smiling—until it rains.

This reminds me of a danger for women sheltering under a marquee at such a time. A sudden, but very heavy shower came to mar the pleasure of a garden party to which I had been invited, some summers ago, and

most of the guests sheltered under two marquees in the ground—others, far wiser, made for the house.

I was chatting to a girl at my side, and was pleasantly noting the dainty frock she wore, when suddenly I saw "blood" on her shoulder! I did not scream, though it was suppressed with difficulty. My idea was that the girl had been scratched in some way during the rush to shelter.

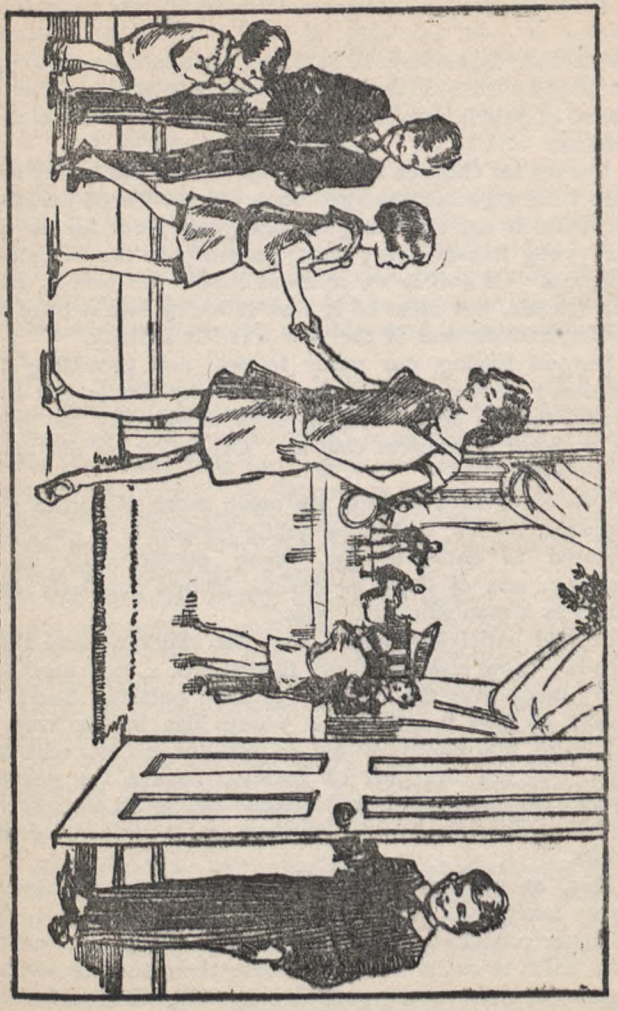
But when I looked again I discovered that she had a bunch of scarlet poppies in her hat, and that the rain had dripped down on to them, causing the colour to run. Needless to say, she herself was unharmed, but her hat and frock were ruined. A marquee is not always a successful shelter from a rain storm.

It will be seen that there is a great similarity in the essential etiquette for all "At Homes," whether these are afternoon parties, evening parties, or garden parties. Far more is left to the guests—the principal duty of the host and hostess consists of giving their circle of friends and acquaintances the opportunity of meeting and getting to know each other. Of course, the host pays the bill, but that is a minor matter.

Parties of this nature are far more agreeable to many people than the formal gathering together for a meal, which no doubt explains why the modern luncheon party is more popular than the more formal dinner party of twenty years ago—which, with an occasional ball, formed almost the whole of the usual hospitality of Society people.

For all kinds of "At Homes," the guests are left free to amuse themselves, unless tennis is arranged, a band engaged, or as in smart "At Homes," professional musicians are secured.

These private engagements are eagerly sought among artistes, and many concerts are given every season, at a dead loss to the artistes concerned, merely to give them a chance of being heard by people likely to secure their services for musical "At Homes."



YOUNG HOSTESS RECEIVING CHILD GUESTS

It is not usual nowadays to ask your guests to perform, except at small and very informal "At Homes" among those who, fortunately or otherwise, are outside the fringe of Society with a capital S—that mysterious, clannish group of people who consider themselves superior to their fellows.

Parties for children are much more elaborate to-day than they were a generation ago—then we considered ourselves fortunate if our parents gave one good party for us and our young friends every year, generally in the Christmas holidays. Of course we received similar invitations from our friends, but most of it was crowded into a brief six weeks, and the rest of the year was left a blank.

Beyond buying our party frocks, and providing the necessary supper, affairs were generally left in our own hands, though some obliging elder would play the piano for a dance or musical chairs. Otherwise we did much as we liked.

Nowadays such parties are much more elaborate and expensive affairs, and some public performer is generally engaged to entertain the young people—such as a conjuror, one of those mysterious beings popularly described as a man who can "wiz."

Beyond satisfying herself that her children—and their friends—know how to behave themselves, a lady need not worry much over the etiquette of such parties. Yet it is always as well to guide the young idea in the way it should go, and mother would be well advised to make her eldest girl act the part of hostess, receive her guests, arrange the necessary introductions—and in all ways make herself responsible for the comfort and happiness of her guests.

This, at any rate, teaches them a little unselfishness, a very useful gift these days.

Proper rooms should be provided for the young guests, with maids to assist them to remove their outdoor wraps, and so on, and in every possible way compatible with their

years, they should be made to feel like young grown-up people.

In the same way, no trouble should be spared over the arrangement of the supper table, which, with its somewhat simpler fare, should be as well laid out as it would be for the mother's own guests. Of course no wine would be served!

It is, however, usual with these parties for our young people to have some sort of programme arranged in advance as to what they are to do—children have very pronounced and vigorous likes and dislikes, and if the choice of games and so on is left to the hour itself, there is almost certain to be trouble—and temper—possibly tears.

So the wise mother will talk matters over with her prospective girl-hostess, and decide in advance what can and what can *not* be done on the important night. There should be a fixed time for supper—not too early and certainly not too late! If dancing is introduced, as seems certain, each dance can be followed by some game, which should not be of a noisy description, but something with a touch of "guessing" about it.

All the essential details should be settled in advance, and the girl made to understand that she, as hostess for the time being, will be held responsible for the proper and orderly carrying out of the programme. It should also be left to the young hostess to arrange the places for her guests at the supper table, and she should understand that it is her duty, as it should be her pleasure, to watch over her guests, seeing that they are offered everything they are likely to require, before studying her own requirements.

If there should be more than one girl in the family, of an age for the responsibilities of such a position as hostess, the mother must make it quite clear that there can be no joint responsibility—one girl and one alone should be responsible.

I was for several years intimate with a very pleasant

family, which contained three young girls and no boy. The mother was a very sensible woman and every year she allowed each girl to be hostess for a party that was given on her particular birthday. She was allowed to choose her own guests—the number being somewhat limited for want of really large rooms; her own supper dishes—subject always to mother's approval; and she drew up her own programme for amusing her guests.

When the great day arrived, she was the one and only hostess, though she was assisted in many ways by her sisters, who loyally did their utmost to carry out her wishes and help to make her party a success. Beyond that, they were treated very much as guests, and had to fall in with the hostess-sister's arrangements as to places at table, and so on.

I thought at the time that this was a splendid arrangement, and I think so still. One was a spring girl, one a summer girl, and the other an autumn girl, so the three parties were well spread over the year, and also left them free at the New Year to enjoy the return hospitality of their young friends.

There are very few public or official receptions, and the etiquette for them is much the same as for private receptions and "At Homes"—except that you may not know your host or hostess.

In most country towns, the new Mayor gives an official reception, somewhere between his election and the New Year. All the prominent townspeople are invited, so one has the pleasure of meeting one's grocer and one's tailor or dressmaker on terms of social equality. Sometimes the reception takes the form of a dance, in which case social barriers should relax, and if a lady's grocer should ask for the pleasure of a dance, she should do her best to make it a pleasant remembrance for the worthy man, and not an ugly nightmare.

At such receptions one would be received by the Mayor —with his chain of office—and Mayoress, and would, of course, shake hands with them, even if one had never

seen them before ; a thing that often happens, because the official invitations are sent out by the Town Clerk on behalf of the Mayor, who, however, has the right to add any personal friends of his own, should their names not already be on the official list.

The great drawback to such a reception is that it is certain to be crowded—no respectable ratepayer or tradesman can be omitted from the list, without causing offence, which is most undesirable in a country town where everybody knows everybody else.

If the new Mayor happens to be a well-to-do man, or a local landowner, the reception may be postponed till early summer, and take the form of a garden party—this, naturally, becomes a question of space.

Apart from official receptions of this character, there are many others that might be described as Business receptions. This does not apply to the jollifications generally known as " Bean-feasts " but to gatherings where the head of the firm—or someone representing him —receives the employees of the firm, and dispenses hospitality.

In many factories, there is an annual gathering of this sort, and one curious feature of such " receptions " is that the arrangements are invariably left in the hands of the guests, though naturally the host pays the bill. The festivities include a meal, naturally, with dancing, singing, recitations, and so on. Two or three local musicians usually supply the " orchestra " for the occasion, though some of the guests may take this duty on themselves. The arrangements are made by a small committee, representing various sections of the employees, and naturally their plans are placed before the host for his approval and sanction, before being made public property.

It is usual for the host to put in an appearance, but not to stop long—he will probably be expected to make a short speech, and possibly accept a cup of tea or coffee. For the rest of the evening, he will be represented by the manager

or the chairman of the committee responsible for the arrangements.

If there are sons in the firm, one of these might represent his father ; in which case his stay would be of much longer duration, and he would be free to dance with the wife of some responsible member of the staff.

Of a somewhat similar character are the parties arranged for the tenants or the Servants' Hall of a big estate—these also are generally once-a-year festivals, and as a rule the arrangements are not actually made by the host.

A gathering of tenants would be an afternoon reception, and would take place in the grounds, much on the lines of a garden party. The cards of invitation would include " the family " of each tenant, though very young children would not be taken. Unlike the ordinary garden party, however, arrangements would be made for the amusement of the guests—owing to the mixed character of the gathering, Punch and Judy Show is always popular, and if possible a cricket match and sports of various kinds ; races would be arranged for the youngsters, boys and girls alike—a rough handicap being arranged on the spot, dependent more upon bulk than ability. A tug-of-war is always enjoyed, as something muscular appeals to tenant farmers and the like.

At receptions of this kind, the women of the house would be in evidence, which would not be the case at a " Business " reception, even though women were among the guests, either as employees or related to them.

Sometimes a tenants' party takes the form of a dinner, in which case a big barn is often used, or marquees would be erected in a convenient field. In such a case the household servants would not be troubled, as the catering would be arranged with some responsible outside firm, though the maids of the family might assist.

A reception arranged for the benefit of the Servants' Hall is generally an evening gathering, and the great feature is the dance. In these cases the Butler and

Housekeeper act as Host and Hostess, while the Master and Mistress, with the members of their family, would attend as guests, and would be received at the door by the Butler and Housekeeper, with whom they would shake hands. In most cases they would join at least one dance before taking their leave. It would be very bad form to appear in morning clothes, though a demi-toilette would be worn by the Mistress of the house, and not full formal evening dress. Also she would dispense with the services of her maid, thus leaving the girl free to enjoy herself.

Naturally a certain number of outside guests would be invited, or the company would be too small for real enjoyment. In many cases, the servants are members of local families, often tenants on the estate, in which case their families would be included—but all such arrangements are left entirely to the temporary host and hostess—the Butler and Housekeeper.

Official receptions of a more formal and ordinary character are the Coming-of-age parties and House-warming gatherings. These bring together a mixture of friends and tenants, as there is usually a house party at the same time.

A Coming-of-age party should be an out-door reception, if it is possible, as the guests will be a very varied assortment—presents are not expected from invited guests. Amusements, sports, and so on, would be arranged, but unlike most other official receptions, the host and hostess would personally arrange matters and see to the comfort of their guests, as they would at a private party. The youth or girl chiefly concerned is not in any sense host or hostess for the occasion, though everybody will delight in "fussing" round them. They form, so to speak, one of the amusements of the afternoon!

House-warmings are dying out, though in some parts of the country they still hold their own. Technically the owner is expected by his neighbours to give a House-Warming party when any addition is made to the old homestead. The term is very loosely used and is made to

cover any coming to a new house, if the people or house are important enough—frequently it is used in connection with a wedding, but the bride's parties are not really house-warmings.

There is another type of official reception that is likely to affect many of us, and that is the political one—there are two kinds, the personal and the party. The personal reception concerns the local Parliamentary candidate, who often invites his principal known supporters to a small and informal gathering, the object of which is the somewhat unusual one of making host and guests mutually known to each other. As the invitations would be sent out by the local party Agent, the probability is that the host will not know any of his guests.

These gatherings were confined to men only at first, but now the fair sex is coming into her own once more, and cannot be left out in the cold.

A similar reception, though on a bigger scale, is the Party political gathering. This is arranged once a year, generally in the summer, by the local political clubs, Conservative, Liberal or Labour, and invitations are issued to all the known voters (and their families) who support the particular political creed. The Primrose League is probably responsible for this sensible modern development. At all such receptions, the Candidate or Member is merely an invited guest, the host or hosts being the chairman or committee of the local club or political association.

As a rule some wealthy local gentleman will offer his grounds for the purpose, but that is all—the actual expenses are met by the local association, which generally issues an appeal for subscriptions to its members.

CHAPTER VI

DANCES AND BALLS—AFTERNOON AND DINNER DANCES—PUBLIC DANCES—SEASIDE BALLROOMS—CHARITY BALLS—SUBSCRIPTION DANCES—FANCY DRESS—PARTNERS—WHAT TO WEAR—SHOES AND FANS—EVENING DRESS OR DINNER JACKET—THEATRES AND CONCERTS

DANCING is probably the most fascinating amusement of the moment, and most girls fall victim to this common complaint. Unfortunately many carry the craze too far in every way, to the ruin of their health—and often to disaster beyond that.

After all, however pleasant, dancing is but one form of amusement—no one could live on one type of food, nor would they seek to do so. Nor can anyone expect to enjoy life if all their thoughts and energies are bent upon one aim and object only.

Without doubt, the lives of our women in Victorian days were far too monotonous. They were brought up to think of nothing but marriage, and when married their thoughts hardly ever strayed beyond the four walls of their cages. They outlived men because their ways were sheltered, and they ran no real risks ; it was not due to the type of life they led, which was far too monotonous.

In that respect men had much the best of it, for they all had some interest outside the four brick walls—either in their professions or business, or in the outdoor work connected with their estates.

Then again girls were far too often educated by a governess and thus were unable to sharpen their senses and widen their outlook by contact with other girls. All that is altered now, and Boarding Schools for girls can be found all over England, whereas of old they were

confined to those unfortunate creatures known in advertisements as "refractory girls."

Yet the limited outlook instinct seems to have been ground into women so thoroughly in the Ages, that they are unable to escape from it even in their new freedom. Thousands of girls think of nothing but dance, dance, dance! A doctor friend suggested to me that the "one partner" idea was probably a subconscious attempt on the part of woman to get away from wide possibilities, and get back to the old ingrained safety of the narrow outlook.

I think he was right, because these instincts of ours are not easily torn out when once firmly rooted. In the old days the girl or woman saw nothing but husband and family in the ordinary way, so the varying partner at a dance came as a distinct relief. Now in her wider life, women come up against so much unexpected variety that they turn instinctively to the one man limitation to which, as a sex, they have been so long accustomed.

The "one partner" craze was a bad one, from every point of view, especially when it came to women paying a particular man to dance with her, or, as was often done, hiring a stranger from some enterprising firm. When we reached that stage, dancing was no longer an amusement, but an obsession, and a dangerous one too.

After all, there is really much more enjoyment in the change of partners, if we can only bring ourselves to admit it, and it is pleasant to see that it is coming into its own once more. Before long we shall be back to the good old methods once again, and dancing will once more become what it should be—a healthy amusement, instead of a dangerous drugging craze.

I have called it a "drugging" craze, because many girls seem to use it in order to dull their senses to the real issues around them. They should live their real life first, and turn to the dance for relaxation. Instead they make dancing their whole life, and look upon any daily duties as an objectionable waste of time. An old-fashioned

father or mother reproves a girl for staying late at a dance—and the girl at once goes off and commits suicide. This has occurred so often that it is no exaggeration. Yet such a state of affairs is ridiculous.

Although so many of us go to public dances, or local subscription dances, the private affair is a very popular form of hospitality, though it puts a great strain on the hostess, apart from the question of expense.

Formal invitation cards are always used, and these can be bought, ready printed, at any stationers. The details of name, address, date and so on, are then filled in in ink. It is not necessary to send a separate card to each guest—one card does for husband and wife, or any other household group. But if more than husband and wife are invited, care should be taken to make the details quite clear. The word " Misses " may be meant for two girls, but it could include a dozen !

It is always wiser to fill the exact time on the invitation card, as carriages and motor cars have to be considered. If you merely state " Dancing 9.30," your guest may know, from past experience, that you are likely to keep things going till two o'clock. But he may order his car for 12.30 or even midnight, and thus cause confusion.

If programmes are used, an experienced dancer can easily calculate how long the affair is intended to last, but it is then too late to make arrangements with chauffeur or coachman.

Half-past twelve is a very usual, and an eminently sensible hour for Town dances, but in country towns and districts, and even in the suburbs of London, it is quite usual to continue dancing till 1.30 or 2 o'clock. Not so very long ago, it was four o'clock, and most enjoyable it was to walk home in the quiet clean air of the early morning. As a rule it meant a tub, a change, and then breakfast ! We did not trouble about bed in those days, but of course our dances of that character were limited to half-a-dozen or so in the season.

For a Saturday dance, you should choose a Cinderella.

It may not concern you or your friends personally that it is then Sunday morning, but you have no right to ignore the susceptibilities of your neighbours, and many worthy citizens still consider Sunday to be a holy day. We should all be very careful, even in these free-and-easy selfish times, that our pleasures do not form our neighbour's annoyance.

After all, there are plenty of chances nowadays for a dance. Indeed it has become an all-the-year round affair, for we all go to the seaside for our holidays, and look round at once for the date of the next hotel dance.

In that respect the hotels at holiday resorts are very open and free ; their dances are not confined to guests at their own place—anyone can buy a ticket and go, as often as they please. Large parties are made up—a score of guests from the A Hotel patronise the dance at the B Hotel, and within a few days meet a score of guests from the B Hotel at A. So the round goes on.

There is no reason, therefore, why to-day's private dances should last beyond twelve-thirty, but it is evidently a kindness to your guests to make this fact known from the start. A reply to a dance or ball invitation should be sent at once—not as a sign of your eagerness, but in order to enable your hostess to make up her couples.

Even to-day men do not dance in couples, though women frequently do so, but it is better in every way to pair your guests if you can do so. It is wiser, obviously, to have a few extra women rather than too many men—if a few men find themselves free, they are apt to wander off to the smokeroom, where they remain for the rest of the evening. Women do not do this, but remain in the dancing-room, or tucked away in cosy corners with a partner. Anyhow they are available for the next dance, which the smoking-room men are not.

The formal At Home invitation cards for a dance are always made out in the Hostess' name, and you should reply to her. In the case of a widower, the card would be in his name, with his daughter's name coupled, or if he

has no daughter, then the name of the lady relative or close intimate friend, who is going to act as hostess for him. In such cases you reply to the host.

There is, of course, no real difference between a dance and a ball—the two words are freely used, one person using one, another the other. In reality, a ball is simply a larger, more elaborate, and of course, more expensive dance. Otherwise there is no difference. It is more correct to reply to the invitation in the third person, without any fuss or gush.

"Miss Margaret Gully has much pleasure in accepting Mrs. Smith's kind invitation for Wednesday, April 27th."

That is all that is necessary, and the wording never varies except as may be necessary from a grammatical point.

Punctuality is not so vital a matter at a dance as it is at a dinner party; indeed it is almost impossible owing to the greater number of arrivals. Twenty guests, perhaps in couples, would make a large dinner party, but they would be lost in a big room cleared for dancing. It is therefore inevitable that delay will occur at the door, in the hall, and in the two cloakrooms. A man, of course, will realise this, but all the same he must be in the hall again, ready for his companion when she comes down from the cloakroom.

The hostess should stand inside the ballroom, close to the principal door, so that every guest will naturally meet her as he or she enters the room. The host may stand with her at first, but as the room begins to fill, he would mix with his guests. Any other members of the family would remain well in the room, and nicely scattered as to position, and should not block up the doorway. It is their duty, or that of the host, to make all necessary introductions, as the hostess cannot possibly do so while greeting the incoming stream of arrivals.

It is quite permissable to ask your host to introduce you to a lady, if you happen to be a man—or you can ask

the younger members of the family, man to man, girl to girl. But a woman should, if possible, refrain from asking for an introduction to " that nice man "—it is wiser to make up your mind to enjoy every dance, whatever partner may come your way.

This brings me to a very special warning: it really is not fair to anybody to accept an invitation to a dance—still less to a ball—unless you intend to dance. If that is the case, you should at once take lessons, unless you are already a fairly good dancer and know the most recent steps.

It is the duty of every man who accepts such an invitation to dance once with each of the daughters of the house—or at any rate, to ask them for the pleasure. But naturally their programmes are soon filled, and you must not mind if you meet with a refusal.

For the more elaborate ball, a small orchestra should be engaged from an agent or from a local music dealer, who can always arrange these matters. For a dance, a string band with piano is sufficient. Many may not know the difference between an orchestra and a band, but the orchestra would contain cornet, perhaps trombone, as well as flute and possibly clarinet—the addition of these brass and wood wind instruments makes a wonderful difference to the music, of course, but you cannot do without the strings—the violins and the delightful cello—so an orchestra means practically double the number of players.

You should be careful—quite apart from any question of expense—to watch the number of your musicians, or the music will be overpowering, and would spoil the evening. Two violins, cello and piano should be sufficient for about sixty dancers. This point seems trivial, but is really of vital importance, as it is very fatiguing to dance to inadequate music, though few dancers realise the why and the wherefore of their fatigue.

For foxtrots and some others of the modern dances, the addition of a saxophone makes a wonderful difference—it is not a very dignified instrument from the musician's

point of view, I believe, but it can make the most delightful and unexpected noises, and keeps one's feet jigging happily over the floor. The musicians should be placed at one end of an oblong room, or in a corner if the room is square.

A word of warning is necessary about how you hide them—it is usual to group them behind tall palms or other foliage plants. This is quite safe, but be careful to have no hangings near, however beautiful they may be in themselves—of course I mean the hangings not the musicians! —because drapery always spoils the sound of music. The notes seem to cling to the hangings, and to anyone who is at all sensitive or musical, the effect is disastrous, as well as really painful.

I have not mentioned it before, but if you happen to engage a singer for a reception, do not place flowers near the piano. A well-known singer warned a friend of mine that the faint perfume from flowers invariably affects the voice. Few public singers carry flowers nowadays, though it was the custom to do so at the beginning of the century.

I have never asked an orchestral player if he is liable to be affected in the same way, but it seems to me probable that he would—of course, it would not matter to the players of piano, violin, cello, and so on, but the cornet, flute, and other wind instrument players must, I should think, be affected quite as much as the singer. So my advice is to avoid flowers near your orchestra.

When dancing begins, the guests must not "take the floor" indiscriminately—the dance must be opened formally by someone of importance, the hostess if she is free, her eldest daughter, or some distinguished guest. As soon as this couple have taken a few turns, you are free to join in. After the first dance, everybody starts at pleasure.

For all these formal dances and balls, full evening dress is essential. For women, this means a low bodice and short sleeves—or none at all. A gown suitable for a

dinner invitation is not the thing for a dance, where a lighter, more breezy effect is essential—one's skirts should be able to sway clear of the feet—and legs!—without making things too conspicuous. A heavy material, silk or satin, goes to one extreme or the other; it either clings to you and makes dancing a nuisance and real hard work, or else it sways out horizontally in a most immodest and embarrassing manner. Such dresses are all right for a dinner party, but should be "left at home" when you go to a dance.

Many women crowd their persons with jewellery at a dance, especially if it can be termed a ball—here again it is a mistake. Jewellery is well suited to the more stately atmosphere of a dinner table, but it is very easily lost at a dance. Indeed very few dances pass over without some unfortunate losing part of her beloved possessions.

Great care should be taken that your hair is securely done up; a light and seemingly carefree coiffure is delightful to look at, but very unpleasant for the owner when it begins to work loose. Bobbed hair is free from this peril, but it so soon becomes untidy, and very few women look well—whatever they may pretend—when their hair is hanging all over their face in odds and ends of small tufts.

A man is fortunate in having no troubles of this sort—his hair cannot "come down.' But they often have difficulty in the matter of their collars, which quickly lose their original glossy beauty as the wearer becomes hot. It is, however, quite easy for a man to bring an extra collar in the pocket of his overcoat—it can be wrapped loosely in a silk handkerchief, and will come to no harm; while the silk hankie itself may easily be useful as a sort of towel—for mopping the perspiration of honest toil from the manly brow.

One friend of mine told me that her husband took one extra collar for each hour the dance was likely to last—he slipped upstairs to the cloakroom and changed at regular

intervals. This reminded me of the well-known pianist, who puts his soul—and his avoirdupois—into everything he plays, and who regularly retires to the artiste's room after each item on the programme, in order to change his collar —which is, by that time, a rag.

Although it is quite common, in both senses of the word, for women to powder in public nowadays, that sort of thing must not be done at a dance. Proper cloakrooms are provided for your comfort and convenience, and you should use these for any and every toilet purpose, from torn lace and flounces upwards.

The man's dress must be the full formal evening suit—swallow tail coat, white or black waistcoat—white for choice—black trousers with or without braid, as the fashion of the moment dictates. The tie must be white, and on no account must you wear a ready-made bow—they are quite easily tied, in spite of all the nonsense in the comic papers, which is merely on a par with the humour of the lost collar stud. I have never yet met a man who had ever lost a stud—as a matter of fact, if they do drop, the irregular shape prevents them from rolling far away ; look near your feet and you will generally find the dropped stud. A button is a very different matter owing to the circular shape.

Men, on the whole, do not slavishly follow the fashions as regards their clothes, as is so often the case with women. They are very conservative—in its non-political sense ; many attempts have been made from time to time to popularise brown suits, but invariably failure has resulted. A good blue serge—yes ; if not, then a grey worsted or cheviot—but not a brown, except for sports or shooting. Men simply will not wear brown in the streets.

But in dress clothes there is a certain touch of fashion —not in the material, though that has changed to a fine worsted instead of the old-fashioned faced cloth ; nor to any great extent in the cut. It is in the small trifles that you can easily detect the well-dressed man.

There is the braid down the edge of the trousers, which

I have already mentioned; the buttons; the opening of the waistcoat; and that somewhat unexpected question of whether the cut away position of the swallow tail coat should expose the waistcoat or not. My opinion is probably of little value on this point, but as an observant woman I should like to say that if the waistcoat is black, then a deep cut looks smart. But if it exposes part of the *white* waistcoat, then I call it vulgar, because it is suggestive of an exposed shirt.

However much a man may despise fashions, he should certainly follow them as regards full dress evening clothes; though he need not necessarily place himself in the hands of his tailor and blindly follow all the man's fads. But by what he does adopt, he should make it quite clear to the observant that he is "up-to-date."

A woman's gloves, shoes and stockings must be the very best obtainable—nothing can pardon neglect of these essentials. Fans are seldom seen except in the hands of dowagers or those who are by nature inclined to be stout. For all ordinary cooling purposes, one's programme will create quite a pleasant draught, apart from the coolness to be found in the many cosy corners and sitting-out places.

These should be carefully studied by the hostess, and be small enough to seat two comfortably! The stairs are often utilised in a private house, where the accommodation is somewhat limited—it is cool, fairly comfortable, but not very artistic, quite apart from the inconvenience—to the man—of having to stand up when any couple are passing up or down.

A most important point in connection with a dance is the supper. This can be varied in many ways, according to one's fancy and the accommodation that can be spared. The supper dance should be indicated on the programme, and if for want of space it is decided to divide the guests into two parties, it is usual to introduce sufficient "extra" dances to bridge the interval.

This creates another small difficulty—obviously the band

or orchestra cannot retire if they have to play extras. But as the number of dancers will necessarily have been halved, the leader of the band (generally the pianist) should be informed of the arrangement, so that some of the musicians can remain to play—dividing their own numbers in the same way as the guests. Professional musicians can always play more than one instrument if necessary, so one of the others will be able to take the pianist's place, while he is away; the second violin will play firsts, and so on.

By the way, be very careful to remember your piano—the pianist cannot possibly bring his own, so you must arrange to have your instrument tuned the day before the dance, and the tuner should be told whether you expect a string band, or an orchestra. If strings only, the exact pitch of the piano does not matter, as the violins and cello can easily be tuned to it. But if you expect wind instruments, such as cornet or flute, then the tuner will tune your piano to the correct concert pitch. It must be remembered that the majority of pianos are tuned *below* concert pitch in the ordinary way.

Guests should be very careful over their partners for the dance before supper, as this carries with it the privilege of escorting the lady to supper—a very important point in many cases, such as an engaged couple, or those who are indulging in a mild preliminary flirtation. A man need not necessarily take his wife in to supper; indeed it is better not to do so, as it makes you look too exclusive.

Small tables for twos or fours are provided, and waiters or maids will be present to attend upon the guests. The host takes in the most important lady guest, and he heads the procession. Should the supper be divided into two sections, the hostess should remain behind, and then head the second procession. Otherwise she takes the last place in the string of couples.

A lady should return to the ballroom with her supper partner, who must remain with her until she is claimed for the next dance. Should she wish to retire to the

cloakroom for any necessary renovations, she should accompany her partner to the ballroom and then ask him to excuse her.

If the gentleman is engaged for the dance immediately after supper, and his companion has not been claimed by the time the music starts once more, he should leave her with her chaperone, or some other companion, and ask her to excuse his abandonning her to her fate. It is a breach of etiquette for a man to keep his next partner waiting after the dance has fairly started. At the conclusion of supper, a man can claim his partner for the next dance before she has returned to the ballroom—provided, of course, that he can find her, and that he himself does not appear discourteous to his own supper companion.

It is sometimes impossible to spare the space necessary for a sit-down supper; in that case the necessaries provided are obtainable at a buffet; there are no waiters or maids moving about, but the men are expected to procure whatever their partners require. Chairs are provided for the ladies, while the men do the best they can standing up. This makes a very jolly supper, as it is more free-and-easy than the sit-down arrangement. Obviously, however, the women are dependent upon their temporary cavaliers, as there are no deft handed waiters to see that all goes well. Still a "stand-up" supper can be a very jolly interlude.

In Town, it is not considered necessary to take leave of your hostess after a dance, but you must not pass her by if she is anywhere near you. In that case shake hands quietly and thank her for a pleasant evening—and as far as you can, let her realise that you honestly have enjoyed yourself. Then slip out with no fuss or bustle, or you may be the cause of a premature break up of the party.

In the country, however, it would be considered very bad taste to leave without greeting your hostess—and your host—and less notice is taken of the departure of any guest, as it is readily understood that many of them have come from a distance, and must, of sheer necessity,

leave earlier than those who live close by. In all probability your host will see you to the door—a thing that would be impossible in London.

Do not forget that you owe your hostess a formal call, which should be paid within a week after the dance. The lady, however, need not be " At Home " for these formal calls, as cards should be left with the maid at the door.

For Public dances, the etiquette is in general much the same as for a private dance, though naturally the " hostess " does not form so important an element in their success. Roughly speaking a Public dance is one for which tickets are obtainable by purchase, and naturally you must take your ticket with you, or the stewards will, quite rightly, refuse you admission. They are arranged by a committee, who are assisted by a number of stewards, and it is usual to distinguish the officials by a badge or rosette ; the colours of these vary according to the duties of the individual.

There should also be an M.C.—otherwise a Master of Ceremonies, whose duty it is to signal the orchestra to commence each dance, arrange with the leader for any extra—which he should announce to the company—make introductions, find partners for those who are acting as involuntary wallflowers, and marshal his guests to supper. He should be ready to help and advise in any emergency, so obviously he is a busy person, and should be one who, in some form or other, is likely to know the great majority of the guests, if only by name. The stewards are his assistants, and also have a lively time, but they are rather more free than the M.C. himself. Between them, they should be able to identify every man and woman in the room. If any gentleman should ask a steward to find a partner for him, it is the privilege of the steward to introduce him to any lady who is not dancing at the moment. No names need be given, merely some conventional phrase such as " May I introduce a partner for the next dance? " If the lady, though not dancing, is engaged for that particular dance, she should tell the steward so at once.

Otherwise he will bow and go off, leaving the couple to dance.

Charity balls are always organised by a committee of ladies—they differ in no way from other public dances, except that the tickets are rather more expensive, otherwise the charity would not benefit. They are often annual affairs, taking place about the New Year, and for the benefit of the local hospital or infirmary—other worthy causes sometimes benefit, but as a rule it is the hospital.

Subscription balls or dances come midway between a private and a public dance. A number of friends join together to give a dance, generally in a local public hall—each person who undertakes to bear a share in the expense is allowed so many tickets for himself and his friends, which he can give away as he chooses. Naturally it is impossible to buy tickets for such a dance, yet it is not really a private dance. The etiquette remains the same, except that any invited guest would greet his own particular host and hostess, and take leave later on. Meanwhile it would be the duty of his own host and hostess to introduce him to people outside his own set, otherwise the affair would degenerate into a series of cliques.

It is most important that everybody invited to such a dance should have the knack of "mixing" well, as he or she must not cling to their own particular company. The main object of these dances—apart from the reduced expense—is to introduce your friends to your friends' friends.

In some country towns, where amusement is scarce, there are semi-public dances on the subscription principle, but it is not intended that the expenses should be borne by a few hosts, but by the guests, as at a public dance. In these cases, a committee of ladies take charge and make all the necessary arrangements for a series of dances, engaging the hall, ordering the supper from a caterer, arranging for the music, decoration of the hall, programmes, and so on.

Tickets are sold at a fixed price, either singly or for

the series—probably at a reduced rate—but they cannot be bought indiscriminately by the general public, but only by friends of the ladies responsible. If you want to join the dances, you must first find out the names of the committee, and then secure your tickets through some mutual friend —if you can find one. These are always very jolly affairs, as everyone is "on their own," so to speak, and on the score of economy, there is no elaborate display or ceremonial.

A series of dances such as this can easily be got up by a tennis club, the tickets being sold to members only, through whom their friends can obtain them. In this way the club is kept together on a friendly basis, instead of dissolving into thin air till the following summer. Of course evening dress is essential and strict etiquette is exacted; there must be no loose dancing or ragging—you are expected to behave exactly as you would at a private dance.

Little need be said about Fancy Dress Balls; sometimes they are held at private houses; sometimes they are public affairs—they are really a mixture of dance and reception, as it is seldom possible to dance often or for long when in fancy dress! Thus many dances are "sat out"—a thing that would in most cases be deemed bad taste at an ordinary dance. Obviously at a *dance*, you are expected to dance, while at a Fancy Dress affair, you expect to be seen—which is not quite the same thing.

Be careful over your choice of a costume! It is so easy to go wrong when you dabble with what you do not understand. If you wish to go in military uniform—assuming, of course, that you are a man!—don't go as a cavalry officer in order that you may wear spurs. Flimsy costumes are very liable to be torn in such cases. If you go in full regimentals, find out if a sword is necessary, and in that case, borrow it a week beforehand, and wear it at home in the evening, so as to find out a few of its many peculiarities.

A friend of mine went as a fireman, in full flame-fighting

rig-out, long knee boots, axe, helmet and so on. The boots were the trouble! He borrowed a pair from the local brigade, a thing that was, naturally, quite against all the brigade rules and regulations—but a tip goes a long way.

Every evening for a week, he put on those awful boots, and raced up and down stairs at his best pace for hours on end—so I was told—in order to feel "comfortable" in them. But in spite of his great efforts, he was not a real success, as he had forgotten the enormous weight of the metal helmet!

But don't go to the other extreme and show yourself too lazy to get a costume at all! Remember the case of the man who went in ordinary evening dress, in order to save trouble and expense. A friend asked him what his costume represented, and he replied: "Oh, can't you see —a gentleman of the twentieth century!"

Naturally he received—and deserved—the obvious retort: "Splendid, old fellow, I should never have recognised you!"

Fortunately a woman has not to face troubles of this kind—as a rule, she revels in "dressing-up" and is so used to the vagaries of Dame Fashion that she is—more or less—comfortable in anything. But both man and woman should remember that habit goes a long way—very much further than most of us imagine. If you allow yourself the usual time to change from your afternoon garb, you will certainly be late!

Afternoon and Dinner dances are somewhat informal affairs, and as a rule the guests are limited in number and confined to fairly intimate friends. Invitations are sent out on the usual "At Home" cards, and for the afternoon dance, you add the words "Dancing 4 to 7," or whatever time you wish. There is very little ceremony, the refreshments are simple and of the "standing-up" order; wine of course is not offered.

For the Dinner dance, the meal is short and informal in character, so that your guests can get to the drawing-

room. As the couples are limited in number, a single pianist can provide plenty of music, and no elaborate floral display is required—you simply dance for a few hours after a simple meal, instead of merely chatting for a while and then leaving.

A short series of such dinner dances can be given for less expense than one elaborate Dance; your house is not turned upside down; and as you choose the few guests from among those who know each other, there is naturally absolute lack of stiffness and formality.

I have already touched upon theatres, and indeed there is little real etiquette attached to such amusements. You must remember that other people are there to enjoy themselves as well as you and your party, and you must be careful not to do anything that is likely to annoy others. The actors also deserve far more courtesy than they receive—it is only long training and experience that makes their work appear so easy; in reality there is a great nervous strain, apart from the physical effort.

It is grossly unfair to the professionals to come late and thus cause a noisy disturbance while you reach your seat and arrange yourself in comfort. It distracts their attention from their work, and thus renders it more difficult and also less effective. It is quite true that you have probably paid to see the performance, but you have not bought it. You should remember that they are artistes, not servants, and should be treated with as much consideration as you yourself would expect to receive. In many cases, they are far more valuable members of the community than we are.

It is a nice point whether one should hiss at a theatre when displeased, and the subject has often been discussed in the press, generally after the failure of some unsatisfactory play. As a rule in such cases, the actor or actress is hissed, when it is the author who deserves it. Personally I think it is far better not to hiss; after all, it is at most a question of your opinion against someone else's—obviously someone must have thought well of the play,

otherwise they would not have invested their money in its production.

The fact that the play or the acting does not happen to appeal to you personally, hardly justifies you in acting in such a way that must inevitably mean serious financial loss to producers and actors alike. For these reasons, I suggest that you should applaud when pleased, but merely keep quiet when you are not pleased. The only exception that I can countenance is when something is shown or said on the stage that is openly vulgar, indecent, or in bad taste. Then I should hiss. I have done so a few times—I need not say when. But that sort of thing seldom occurs.

In connection with theatre manners, I may say that I strongly disapprove of the bad habit shown by far too many men, of abruptly leaving their seats at the close of an act. It is, in my opinion, an insult to the lady in their company, and an annoyance to every woman whom they are forced to disturb on their way to and from their seats. The curious thing is that these very same men would go to a concert and retain their seats all the evening —but if it is a theatre or music-hall, backwards and forwards they trot at every opportunity.

I must also point out that it is grossly unfair to come late to a concert—either arrive in good time or stop away —I am quite certain that you will not be missed, as you cannot in such a case claim to be a real lover of music.

Nowadays the doors are closed during each item, and it seems hardly credible that twenty years ago, they were left alone, and the audience allowed to saunter in, without any regard for the unfortunate performer. Johannes Wolff, the violinist, on one such occasion left the platform and refused to return—when the audience realised the meaning of the incident, they rose to their feet and cheered to the echo. The unfortunate late comer slunk miserably out of the hall—" it " was a woman, I am sorry to say—and the concert continued.

This incident was reported in all the London and country papers, and led to the present closing of the doors.

CHAPTER VII

CARD PARTIES—PROGRESSIVE WHIST DRIVES—PUBLIC AND COMPETITIVE WHIST—BRIDGE PARTIES—PLAYING FOR MONEY—GIRLS AND CARDS—I.O.U.'S—DANGER OF DEBTS

WHEN cards are mentioned nowadays, it means either Bridge or Whist—the former game for small or large parties, the latter generally for public purposes. The younger women are not so keen on cards as their immediate elders; and it certainly appears as if men were not so eager over Bridge as they used to be over Whist, though it is regularly played at clubs and similar resorts. Auction Bridge makes a strong bid for popularity, but on the whole, card playing seems rather tame in these strenuous days.

The arrangements for a card party are much the same as for any other form of "At Home"—the usual card of invitation is issued, with the word "Bridge" in the lower corner, together wth the time for meeting. Obviously punctuality is expected, otherwise you disturb the entire company.

If the party takes place in the afternoon, the guests merely remove their outdoor wear, though the ladies would retain their hats. The hostess should not invite many of her friends at the same time, and she herself arranges how the tables are to be made up, though not the actual partners. She would count herself as one of the players. In all probability she understands the card playing skill of many of her friends, and it would be a very serious matter to include a novice among seasoned players.

If you care for cards and know people who play, you

should study the game sufficiently to ensure fairly accurate play on your part. There are plenty of excellent books on the subject, and lessons can be obtained in most towns. Tea would be offered half way through the allotted time.

If the gathering takes place in the evening, it can either follow dinner or precede supper, as the hostess may prefer—this would be indicated by the time on the "At Home" card. Guests would go in to supper as partnered at the card tables.

You are not expected to indulge in small talk at a card party, as it would interfere with the play of your companions, and probably at every other table in the room. A casual remark now and again between hands is all that is necessary.

Nor should you make comments on the play, though you can do so upon any unusual fall of the cards. Bridge is looked upon as a very serious matter by those who are at all keen, and you are expected to treat the matter seriously and as if of the utmost importance.

You must keep your temper and not become cross if things go badly with you, and most certainly you must not scowl at your partner, man or woman, should they make a mistake. Money is always dependent on the game, and when this is the case, many estimable people lose their natural self-control, and cannot bring themselves down to formal good behaviour.

If you cannot play for the enjoyment of the game, you should let it alone—card playing will bring you no pleasure, and you will make things most unpleasant for your companions. Ladies are great offenders in this respect, probably because a man can be snubbed into decent behaviour, whereas one can do nothing but suffer when a woman offends against good manners. She is, therefore, never checked, and unless she is gradually "dropped" by card-loving hostesses, she continues to be a nuisance.

These card parties among enthusiasts are often held periodically, even once a week—in that case the parties

would meet at each other's houses in an agreed rotation; thus each lady would be hostess in her turn. Such a series makes for less formality and you are certain of having good partners. Four ladies frequently make an arrangement of this kind; it forms a pleasant regular fixture, at very little trouble or expense, and is usually held in the afternoon.

Many people object to cards because it involves playing for money; in the old-fashioned Whist days of our grandmothers, counters were used, at so much per dozen, and the loss or gain was limited to a few pence. Without doubt they enjoyed their Whist quite as much as we enjoy our Bridge, and they avoided the element of excitement, so essential to life to-day.

So if you care for cards, make up your mind that you will have to play for money, but be careful not to delude yourself with the idea that lucky days will make up for unlucky ones. That is a great mistake in itself, quite apart from the fact that when you lose, you have to pay up, whereas when you win, you spend the money at once, and never think of putting it on one side to balance losses.

It is not easy to find out in advance the type of players you are to join; some people play for quite small stakes—others can only be described as gamblers. That is a real difficulty, for you drift into a set before you know whether your pocket can stand the strain. In the cases of girls, this is a serious matter, as their allowance is necessarily small, and has to cover many things.

It is so easy to slip into debt—one falls behind over things that apparently "don't matter," and then one day we wake to the realisation that we are in debt to everybody around us. I recently had occasion to warn a girl who received a fixed allowance from her father. I discovered accidentally that she obtained three months credit for practically everything she bought—in other words she was spending her money three months before she received

it. In case of her father's death, she would have been in a most unpleasant position.

By all means accept short credit in certain cases, but always be sure that you have the money in hand to meet your liabilities in case of urgency. One woman I know makes a practice of putting by every penny she receives for three months, say from the first of January to the last day of March. Then she spends this money during the following three months, while again she puts on one side all cash received. She thoroughly enjoys this "game of hide and seek," and spends many delightful days at the beginning of each quarter, deciding what luxuries and enjoyments she can afford.

Yet she always has a little money accumulating, that would cover any emergency or illness, without seriously disturbing the gentle routine of her life.

A word of caution must be uttered against those simple looking slips of paper, known familiarly as I.O.U.'s—or I owe you! They are looked upon merely as an acknowledgment of a debt that is not paid at the moment, yet they are legal documents in their way, and serve as evidence of indebtedness, though not, of course, of the actual amount owed by one person to another. Indeed, the holder of an I.O.U. may owe more than the amount, and thus, in reality, may be the debtor.

It is just as well to know that the holder of an I.O.U. cannot sue upon it, nor can he or she pass it on to a third person—their purpose is to form an acknowledgment of debt as between two people, and two people only. It does not require a stamp, which would not add anything to its legal value, though many people believe that this makes it more dangerous.

Card debts cannot be recovered at law, as they are looked upon legally as gambling, but for that very reason you should be very particular as to meeting your obligations. If you cannot spare the money, without worry or inconvenience, you must not play for money.

Girls, in particular, should be extremely careful about

borrowing money; in all probability her women friends will be wise enough to refuse—courteously but firmly. If she borrows from a man, she puts herself in a false position from which she may never be able to escape. It is very difficult to force a man to receive payment after he has made a loan to a woman; it is easy enough to act the chum in every-day life, but a woman is still a woman, and has not a man's freedom—the vital question of sex will always make this an impossibility, however much we may talk.

So for every reason, her sex the greatest of all, a woman should never borrow money from a man, beyond any unimportant trifles for an unexpected taxi fare or tip, or anything of that nature. Never for her card debts, however small the amount.

Whist is generally the game chosen for public "Drives" or parties, and it is almost always of the kind known as "Progressive"—which simply means a change of partners or tables after each hand. In that way everybody progresses round the room or hall. It makes a very enjoyable evening, with the sufficient spice of excitement in the shape of prizes. There should be at least one each, of reasonable value, for the lady and the gentleman whose score card shows the highest total of points, and also a Booby prize—preferably of an amusing but not vulgar character—for the person with the lowest score.

There is no special etiquette on these occasions except that you are not allowed to enter your own points on your card at the end of the hand—each man should do this for his opponents, and as a rule there is a space for your initials.

It is usual to ring a bell to indicate that the hand is finished; after that no further tricks can be played. It is therefore imperative that you should not dawdle or waste time, otherwise you may not get through the full thirteen tricks. Points go by tricks, not by the usual method of counting in private Whist.

Naturally a small charge is made in the case of these

Public Whist Drives—this goes to the expenses, such as prizes, hire of hall and tables and chairs, light, attendance, cards, and so on. Probably the promoters make a small profit to cover their own time and trouble, but that is quite fair and legitimate.

CHAPTER VIII

PICNICS AND OUTDOOR GATHERINGS—CLUB OR PRIVATE PARTIES—THE "MUTUAL" ARRANGEMENT—THE COUPLE PICNIC—HOW TO WALK GRACEFULLY—SUITABLE CLOTHES—INSECTS

IT is, of course, obvious that every form of outdoor gathering must depend principally on the Clerk of the Weather for its success, and only secondarily on the hostess, who is supreme while indoor parties are the question.

Picnics are to a great extent dependent on the guests for their success, provided the day is fine and the sky clear. There is no formal etiquette, and you should go prepared to enjoy anything—from champagne to earwigs. Selfishness must be shed for the time being, even if we hug it close to our hearts as soon as we return home.

There are so many odd and unusual things to do at a Picnic. Of course servants may be in attendance, but surely that is entirely out of keeping, and makes the so-called Picnic become an informal garden party, held in Dame Nature's garden instead of your own.

So if you, as hostess, rely upon your guests for help and assistance, this will include carrying baskets, lighting a fire in a strong wind or with damp twigs and leaves, laying the table—on the surface of our old earth—washing up, and so on. Strictly speaking all these form the real fun of a Picnic and should be enjoyed thoroughly.

It is not advisable to picnic too near home, nor is it advisable to go far astray—naturally if it is a country house party picnic, your guests will not know the beauty spots of the district, and in that case you need only go a comfortable walking distance.

But motor cars can be used—even trains, or the more humble omnibus—what does it matter so long as you get there.

Naturally the food supplied should be of a simple character, as it would be silly to drag about a lot of crockery, knives, forks and spoons. Most of the food should be of the kind for which one can safely use the fingers. Sandwiches can be made in great variety nowadays, including jam, salad, potted meat and fish, egg, and many others. If it is an afternoon picnic, and at a reasonable distance, joints are not needed, but if cold chicken should be included, it must be neatly cut and jointed at home—if only because a carving knife is not a handy article to have knocking about loose.

When arranging for a Picnic, do not make the frequent, but silly, blunder of forgetting the most important item of all—and that is the harmless but necessary water! Many a time has a merry picnic been spoilt by the tardy discovery that there was no water for making tea. Nowadays Thermos flasks can be used, but it is very seldom that any household possesses so many of these as would be needed for a party of a score of young and thirsty souls.

It is usual to take home-made lemonade, aerated waters, lemon squash and so on, but tea is generally called for. Many people claim that tea never tastes so well as when partaken in the open air, and there is, I believe, much truth in this. Water also is needed for washing up purposes, though this can, on emergency, be left over to be done at home—by the servants!

Sometimes a river is near enough to be used for this purpose, but it is not really safe to use river water for tea making or drinking purposes. One never knows! In many places, it is quite easy to get water—even boiling water—from some convenient cottage, the good lady as a rule being an obliging soul and quite used to helping neighbours in want of some domestic assistance.

But if you are venturing on new ground, as far as you

and your family are concerned, it is a very wise proceeding to send some reliable person to the district the day before, so that he or she can search round for a convenient cottage, making arrangements for the next day's needs; and after that, looking for the best picnic spot within easy reach of the cottage. Like Mahomet of old, it is easier to bring your party close to the cottage, than to shift the cottage close to your carelessly chosen ideal spot.

At these "al fresco" affairs, a man should be very careful not to attach himself to some particular lady, unless he has her consent, and honestly wishes his attentions to be recognised. A thing of that sort is so conspicuous at a picnic, that it is certain to be commented upon—so don't indulge unless both maid and man are content to have their names coupled in public by their friends.

There should be a certain amount of daintiness in a woman's costume for such a gathering, but stains caused by damp grass or moss are very difficult to remove—a fact that must be kept in mind when donning one's "glad rags" as they are called. You should also be prepared for possible stiles or a little bit of climbing over rough ground near a river bank—your shoes, therefore, must not be too fragile, nor have very high heels.

The company need not necessarily meet at the house of the hostess; they can gather together at some well-known meeting place. Nor, if they do first meet at her house, need they return thither—it is quite permissable to leave the party at any point most convenient for your return home. Naturally this depends upon the conveyance of the baggage—if a number of hampers or cardboard boxes have to be carried back to the hostess' head quarters, it would obviously be courteous to remain with the party and lend a hand.

At a picnic, so much depends upon the actual circumstances, and one can only be guided by common sense—if we are lucky enough to have any.

Race parties are smart affairs, and somewhat more

formal in character, though partaking of the nature of the picnic. In such cases the men are probably of more importance than the women, whereas at a picnic it is the reverse. If you are a woman and wish to bet, make your "flutter" through one of the men of your party, but be careful to have your money ready for the purpose. Don't ask the unfortunate man to put sixpence on the winner—leave it alone unless you can afford to risk at least five shillings. If you ask him which horse to back, do not grumble if his selection comes in last. Be content with the little bit of excitement, without troubling your nerves as to the result.

Picnics, or similar informal outdoor gatherings, are sometimes arranged by the secretary or committee of a Tennis club—these follow the lines of private parties, except that each man would be expected to pay his share of the expenses, unless it is run on a ticket principle. In that case he would buy tickets for himself and his lady companion—in fact, for many such gatherings, the tickets are joint ones.

In the same way a "Mutual" picnic can be got up among a number of friends, each one sharing the expense, as with a club gathering—or as it is often the case in America, each lady bringing with her some pre-arranged item, which can be some article of food, crockery, liquid refreshment, and so on. A meeting must, necessarily, be held in order to arrange what each lady shall undertake—otherwise it would probably be a very queer sort of meal! These "Mutual" picnics are excellent in every way, as the expense is so slight.

The "Couple" picnic explains itself, but unfortunately the couple in question is very seldom a married one! Naturally the man pays.

In all these outdoor gatherings, whether private garden parties or picnics, we are sure to find ourselves somewhat conspicuous. It is essential, therefore, that we should be able to walk gracefully, yet how seldom can one honestly say that of a woman. The short and skimpy skirt

induces a woman to stride, a thing that cannot possibly be done with any grace at all, except occasionally by a tall man, if at the same time he is well built—by which I mean proportionately, for in so many cases a tall man or woman is merely long in the leg, which is a very different thing indeed. One seldom meets a tall person in whom body and leg are artistically balanced.

Watch any tall people you know when they are sitting down, and you will find, to your surprise, that they appear no taller than their more ordinary neighbours. Or reverse the process and watch the people at a popular tea shop or restaurant as they rise from table—it is very seldom indeed that you can correctly guess which is really the taller of a party of four all sitting at the one table.

Most people make the mistake of trying to stand upright from the shoulders—this is a great mistake. It does not give you a good carriage and is really tiring to the muscles of the back. The correct thing is to hold yourself upright from the waist—this throws the strain on the hips, which are strongly built for this very purpose. Leave your shoulders to look after themselves, but keep the head rather inclined backward, but not tilted from the chin, which is merely ugly. Indeed the correct poise of the head tends to keep the chin well tucked in, and the eyes looking straight ahead at their proper level, instead of at a point some eight feet high, as with most people.

If you wish to look upward at anything, do so in the proper way, but do not keep your line of sight perpetually out of the straight.

The habit of walking is excellent for the health, but it is best learnt in a hilly district; those who were born or live in a flat district, never acquire the proper swing of the body. If at any time it should be necessary to walk a longer distance than is usual for you, do not start off at too rapid a pace—it is far easier to increase your pace after you are slightly warmed, and your muscles freed.

Many people suffer very much out-of-doors from bites of insects; this is by no means general, and depends upon the acidity of the blood, which these tiny nuisances can apparently smell. At any rate, there are many people whom they never touch or approach, beyond buzzing disappointedly near them. I have also known many people who are not stung by the ordinary nettle. One of the best things for reducing the mischief of an insect bite is to rub in some Witch Hazel—which is also excellent for sunburn.

CHAPTER IX

OUTDOOR GAMES—CORRECT CONDUCT—LOSING GRACEFULLY—WHAT TO AVOID—TOURNAMENTS—PLAYING FOR PRIZES—ARE YOU AN AMATEUR OR A PROFESSIONAL?

OUTDOOR games and sports occupy far more of a woman's time nowadays than they did a generation ago. Even twenty years ago Tennis was the only actual game open for a woman—with perhaps Badmington or Table Tennis. Croquet was always popular, and retains its place, though the rules are far more stringent.

Instead of being a comfortable, and somewhat lazy amusement for a private lawn, there are now many public Croquet clubs, at which Tournaments are held regularly, and at which the play is of a very high order indeed. It is, perhaps, the only outdoor game where men and women are at an absolute level of merit—there is a slight difference between the best women golfers and Tennis players and the best men, but at Croquet the ladies fully hold their own in the accuracy of their play.

It is also a very interesting game to watch; a complete change, indeed, on the old-fashioned game.

Of recent years, the most dramatic change in the world of Sport has been the immense improvement in the play of women at Tennis. Suzanne Lenglen startled our women players, and shewed them what could be done, and we have not been slow to follow.

There is not much in the way of etiquette in connection with Sport, as it has for so long been confined almost exclusively to men, and ladies have simply taken it as they

found it. Certainly no woman would be foolish enough to attempt to "improve" man's curious feeling for playing a straight game. How delightfully seldom it is that we find any man who is not transparently frank and honest when at play! It is indeed a very fine heritage for women, and we must not lower it.

At the present moment there is a tendency among women—and a few men—to question the decision of the umpire, not necessarily in order to benefit themselves. Suzanne Lenglen, for instance, has been applauded for deliberately making a bad stroke, in order to give her opponent a free scoring point, following some decision with which she has not agreed.

But should she be applauded? Frankly I am never likely to play against this splendid French girl, but if that ever did happen, I should walk off the court, if she palpably made a bad stroke in order to increase my score! It is an insult, in my opinion, both to the umpire and to the opponent. Others are copying her example, in the happy belief that it is "sporting," whereas it is much more like bad temper or swank in most cases, however laudable the motive may appear.

One golden rule for all games, and for all players, is to back up the umpires and officials, and never question a decision, whether you approve of it or not. I doubt if in one case in a thousand the excited player is a good judge, whereas the umpire has his whole attention centred on that particular work, and is, in practically every case, specially chosen for his fitness for the post. Your work is to score, his to judge—so leave him alone and attend to your own misdeeds.

For certain games, the run of the play demands a number of unwritten laws, and this is strikingly the case in Golf, where the players follow each other over the same series of holes. Even an 18 hole round requires a fair amount of time, and it would be hopelessly impossible to allow one pair of players, or one foursome, to "finish" before the next lot began. Where there are many

players waiting, it is agreed that the next couple to play can start as soon as the players in front have made their second strokes and are out of range.

Do not forget that they should be out of range, because if two strong players follow two beginners, it might not be sufficient to satisfy themselves that the couple in front had played their second strokes.

A novice, of course, would be expected to give place to those behind him—he merely stands aside and allows them to go in front of him, and then continues his game. In the same way a single player is expected to give place to any who may follow, except to another single player such as himself. A party of three is generally expected to give place to a couple or a foursome.

For similar reasons you must not stick to your strict rights in case of a lost ball, or you will keep everybody idle. Signal to the players behind to come on while you continue your search.

Cricket is seldom played by women—it does not suit them temperamentally, quite apart from the vexed question whether the setting of her shoulder blades enables her to throw straight. Many catches sting the hands horribly, and I have known a man's thumb put out of joint through the ball catching him at an angle. Women's hands and fingers are not meant for play with a hard ball.

But for the benefit of any youths starting the game, I have made enquiries of the captain of a local team, and he suggests, as hints upon behaviour, the following few points.

Never run down the middle of the pitch, as you damage it for those who follow, apart from the fact that if your companion does the same, a mighty collision must inevitably ensue! The striker calls for hits in front of the wicket; the non-striker for those behind the wicket. After making a bad stroke, do not blame the pitch, or examine your bat as if you are expecting to find a lump of mud sticking to it—it is your own fault, so leave things alone, and do better next time.

If you happen to be a spectator, sit still, or you will upset the players; but if you have to move, be careful not to cross behind the bowler, while he is in the act of bowling—you may seem quite a long way off, but it is wonderful how unpleasant it is for the batsman at the far end.

Most people who are at all keen on games are certain before long to enter a Tournament—for one thing it is excellent practice, and for another it gives you a chance of watching many good players, and thus picking up useful hints.

But very few indeed of those who enter a Tournament trouble their heads about the unfortunate officials! As a rule such officials wear a badge or a rosette to shew their standing, so it is perfectly easy for a player to find an official. But it is a very different matter when an official wishes to find a player. Miss Jones may be due to play, but who on earth is Miss Jones—is she bobbed, shingled or early Victorian—is she in white, yellow, blue, green—or what? Tournaments are run to a time table, and it is your duty, not the officials', to see that you are ready to play at the appointed time.

It is advisable to make your way to the responsible official at least a quarter of an hour before you are likely to be wanted, and ask him what he wishes you to do. This is the very least you can do to make things move smoothly for everybody concerned. Of course, when you do approach him in this way, you should be ready to play, with correct shoes and everything you require for the game.

In all Tournaments you play for prizes, and in some cases you are given a sum of money instead of some special article that may be absolutely useless to you. But in this case, it is your bounden duty to make a purchase of some sort, at the earliest possible moment, and the purchase itself must absorb the whole of the money or a little more—never less. If you accept cash and keep it, you become a professional, and no longer have any right,

in honour, to play with amateurs—it makes no difference whether you are a good player or a poor one, you must not retain the cash, nor must you spend it on train fares, cigarettes, a meal, a present for a friend, or anything that enables you to retain your own money in your possession.

Nor must you mis-represent the value of the purchase, however innocently you may do this. For instance, if you go to a sale, and buy an article marked a guinea for fifteen shillings, that would not cover a guinea prize, because you would, in reality, be putting six shillings in your pocket. Even if there is absolutely no risk of "being found out," or of anyone knowing but yourself, you are bound in honour to spend every penny on some article, or articles, that you would not otherwise have bought just at that particular moment.

This question of cash prizes for amateurs is a very difficult one, and officials can only trust players to act squarely in the matter. It is senseless wasting the prize money on something that may be of no value at all to the particular winner, and the idea of letting you buy your own prize is an excellent one in theory. Yet many strictly honourable people use the prize money to cover any out-of-pocket expenses they may have incurred, such as hotel bill, railway fare, and so on.

That does not constitute a true prize, and all such actions convert you into a professional, whether you realise it or not. So take this warning, and be very careful how you use any treasure that may fall your way, when you go to a Tournament, and find yourself among the fortunate few to figure on the prize list.

CHAPTER X

PAYING VISITS—RELATIONS—THE FIANCÉ'S RELATIONS—COUNTRY HOUSE PARTIES—SHOOTING AND YACHTING—RIDING—MOTORING—TIPS—PRIVATE THEATRICALS

MOST visits to country houses are arranged for the early autumn, and some lucky people are able to secure a series of such invitations, and if he or she knows the friends well, and has been there before, they are safe for a good time.

The greatest difficulty in such cases is to know what to wear, as everything depends upon the habits of the people you are visiting, the size of their house, and their local standing. They may have a large place, yet not stand high in County estimation.

It is also important to find out what is likely to be done with you in the way of amusement; if riding is probable, a man must take his kit, a woman her habit or breeches. It would be very mortifying to turn up unprepared, for most people who care for riding at all, seem to love it greatly—there is seldom any medium, it seems to me; you either think it the best thing in life, or you don't care at all.

There may be shooting; if so, a man needs his guns, and a woman must provide herself with suitable tweeds in case her hostess joins the guns for luncheon.

Then again there may be a dance, which is a very serious matter for a woman, though a man only needs his usual evening suit. Umbrellas are not used frequently in the country, so a woman also needs serviceable suits of tweed

that won't spoil in bad weather. Light-coloured stockings so quickly become spotted in the country, and you may need several pairs a day if you wish to look decent.

Stationery, of course, is provided in your room, so you need not trouble about that.

On arrival, your host and hostess will welcome you personally as soon as possible, so you should select a train that gets you to your destination at a reasonable hour, even if it starts at a time that is not quite comfortable for yourself. In many country districts, only one good train may be available, but your host will know all about this and arrange matters to suit.

It is an unwritten law that you should leave your host and hostess free in the morning to attend to their many personal duties, unless they have arranged any outing, such as a ride or drive. The afternoons are usually lazy times, when people knock about, or pair off as they choose. Lunch is a short and simple meal on such occasions, while breakfast is a free-and-easy affair, where one waits upon oneself, though a man would naturally look after the comfort of any lady who was present at the same time as himself. The host will provide plenty of newspapers for those who wish to follow the doings of the world, or the latest sporting news.

Those who are not used to the ways of house parties, will be troubled over the matter of greetings—are you expected to say good-morning and good-night to every other guest on every day of your stay! As a matter of fact, this depends upon the views of your host and hostess—some people insist upon it, others are very casual. All you can do is to keep quiet and say nothing till you see how other guests treat you.

But remember that you must not go off to bed when you choose, however tired you may be—unless you are really feeling unwell, a horrible sensation when on a visit! It is the hostess' duty to make the first move for bed.

It is almost certain that music will be called for on

some evening of your stay, so if you play or sing you should be prepared to oblige. Do not make a fuss, or put forward excuses—just do your best, and let it rest at that.

On the Sunday, there is sure to be a move to church; one does not go visiting on the Sabbath, which is observed quietly in the country. Motors may be brought out, but it is considered fair that the servants should have an easy time.

If your friends have a place in Scotland, there will not be a great difference in the doings of the day; but neighbours are more scattered, so the house party will be more dependent upon themselves. Also sport is the great thing, and everything else is secondary to that. There are, of course, special seasons for the various game—partridge and pheasant from September to the end of January; grouse from August the twelfth to December the tenth; rabbits all the year round, and so on. Many licenses date from the New Year, but for game and guns it is the first of August.

Should you be lucky enough to secure an invitation to join a yachting party, you must remember that the limitations of accommodation and the consequent publicity put you far more in the limelight than at a country house. You cannot get away from your fellow guests. Everything appears very jolly and free and easy, yet etiquette is very strict, and you will be sensible if you put yourself in the hands of your host or hostess, if it is your first experience.

Dress for the women is smarter than it used to be, though dinner is more informal, and any elaborate costumes would be quite out of place. The ladies wear a demi-toilette, and the men the informal dinner-jacket suit, and not full evening wear. Your shoes should be chosen specially, as the salt spray would rust ordinary nail shoes. Rubber soles are accepted and form very comfortable wear.

Visits to relations in the country are not so formal as when one is staying with friends. For one thing you are

treated as one of the family, and not exactly as a guest. Yet you must not attempt to be as casual or as individual as you would be at home. When it is a case of a girl visiting her fiancé's relations, generally his mother, of course, there is necessarily a certain amount of easy formality, yet it is only due to the fact that the bride-elect must, in the ordinary course of human nature, find herself very much in the limelight.

Everyone will want to fuss over her, and it is fatally easy to let oneself be spoiled when such a chance offers.

In almost every visit to the country, there is sure to be some driving or motoring. There is not a great deal of etiquette in these, yet it is important to remember that ladies are allowed the seats facing the horses or the chauffeur, as the case may be. There is a simple rule to follow when entering a carriage or car—that it is essential to step inside with the foot nearest the side where you are to sit, so if there is a step, you must begin with the opposite foot. In most carriages there is such a step, owing to the necessary depth required for the springs, so if you are a woman and are to take the back seat, you would put on the step the foot nearest the horses—then step in with the other, and you will find it easy to take your proper place.

For motors, you can generally step straight in, though most have a low step outside, almost level with the kerb of the pavement in town. In the country this would sometimes be used.

A lady guest always enters a carriage or car before her hostess, and should take the far seat, whether this is the left or the right. If there are more than two ladies for the carriage, the youngest or the unmarried would take the seats back to the horses. Although a man enters a carriage after the ladies, he should get out first, so as to assist them to alight.

If you are fond of riding, you will no doubt have been

LADY IN RIDING BREECHES AND COAT

properly coached in the nice points. Mounting is not easy for a woman in skirts, and in that respect it is far simpler to ride astride, but doctors appear to be divided in their opinions as to whether it is better for a woman's health. Many riders state that the side saddle is far safer in case of a fall; I prefer it myself and never ride astride.

There can be no doubt that riding should be taught while we are young—a child adapts itself so very easily. A pony does not cost much and can be made quite comfortable on an acre of grass.

The pony, however, must not be a fat one, or the growing child will unduly strain the muscles of the thighs, and mischief result. Apart from that, there is far more likelihood of being tossed from such an animal, and the child's nerve may be ruined for life.

The young rider should be trained to make a pet of his or her mount, and should talk to the animal, as they are very intelligent, and soon get to understand the various tones of your voice. The youngster should also be shown how to get a stone out of the pony's shoe in the easiest way—there is quite a knack in it.

Some children start very young, but ten is a good age, as the child has by that time learnt a little self-control and obedience. It is most important that young riders should learn to use their legs properly or they will never become efficient and safe. The heels must be kept down—and also the hands—and the knees kept close to the pony's side. A single rein is far better than a double one for a beginner, though I myself first learnt with the double. Without doubt it is more confusing.

Sometimes at a Country House party, you will find that Private Theatricals are in favour, and you may—or may not—be asked to join the company. Obviously a little experience in such matters is worth far more than a lot of advice, as a public appearance behind the "footlights" is quite out of the ordinary run of one's routine.

If you should be invited, you will probably be given a copy of the farce or play to be produced—in the profession, actors do not see the full play, but receive type-written copies of their own parts. In your case, it is advisable to read the whole play through, from start to finish, however small your part in it may be—that gives you a friendly feeling of acquaintance with it, and you get the right atmosphere.

You must thoroughly memorise your own part, taking particular care to notice any directions given in the text, such as where you are to stand, and what you are to do. If you have the whole play, it is a good plan to sketch the scene, putting marks to show where furniture or trees would be, mark all doors and windows, and so on. Then look up the text and find out where the other performers will be standing, and what they will be doing while you yourself are on the stage.

This will enable you to get the point of view of the audience—this is really very tricky, until you get used to it. You may, when on the stage, appear to be scattered and far away from your fellow actors, yet to the audience —viewing you from a different angle—you may appear all in a bunch. You may even prevent them from seeing some other character on the stage, if he or she is somewhat behind you.

This is one of the most difficult problems for all amateur actors—to stand, and move about so that you yourself are clearly seen by the audience, yet doing this without obstructing their view of your fellow performers.

You will find that the person in charge of the whole affair is known as the Stage Manager—he has full powers, and if he tells you to do any particular thing, you must do it, even if you yourself do not agree with his decision. He will certainly be the most experienced actor among you, and you must follow his judgment without argument.

Tips for country house visits are a difficult problem;

the whole matter is fully explained in the next chapter, but naturally a few extra servants would have to be remembered, such as the groom, if you ride, and the chauffeur.

CHAPTER XI

HOLIDAY ETIQUETTE—HOTELS AND BOARDING HOUSES—TIPS—SEASIDE FRIENDSHIPS—PUBLIC DANCES—MUSIC—A SEA VOYAGE

THE fact that you are on a holiday, naturally causes you to slacken formality, in the hope of enjoying yourself more fully while free from the restraint of strict Etiquette. That, of course, is quite a proper point of view, although there are certain essential points that cannot safely be relaxed.

But apart from this question, it is essential that you should know something about hotels and boarding-houses, or you may find yourselves in difficulties. For instance, what is the difference between an hotel and a boarding-house. Few of your friends could tell you!

An hotel, from a legal point of view, is simply a glorified inn, and the keeper of such a place is legally liable to his guests for the loss of, or injury to their property up to the value of thirty pounds. On the other hand, the keeper of a boarding-house is not legally liable, unless you can prove that the loss or damage was due to his negligence or the negligence of his servants.

This is a very important point, because many people go to boarding-houses nowadays, because they are less formal, more comfortable in a homely way, and nowadays of quite as good a standing and character as the best hotels. But they do not realise the difference in the legal position.

On the other hand, if it should be your misfortune to

be unable to pay your bill, the hotel proprietor can detain your luggage till your bill is paid, though the keeper of the boarding-house cannot, and the hotel proprietor can, under certain conditions, sell your goods to discharge his bill.

Then again the innkeeper, and therefore the hotel proprietor, must give you accommodation if there is any free in the house; but the boarding-house can refuse without giving any reason.

Intoxicating drink is seldom obtainable at a boarding-house, as they are not generally licensed houses—this difficulty, however, is more nominal than real, as the head waiter will generally "procure" it for any guest upon request. It must, of course, be paid for at the time, and the man must not sell it on credit—he can only buy it for you.

As a matter of fact, if your visit is during the "season," you cannot afford to apply at the door for accommodation—you should take care to book your rooms well in advance. At popular resorts, this probably means three months in advance. When writing to book rooms, always give the number of your party, and how many rooms you require, and whether single or double. It is wise to state the length of your stay, and whether you object to going above the first floor; you should also ask for terms.

If everything is satisfactory, you book your rooms, and then write a couple of days in advance, giving the train by which you will arrive. If for personal reasons, you turn up before lunch, it must not offend you if your room is not yet vacant. Technically the hotel day begins at noon, but in practice this really includes lunch, and the outgoing guest has a legal right to retain possession till noon, and a customary right to hang on till lunch is served.

The times for meals are generally printed on cards, which are placed in each bedroom, but only dinner is rigidly punctual. You are allowed to come down to breakfast reasonably late, though it is not wise to let this be

more than half-an-hour. Lunch varies, some hotels allowing an hour's license, so as to fit in with morning drives, and so on.

GENTLEMAN OPENING DOOR FOR LADY

If you have any valuables with you, these should be placed in the custody of the proprietor or manager, who will keep them in his safe for you. This is far wiser than

keeping a large sum of money in your bedroom, where it is liable to prove a temptation.

Tables for meals are generally arranged to suit each party, but it often happens that two couples share a four-seat table, or two individual guests have a small two-seat table to themselves. In such cases, you should chat in a quiet way, remaining silent whenever you choose, though you should not entirely ignore your companions. At breakfast, unless you have met in the hall or lounge, you should say good-morning, and if you meet such table companions out of doors, you would be expected to salute them—quietly raising your hat if a man, smiling and bowing if a woman.

Beyond these simple civilities, you are free to do as you like, though it is generally easy to make light friendships with some of the guests—a freedom that helps to pass the time pleasantly.

Evening dress is optional, except at very smart establishments ; it is wiser to have it with you, so that you can don it when you feel in the mood, or if you wish to go to the theatre in the evening. Most popular holiday resorts have theatres that are the equal of London houses, and the best companies visit the towns for a week at a time during the season.

If you are musical, it is quite probable that you will be able to have a Gilbert and Sullivan week, or a first-class touring opera company.

Of course it is not necessary for a woman to take full evening toilettes—a simple demi-toilette is sufficient ; while a man is well served with a dinner suit. In the evenings it is customary to stroll about out-of-doors without an overcoat, even when in dress things—this would be impossible in the London streets in any comfort.

It is so easy, when in holiday mood, to make casual friendships, that there is always a liability that you may be caught by some undesirable or other ; women should be extremely careful in this respect, but unfortunately one seldom sees any restraint. Girls go off with the first man

who invites them for a walk or a cinema, merely because he happens to be staying in the same hotel. They may not even know his name or home standing.

There is not the same harm in dancing with a strange partner at a public hotel dance, because everybody else is doing it, and there is safety in the presence of numbers, but it is a questionable matter when a girl disappears for two or three hours with a seaside acquaintance, even if she honestly intends a walk. Undesirables are more easily encouraged than choked off.

At most holiday resorts nowadays good music is provided throughout the day, and generally on Sundays, except in the morning. The audience are far more free and easy than they would be at a concert, even though the band may be playing in a hall. People can come and go as they choose, and it is not a very serious matter if their movements are noisy and liable to disturb the performers. Still it is impossible to call it good form.

The musicians are doing their utmost to amuse and interest us, their work is really hard, though it may seem easy enough to those who do not think, and their hours are long, including seven days a week. What right, then, have we to make their work more difficult by our lack of manners and courtesy.

Apart from moving about, people read newspapers, heedless of the noisy rustle of the pages, and the disturbance to the eyes of the orchestra caused by the large white sheets of paper. You are perfectly justified in reading, but you should take a book for choice. If you really wish to read the news, fold your paper into small bulk and keep it down on your knees, out of sight of the orchestra.

Many people are worried over the question of tips, and find it difficult to decide how much they ought to give; some are needlessly extravagant, others neglectful. It is a very good plan, and a simple one, to give the servants from 5% to 10% of your bill. To put this clearly, 5% means one shilling in every pound of your bill, so 10% naturally means two shillings.

Suppose you are paying five guineas a week for your room, and you stay for three weeks—your bill would be fifteen guineas, roughly speaking sixteen pounds. So your fair and reasonable tip would be between sixteen and thirty-two shillings altogether. This you can divide how you please. You should tip the head waiter, and the special waiter or maid who attends your particular table; also the hall porter and lift boy, and of course the chambermaid.

Personally I always give most to the maid, as there are so many little things she does for one, and her day's work is a long and hard one—she must of necessity be up long before you stir out of bed, and cannot seek her own rest till you have disappeared for the night.

So if I decided to give a total of sixteen shillings, I should give the maid five, each waiter four, hall porter two and lift boy one shilling. It does not amount to much for three weeks' service, does it, yet if everybody did the same, the result would be all right, as a maid, for example, will be in charge of twenty bedrooms, perhaps. On this scale, she would get about five pounds in tips during the three weeks of your stay.

Still if you can afford to give more, by all means do so, especially if you are in the habit of going to the same hotel, time after time. But the 10% limit is as far as anyone need go, and that would be double the sums I have suggested.

Many people take a sea voyage as a holiday, or travel on the continent—indeed, these are very popular nowadays, and can be managed quite easily through some popular Tourist agency.

Naturally if you go "on your own," you can keep off the beaten, well worn track, and avoid the inevitable crush; but it is wise to start your experience by placing yourself in the hands of such a firm as Cook.

The chief point to remember is that you must travel light, as luggage is always a nuisance, unless one is staying in one place all the time. If you have jewellery with

you, place it in charge of the purser on board ship, or with the manager on shore, as there are many crooks knocking about.

On board ship, make friendly advances to the steward or stewardess—your whole comfort depends on their goodwill; and if you are an invalid, going for health, be careful to speak to the doctor, before you actually need him, should that occur.

Dances and sports are arranged on board, and life goes on much as it would at a good hotel, except that you cannot leave the vessel except at a port of call. Then shore parties are made up, and you visit the sights, but be careful to ascertain the exact time for your return to the ship—or you may be left behind!

Tipping can be treated as already explained, though it should be on the generous side.

CHAPTER XII

LOVE AND MARRIAGE—THE ENGAGEMENT—ETIQUETTE OF THE TWO RINGS —THE TWO HOMES—MOTHERS-IN-LAW—BANNS AND SPECIAL LICENSE— THE REGISTRAR'S OFFICE—MARRIAGE WITH A FOREIGNER—THE TROUSSEAU—INVITATIONS—PRESENTS—THE CEREMONY ITSELF—THE BEST MAN —BRIDESMAIDS—RICE AND CONFETTI—AFTERWARDS—THE NEW HOME— A WIDOW'S WEDDING—SETTLEMENTS—MONEY—MAKING YOUR WILL

EVERY woman thrills at the thought of love, and unfortunately, that is as far as it goes with many of them. Much has been said, especially in the papers, about Miss 1925, but when all is said and done, the modern ways are a very thin veneer—she is solid woman underneath. As a matter of fact, Dame Nature sees to that, so it is never likely to be any different in reality, whatever sham artificialities may be piled on the surface.

But being in love and being married are two widely different matters. No one can tell you what love really is, or why we feel such a different sensation when with one person than with another. It is obviously not consciously mental, for we seldom, if ever, stop to analyse our feelings, in spite of what the popular novelists tell us. Indeed they are only popular because they open out to us an unfamiliar world—if one of our popular novelists could really portray the story of an average woman, when in love, nobody would read the book. We enjoy it merely because it is so different from our own life, thoughts or actions—not in the least because it is true to nature. But apart from the useless psychological study of what is love, there is a very serious question that few of us ever tackle—and that is, what is marriage?

Very few of our friends, men or women, ever give a

thought to this—it is treated as the ordinary sequel to being in love, or engaged. From the legal point of view, marriage consists of "The voluntary union for life of one man and one woman to the exclusion of all others." That explains why, in the eyes of the law, the two are treated as one person, a fallacy that has been badly shattered of recent years.

Marriage is partly a contract, partly a sacrament, and of course what is termed a legal marriage is perfectly valid and binding without the ceremony in church or chapel, or even the presence of a minister. It is not generally known that a "woman" can marry at the age of twelve, and a "man" at fourteen. It is high time that such nonsense was stopped; it is a scandalous shame that a mere child of twelve should be tied for life by a marriage, the meaning and full scope of which is entirely beyond her comprehension.

What makes it infinitely worse is the fact that the consent of the parents is not necessary, as most people imagine. Curiously enough a parent can forbid the Banns in such a case, but unless they do so their consent can be ignored. Should the Banns be forbidden, the marriage would be void and illegal if performed.

There are several ways in which a marriage can be celebrated, and as a rule the bride is allowed to decide this point. Marriage by Banns is, of course, the most usual. The Banns must be publicly announced for three successive Sundays in the Parish or Parishes in which the parties reside—or in which they have resided for fifteen days before such publication. The marriage itself must take place within three months or the Banns must be republished. It must be solemnized in one of the parishes in which the Banns were published.

Should the man and woman reside in different parishes, the Banns must be published in both parishes, and the Clergyman of the parish in which the marriage does not take place must give a certificate of publication to be handed later to the minister who performs the ceremony.

There are many small points to be considered although the matter appears so simple. For instance, the fifteen days' residence need not be continuous; you can sleep one night only in each of the three previous weeks in order to qualify, and you need not take a meal. Engaging a bedroom is not enough; one of the parties must actually sleep in the parish at least one night in each of the three weeks, before the Banns can be published.

Strictly speaking, this almost amounts to an evasion of the law, or at any rate, it could become such—the public announcement of the Banns *in the Parishes in which the two parties reside*, is intended to enable anyone who knows of an objection, to interfere and stop the Banns.

Suppose A and B wish to be married and avoid any questions; both live in Birmingham where they are well known. A spends three odd nights in Leeds where he is an absolute stranger, while B spends three odd nights in Scarborough, where she has never been before. In the Banns, each is described as "of this parish," which is legally correct. Yet nobody knows them, or has ever heard of them, and the essential publicity of the Banns seems to me to be utterly wasted.

Yet in many cases, it is an advantage—as for instance if one of the parties lives in a large town, comprising several parishes. They may prefer to be married in some particular church, although it is not in their parish, though in the same town. It would be absurd if this were not possible, yet clearly the law can be abused.

Apart from marriage by Banns, you can obtain a license—in London, you must apply to the Vicar general's office or to the Bishop of London's Registry; in the country, you should ask your local clergyman or the Bishop of the diocese. The cost is two guineas or thereabouts, as it varies in different districts. No notice is required, and the license can be used at once, but the person who applies for it must swear, on oath, that there is no impediment to the marriage, and that one of the parties to the marriage has had his or her *usual* place of

abode for at least fifteen days in the parish where the ceremony is to take place. A special license costs about thirty pounds, and is similar to the Ordinary license, except that no residential qualification is necessary. It can only be obtained from the Archbishop of Canterbury. All marriages in England must be solemnized between 8 a.m. and 3 p.m., except in the case of Jews.

These constitute the ordinary religious marriages, but a civil marriage is just as binding, and is in every way perfectly legal. The Registrar of marriages in any district will issue a certificate, three weeks after notice is first given. The full particulars must be given as to names, ages, rank and addresses of the two parties, and a declaration must be made to the effect that they have resided for not less than *seven* days within the special district. If the parties reside in separate districts, notice must be given to both Registrars. The fee is two shillings only, with an extra five shillings if the Registrar performs the ceremony.

A Registrar can also issue a license to marry—in this case, fifteen days residence is necessary, and the license can be obtained the following day. The fees amount to about two guineas.

Jews are married in their own Synagogue, or in a private house, and at any hour of the day, subject to proper notice having been given. Quakers can be married in a Friends' Meeting House; Nonconformists in their own Chapel or Church. Scots law differs from English law, and is very difficult to explain.

In the case of marriage with a foreigner, the general practice is to follow the customs and legal regulations of the man's country. It is not sufficient for English girls to be married according to English legal requirements, otherwise the so-called husband can repudiate the marriage if so inclined, when he returns to his own country. It would also affect the question of inheritance in any property belonging to the husband, and naturally the legitimacy of the children of the marriage.

So much for what constitutes a legal marriage, now the question is how to tumble into all this trouble!

It is no longer essential for a man to consult a girl's parents before he proposes to her, though this is a change in name rather than in spirit, for it is very doubtful if any girl was ever unaware of what her swain was going to do in that direction. At the same time, a man should remember that a marriage is not only binding for life, but affects the lives of countless generations to follow.

It is a poor preparation for such a solemn life partnership to start off with deceit, and it is more or less an insult to a girl to propose to her secretly and ask her to keep the engagement from the knowledge of her people. Yet many girls to-day have flats or rooms of their own, earning their own livings, while remaining quite friendly with their people. In such cases, it is obviously less necessary to consult her family, though it is clearly advisable unless there is some very special reason to the contrary, such as injustice or oppression. A man should be very certain of his reasons, and of his affection, before he persuades a woman to marry him, against the wishes of her family.

However, as soon as the engagement has been confirmed, the engagement ring is the next step. A man is fully justified in being extravagant over this token of his affection, which should be as valuable a gift as he can afford. The bride elect's tastes should be consulted, and it is of course essential that he should discover the correct size—the proverbial bit of string is not sufficiently accurate for the purpose. A ring that is slightly too large can always be padded, by the addition of a fine layer of gold inside the circlet—this is useful in case of ill-health, as one's fingers vary in thickness from time to time.

It is becoming a custom nowadays for the girl to give the man a ring, which he is expected to wear. I dislike the idea myself, as rings always make a man look so feeble—I was going to say effeminate! Either or both

rings can have a few words or initials engraved inside the band.

Cases have been argued in the law courts upon the question whether such a ring, and the subsequent presents, belong to the girl herself until she has ratified the implied legal contract by consummating the marriage. But it is obvious that any decent-minded girl would return all presents, should the engagement be broken off, whether by the man or by herself. In the former case, it is usual to allow the woman the satisfaction of announcing that the break was of her own doing. This throws the blame on the man, who can better stand the trouble than she can.

The fiancé is expected—and should be only too willing—to spend most of his leisure with the lady of his choice, though she should not be too exacting and cause him to neglect his friends. He must be prepared to make presents, but again the lady should be easily content, and should not expect to find something in the unfortunate man's pocket every time he turns up. Yet this is often the case—oh, he can easily bring a few chocolates, the girl says to herself, overlooking the fact that she herself would be the first to complain unless he brought the very best quality, and "even chocolates" would cost over a sovereign a week—fifty pounds a year wasted!—if brought every day.

Naturally the friends of the parties concerned do their best to make things comfortable and invite both or neither; yet it is a very grave mistake for an engaged couple to be so selfish as to ignore other guests, and their society duties. It should be enough for them that both are under the same roof.

But should either party receive a separate invitation for himself or herself, it should not cause any heart burning, though unfortunately that is almost invariably the case. The man accuses the girl of "flirting with other fellows"; the girl accuses the man of rushing off on his own selfish pleasures and neglecting her. A good smack-

ing would be the best conclusion of such an incident, but it generally winds up with harsh words, temper—and tears!

Chaperones are no longer considered a necessity; engaged couples go off "on their own" without consulting anyone else—they even go off to holiday resorts together, and stay at the same hotel or boarding-house, without any other companion—a thing that would have caused a grave scandal even ten years ago. Frankly I do not like it—not because I am a prude, but because I see no necessity for it, and I think it wise for any woman to steer clear of doubtful episodes, even though she may be perfectly sure that all is well.

The family of the prospective bridegroom should acknowledge the new member of the family circle as soon as possible after the announcement of the engagement. A formal call must be made on the bride, and she will be invited to return the visit, for which purpose her fiancé would probably turn up as an escort.

It is always a difficult visit for every one concerned, as the visitor is not exactly on the footing of a guest, nor can she make as free as the members of the family. It is a between and betwixt position that requires plenty of tact and goodwill on both sides. The girl should be specially careful not to monopolise her fiancé when at his home; it is certain to create a feeling of antagonism that may not be easily broken later on.

If the parents live at a little distance, the girl will be invited to stay for a short time, anything up to a fortnight. During this time, so early in her engagement, the young woman should not make much public display of her affection, however keen she may feel.

The two mothers are also placed in a difficult position; there is not much truth in the evergreen joke about these unfortunate people, but on the other hand their genuine interest in their young people may easily lead them into actions that look like interference. In the early days of

married life, before the couple have got used to each other, and to their new life, friction is easily aroused.

After the first formal visits are over, and all your friends have offered their congratulations—which of course they will hasten to do, whatever they may privately think of the matter—the most important points for consideration are the Bride's Trousseau and the preparation of the new home.

A few years ago the bridal trousseau was a most elaborate affair, and much of it was hopelessly out-of-date before it could be worn. It is far wiser to buy only enough to get you through the first six months, and get everything of the best possible quality—in other words, modern girls believe in quality and not quantity, when buying the trousseau.

Most brides still prefer the "old-fashioned" bridal gown of white, with veil, orange blossoms, bouquet, and bridesmaids; but it is by no means so universal as of old. This point can only be decided by the bride herself. It is wise for her to choose her principal bridesmaid as soon as possible, as she can be a very valuable friend and helper during the last few busy weeks before the ceremony. She should also be consulted as to the costumes for the bridesmaids, which must of course be ordered well in advance. If you are fortunate enough to be able to afford it, you should present the dresses to your attendants; if not, you should obviously consider their purses when making your choice, as you have no right to put them to an expense they cannot comfortably afford, merely to secure for yourself a prettier wedding.

You must also remember that women must cover their heads in church, so young bridesmaids must be provided with hats, as well as frocks—your veil is sufficient for yourself.

The invitations to the guests should be sent out at least a fortnight in advance; these will be in the form of a printed invitation in the parents' names, inviting the friend to "the marriage of their daughter." If the friend

is expected to come to the house afterwards, this is made clear on the card. Should the bride's parents be dead, some near relative will generally take their place—such as an uncle or aunt. If this is not possible, then the bride should invite her friends by note, and the reception would then be undertaken by the parents of the bridegroom.

Wedding presents can be sent either to the bride or to her fiancé, but it is usual for the bride to write and acknowledge them, if they come from anyone she knows, even if in reality friends of the bridegroom. It is usual for the presents to be on view at a special "At Home" day shortly before the ceremony.

It is one of the bridegroom's privileges to give a present to each of the bridesmaids, and these generally take the form of an article of jewellery—it is certainly wise for a man to consult his fiancée on this point, as she will know what is most likely to be acceptable. The gifts should be sent a few days before the ceremony. He may also present them with their bouquets, if he can afford it, and these should be chosen to blend with their costumes.

Beyond this, the bridegroom has not very much to do with the preparations! He will have arranged about the Banns, and secured his own supporter and assistant, that really important person, the Best Man, and then his activities cease. He does not invite his bosom friends to the ceremony, but gives a list to the bride's mother, who is responsible for sending out all invitations.

He can amuse himself selecting a choice present for his bride—who will be certain to return the courtesy; and with that he must be content. He is, comparatively, of no consequence—a marriage is essentially the woman's function. But naturally he must not forget the ring!

As a matter of fact this ring is a custom, not an essential, though it sounds strange to say so. There is no reason at all why it should be plain gold, except that it generally is so! The bride could be legally married—if not happily—if her cherished engagement ring were used.

A friend of mine insisted on this, but she wore a plain gold ring as a keeper, in order to avoid silly questions.

It is quite legal to use the round end of a key or any other substitute if the groom is unfortunate enough to mislay the real thing. It makes no difference to the ceremony, though it will to the foolish man himself, when the lady has the requisite chance to tell him what she thinks of him.

Many superstitions surround the custom of placing the ring on the fourth finger of the left hand—some assert that a special nerve goes from that finger to the heart—why it should do so is hard to say. Others explain the choice of finger by claiming that the ring originally was placed on the thumb, with the words "In the name of the Father"—then on the index finger, with the words "and of the Son"—again on the middle finger, with the words "and of the Holy Ghost"—then at last on the fateful finger itself, with the final words "I thee wed!"

There may be some truth in this, though the ring probably was used in the East long before the dawn of Christianity.

My own opinion, for what it is worth, is that the ring originated in the days when gold was a rare and very valuable possession, and gems were used only by Kings or rulers—that would explain, in a simple and natural manner, why such a plain emblem came into use.

As to the finger, that also can be explained in a simple and natural manner—this circlet of gold was valuable, and of course *soft*, as pure gold would be used in those early days, therefore no needless risk must be run. The thumb and first finger do most of the work of the hand, and can be ruled out at once—the only obvious choice then would be the central, and therefore safest, finger of the other three fingers.

It is so obvious, isn't it, but unfortunately not at all romantic!

Now for the ceremony itself.

The bridegroom should turn up, with the best man,

shortly before the time fixed, and should come in the car that will carry off the bride after the ceremony. They should take their places near the chancel steps and then await the bride. This is an unpleasant time for the groom, as nobody has anything to do, so they are sure to stare at the unfortunate man, until the stir of the bride's arrival gives them something better to do. The best man must be a bachelor, so he cannot help the groom over this trying period, as he is also generally "enjoying" a new experience. During the ceremony, later on, he stands at the groom's right, and to the rear.

The bridesmaids wait in the porch of the church, and follow the bride in pairs. During the ceremony, the chief bridesmaid stands to the left of the bride, and to the rear. She passes her own bouquet to one of the other bridesmaids, so as to be ready to take the bride's bouquet, and assist at the removal of the left hand glove.

As a rule the bride breakfasts in her own room on the fateful morning, and is only visible to a few specially favoured intimates. For some obscure reason, it is considered unlucky for bride and groom to meet before the ceremony—I have tried to invent some reason for this custom, but I can offer no solution. She drives to the church alone with her father, who will "give her away."

On alighting at the church, the bride takes her father's arm, and is preceded by the choir, if the ceremony is choral, and followed by the paired bridesmaids, as she walks to the chancel steps. Here she takes her place at the bridegroom's left—not his right. It is worth noting that the bride does not claim the groom's right till *after* the ceremony. It is wise for her to remove her left glove before the ceremony begins, as it may prove obstinate, and a wordless tussle with a tight glove is not a pretty sight, besides making everyone uncomfortable over the delay.

After the first part of the ceremony, concluding with the putting on of the ring, the officiating clergyman leads the way to the altar, followed only by the bride and

groom. The service is then finished at the altar steps, and the clergyman leads the way to the vestry, where the register has to be signed. The bride still remains on the groom's left.

It is legally necessary for at least two witnesses to sign the register, as well as the newly married couple. In practice it is generally difficult to limit the number, as so

BRIDE AND BRIDEGROOM

many friends claim the privilege. The bride's father and the best man should certainly do so.

A point arises here as to the correct way to sign the register—the actual baptismal names are usually written, but it is quite legal to sign the name by which you are usually known, as in the case of an actor or actress, for

instance, or such a recognised name as Betty for Elizabeth. The essential point is that there must be no attempt made to deceive—if everybody knows you as Betty Johnson, you are free to sign that name if you wish.

This final legal requirement having been attended to, the bride takes the left arm of her husband and together they walk to the door of the church, followed by the bridesmaids. The best man should already be there; it is his duty to see that the car is drawn up at the door in readiness.

After the bridal couple, the bride's mother and the groom's father come second, followed by the bridegroom's mother and the bride's father. The best man waits long enough to look after these important people, then he follows with the chief bridesmaid—and leaves everyone else to do as best they can. It is not usual for cars to be provided to convey guests from the church to the reception.

The best man is responsible for paying all out going expenses, such as the clergyman's fee, organist, verger, and so on.

The old-fashioned formal sit-down meal, known as the wedding breakfast, is out of date now, and one cannot say that one is sorry. It was a most trying ordeal for everyone, and the speeches at the close became very monotonous with constant repetition. Light refreshments should be supplied at a buffet, and then the guests can look after themselves.

The bride herself must cut the wedding cake, and she must manage, somehow, to extract a slice of it. It should be a fairly large wedge, as it should be cut up and passed round, so that everyone present can take a small piece of it.

After this ceremony, she is free to slip away and change her gown; the young husband should be on the alert, as he must be in readiness in the hall for her return. The guests also assemble there for the usual kissing and embracing—and then comes the final rush to the car for the honeymoon journey.

Fortunately the old custom of throwing rice after the departing couple has been abandoned—it was often unpleasant, occasionally dangerous. I know one case in my own experience where the bridegroom lost the sight of one eye, owing to being struck by the pointed end of a grain of rice—surely a sorry ending! Apart from that, the stiff rice gets down the neck of one's clothes, and many a bride is glad enough to change, in order to get rid of the uncomfortable strangers.

Confetti is now used, and the paper discs are harmless enough, but it is so light that it scatters rather badly—still, if something must be thrown, it is wiser to let it be paper! The custom is a relic of the days of barbarism when women were reckoned part of the "furniture" of a home, and a man generally had to carry his bride off by force. It was only natural for the surprised members of the family to object, and to throw things after the runaway thief. The custom continued after its usefulness had long since disappeared, but rice was substituted for the primitive equivalents of bricks, owing to a superstition that it would ensure a plentiful supply of food in the new household for the rest of time. Nowadays all this seems very silly, and it might well be dropped, along with the dead and gone valentines of our parents' early days.

AFTER THE HONEYMOON

On the return of the couple to the new home, the bride should set aside several days in succession, or close together, for a series of "At Homes," so that her friends can call upon her. Invitations are sent out, giving all the dates, thus leaving the friends to suit themselves as to when they pay their visit.

A bride should return all such calls as soon as she conveniently can do so, leaving her husband's cards as is usual at ordinary calls. After this formality she is free to

live her life in her own way. Wedding cards, printed in silver, can be sent out, but the custom is disappearing in Town, though it is still followed in the country. These should be obtained at a good stationers.

Before going further, it will be advisable to say a few words as to the etiquette observed at the wedding of a widow, which differs in a few details from that of a virgin. The legal requirements are, of course, the same, such as the publication of the Banns, and so on. But the bridal white is never worn a second time.

However, a young widow can have a white gown, provided it has a touch of colour about it. She does not have the support of bridesmaids, but she can have with her an intimate friend as her attendant. As with the customary bridesmaids, this attendant precedes her to church, joining her at the chancel steps, as would the chief bridesmaid.

It is the bridegroom's privilege to give her the customary personal gift, as well as her flowers, if she carries any—this will depend upon the bride's general arrangements, as flowers might be out of place.

There is the usual wedding cake, and of course, presents from her friends, but the whole affair is much quieter and simpler, though it follows the same lines. There is no regular custom as to wearing or discarding the first wedding ring—I have seen women with as many as four wedding rings in use at once! It seems to me that it would be in better taste for her to remove the first ring, though there is no reason why she should not treasure it, if the marriage was a happy one.

In some continental countries the wedding ring is placed on the right hand, while in England it is quite usual for a woman to wear her dead mother's wedding ring on her right hand. This is liable to cause some confusion in such a cosmopolitan centre as London, but it is, of course, quite impossible to alter such an age-old custom. All one can do is to remember that a woman may be married, though she is not wearing a wedding ring on her left hand; while

on the other hand she may *not* be married, though she is wearing one on her right hand.

After the bride's home coming, an important question will have to be faced—one that frequently causes trouble—and that is the vexed question of money. Many men seem to resent what they term "interference" in matters of business, in which is included the question of the family income.

Yet if a man honestly and sincerely cares sufficiently for a woman to make her his wife, surely he ought to be quite frank with her and let her know what their resources are at the moment, what prospects he has, and what provision he can make for her in case of his death. If the woman has any money or property, the marriage settlements should secure this upon her and her children, and whenever possible, it is, of course, usual for the husband to make a settlement in her favour.

But this does not touch the question of the married income, except so far as the wife has any money in her own right. It would clearly be sensible if the young couple had a straightforward "business talk" before settling down, so that the young wife would know exactly how things stand, and to what extent her household and dress expenditure could safely go. Sometimes housekeeping books are kept, and the husband gives a weekly cheque to cover all expenditure, but this seems too much of the "housekeeper" style of arrangement to prove satisfactory to a sensitive woman.

Then again there is the question of making a Will, a really important matter, though some people seem to think that this practical businesslike proceeding brings one's death much nearer. This is a silly superstition, and no woman should be so foolish as to refuse to consider such obvious possibilities as her own or her husband's death.

Any woman who was married on or after the first day of January, 1883, can make a valid Will, leaving her personal property how she likes. Certain formalities have to be observed, and it is wisest where possible to allow a

solicitor to draft your Will according to your instructions. For instance the Will must not be witnessed by anyone who benefits under it—a point not generally recognised by laymen.

It is also important to remember that a Will is legally voided by marriage, so a fresh one should be prepared as soon as possible. It is a mistake to leave no Will at all, as it causes a lot of trouble, and, as far as I can see, can give no satisfaction to anyone. However little you have to leave, at least pay the compliment of bequeathing it specifically to the person who is to benefit. "What is worth doing is worth doing well" is a stale quotation, but there is a very great deal of sound truth in it!

An exhaustive work of reference on the subject of marriage is *Wedding Etiquette* by Mary Woodman, which deals with every aspect, legal and social, under all religions, and includes a special chapter on the duties of the Best Man. This useful book is published at two shillings net, uniformly with the present volume. In view of the many unexpected contingencies which may arise, everyone contemplating marriage, for the first time or otherwise, will be well advised to study it.

CHAPTER XIII

CHRISTENINGS—SILVER AND GOLDEN WEDDINGS—PRESENTATION AT COURT—FUNERALS—MOURNING—BROKEN ENGAGEMENTS—SEPARATION—DIVORCE

CHRISTENINGS are generally of a simple character, and no doubt Princess Mary's example will be followed largely by sensible people. After all, it is an intimate private affair, and the outside public are not really concerned in it.

Formal cards of invitation are sometimes sent, but it is far better to send a brief note to the few intimate friends you would like to be present. The ceremony takes place about a month or six weeks after the birth of the child, and sometimes the few guests are invited to luncheon; this is quite optional and obviously must depend on the feelings and health of the mother.

No fee is charged, but you would give something to the verger, and if you care, you can always put a few coins in the box at the church door. You must not offer a fee to the clergyman, even if he is a comparative stranger, but you can send him a small personal present in remembrance of the happy event. You should of course invite him to luncheon or tea, with your guests.

A baby girl requires two godmothers and one godfather, while a boy reverses this, and demands two godfathers, and only one godmother. These should be chosen from your relatives or intimate friends, and if these live at any distance, they can be represented "by proxy" at the ceremony itself. It is, of course, usual to give a present, so you must be careful in your choice, as it almost amounts

to asking for a gift for the youngster. Nothing very elaborate is required, however, so it is not much of a strain on one's purse.

The guests should assemble at the church just before the time fixed, and should take their places in the body of the church. The godparents should join the father, mother, nurse and child round the font, the godmother being on the left of the clergyman. She has to take the child from the nurse, and place it on the left arm of the clergyman, who carries out the sacred rite, and returns the child to the nurse. The child should be uncloaked and unbonneted before being handed to the godmother—the nurse should be instructed to see to this.

The father is merely ornamental so far, but after the ceremony he accompanies the clergyman to the vestry, and tells him the necessary particulars as to the names of parents, date of birth of the child, and so on.

After the ceremony, all adjourn to the house, either for a simple luncheon or afternoon tea, and at either meal, the christening cake is prominent, with the child's presents shown near it. The mother should cut the cake, which should be tasted by all present.

It is usual for the parents to make a present of silver to the nurse in attendance.

When the mother is prepared to receive callers, and resume her customary social duties, she should send cards to all who have called to make enquiries.

The celebration of Silver and Golden Wedding anniversaries is not followed so keenly nowadays as was once the rule; indeed there used to be a whole string of such events for every five years of the married life. Obviously such a custom was merely a nuisance, and it is just as well that it should die out.

Indeed it is questionable if anyone really cares to celebrate the passing of the years in this way—it is giving away your age to those who are inquisitive over such matters. While the present "bobbing" craze lasts, killing all the individuality of a woman's face, the mother

often looks as irresponsible as the daughter of five-and-twenty. Why then advertise her age?

If you do decide to celebrate the occasion of your silver anniversary, you should give an afternoon " At Home " or a dinner party. You can give a dance if you feel frisky enough! The invitations should be printed in silver, and should state the occasion. In this case, the cards would be in the names of both husband and wife, not in the wife's only, as for the ordinary " At Home "

Each guest should send a present of silver, which need not be elaborate; these will be exhibited at the reception. A wedding cake should be provided, with silver ornaments, and is cut by the former bride. If the parties give a dance, husband and wife should open the ball together, and would go in together to the supper, instead of the usual etiquette.

The celebration of the golden anniversary, which indicates the fiftieth year, is naturally a quiet family affair. Unless very young at the time of the ceremony, Joan and Darby must now be in the seventies, or perhaps eighties, so it is not advisable to indulge in much fuss or excitement.

Many Society brides are presented at Court on their weddings, and this should be done through some lady who has already been presented to their Majesties. She must make application to the Ceremonial Department, and give all needed particulars. A lady who is attending, can present one other lady, in addition to her own daughter or daughter-in-law. She is held responsible for the correctness of such presentation.

Ladies who wish to be accompanied by their husbands should state the fact in their application; at the same time stating whether the lady she wishes to present will also be accompanied by her husband.

The invitation takes the form of a summons to Court, and is issued about three weeks in advance. If the date is not convenient to the lady, she should make her excuses to the Lord Chamberlain, who is the responsible official.

If possible, her name will then be transferred to another date.

Details as to dress are issued with the summons.

It is not every lady who is entitled to be presented, but the list is a fairly wide one, and includes the wives and daughters of the aristocracy, and of those holding official appointments; of members of Parliament, the county and town gentry; the legal, clerical, medical, naval and military professions; and of merchants, bankers, members of the Stock Exchange, and people high in commerce. So you see the list is a very democratic one.

It is no longer etiquette to kiss the Queen's hand on presentation; a lady curtsies to the King and also to the Queen, but to no one else. She leaves the Chamber backwards, facing the Royalties till she reaches the exit. This is a very difficult task for the novice. There will be attendants in plenty to help with your train, and so on.

A lady who has been presented on her marriage, may attend a Court every third year; should her husband succeed to a title, or if she should marry a second time, she would have to be presented afresh.

If a lady is accompanied by her husband, he does not pass before the King and Queen. An unmarried lady may not make a presentation, though she may herself be attending a Court.

The etiquette for funerals and mourning may not appear a pleasing subject for a book, but a few points should be understood. It is a time of trouble, and courtesy demands that we should all do our best, by our consideration, to show our sympathy with the bereaved family.

On such painful occasions, the man takes on his own shoulders every detail possible, leaving the women free. He should write the necessary letters to relatives and friends, and arrange with the undertaker to make arrangements with the cemetery officials and clergyman. Letters of condolence never read well, but the spirit is understood; they should be brief—it is not essential to use black bordered stationery, and the old-fashioned heavy border

is never seen. A fine line at the extreme edge of the envelope is sufficient.

It is usual for friends to send wreaths, unless specially asked not to do so; these need not be confined to white flowers. Cards should be attached, with a few words of sympathy written on them.

Those friends asked to attend a funeral should arrive at the house punctually; they assemble in a room until the procession is formed. You can use your own motor, but carriages are provided for all asked to attend. Nowadays you are not expected to return to the house, unless you are a close relative.

Calls of condolence should be made within a few days, but cards should be left at the door, you should not go in. Later on, the family will send out cards of thanks, and friends can then call. It is better to wear black clothes at the funeral itself, though dark grey is quite acceptable in the case of a friend, and quiet colours should be chosen for the first calls. It is not then expected that you will wear black. Do not refer directly to the loss, unless the members of the family do so.

Widows wear mourning for twelve months, though many continue it for a longer period. It is, however, not advisable to "advertise your grief" so openly, however you may feel. There is no disrespect to the dead. The cap and veil are worn for a year and a day.

Widowers should wear black for a year, but men do not keep so rigidly to the formalities of dress as women.

Shorter periods of mourning are recognised for the loss of relatives. For the loss of children, ten months black is recognised; though if very young, anything from three to six months would be sufficient. For brothers and sisters from four to six months; an uncle or aunt, nephew or niece, three months; for a cousin one month.

The question of a broken engagement is also an unpleasant one to discuss; one would prefer to believe that all love means happiness—which is very far from being the case. The girl should return her ring as well as all

presents and letters—the man will do the same. It is usual to put the blame on the man, though the breach is often a mutual affair, and in many cases, a very fortunate one, as it avoids a life of hopeless married misery.

The girl's mother should make the fact known, and she need not assign any reason. Should any wedding presents have been received, the mother should return them, with a courteous letter of explanation.

A decree of Judicial Separation does not entitle either party to marry again ; it simply means that they do not live together again. It can be granted either to husband or wife on the ground of adultery, cruelty, or desertion for two years. Legal cruelty is a very intricate subject, and cannot be touched upon here ; it need not be physical, however. Insanity, drunkenness, or even violent temper can be admitted as cruelty within the meaning of the Act.

Desertion, again, is a very difficult subject, as the person " deserted " legally may be the one to leave the home, if he or she can prove that they could not reasonably live there any longer.

In all Divorce proceedings, the Court uses its discretion as to the custody of the children, whose interests should be studied before those of the parents. As a rule, while the case is pending, they are left with the father, unless they are very young.

In Divorce, the first step is the Decree Nisi, which however, is purely provisional, and can be rescinded. Neither party can marry again till the expiration of six months, or any other period fixed by the Court, when an application must be made for a Decree Absolute, which forms the real divorce. The Catholic religion does not recognise divorce.

CHAPTER XIV

PROFESSIONAL ETIQUETTE — DOCTORS — CONSULTATIONS — HOSPITALS — SOLICITORS—ENGAGING ARTISTES—LANDLORD AND TENANT—SERVANTS—CHARACTERS—ILLNESS AND ACCIDENTS—PRIVATE SECRETARIES

THE question of professional etiquette depends very largely upon common sense ; people, especially women, are apt to look upon the professional man as something apart. After all, they are only ordinary citizens, who have taken up a calling that is dependent upon mental ability, and not upon physical. Naturally it is far more expensive to bring a youth up to a profession ; it means financing him for several years while he is being educated in the technical knowledge essential for his future work, and also assisting him during his early years of practice, as it is not possible for a professional man to advertise, and he must of necessity wait till clients come to him.

There are, however, a few points that every person should know, in order to avoid unpleasantness. Take the case of a doctor—it is against all professional etiquette for one doctor to interfere with the patients of a fellow practitioner. If you wish to change your doctor, you should, as a matter of courtesy, write a polite note to the present medical man, and suggest that you are going to try a change of treatment.

Naturally, at the end of any illness or accident, you need not consult that same doctor again ; the point only arises in case you are dissatisfied while he is actually attending you.

If you think it desirable to obtain the advice of a specialist, you should do so through your own doctor.

Suggest that it would make your mind more easy, and ask him about the best man to consult. He will then take the matter up for you, and will arrange with the man he deems most suitable. You should find out the fee and have a cheque ready, as it is usual to pay his fee at the termination of the consultation, unless it is found necessary for him to come again.

But these specialists are exceptional men, and the fees, naturally, are high ; unless you are well-to-do you can get the very best advice at a hospital, many of which specialise in some particular trouble. In all such cases, the very best men in the profession give their services free, on one day or more in each week.

Formerly these hospitals were entirely free and were supported by the voluntary contributions of the general public, and by funds left to them in their wills by charitable people. A very sensible custom has now arisen, of asking the patient to contribute some small sum, which is varied according to their actual means. In this way you can secure the very best advice and nursing for a sum that has been carefully calculated as being within your power of paying.

Obviously it would not be fair to take advantage of this great privilege so long as you can afford to pay the medical men their fees, but in these difficult times it is most valuable to know that we can secure such blessings, and yet retain our independence by paying for them.

The same rule of etiquette applies in the case of a solicitor—if you are dissatisfied with his handling of your business, you can consult another, after informing the first that you intend to do so. Otherwise no other solicitor will act for you. But at the conclusion of that special business, you can please yourself whether you employ him again.

As in the case of a medical specialist, so with a barrister. If you are going to court with a case, and a barrister is needed to plead for you, he will be retained by your solicitor—you cannot and must not approach a barrister

personally, nor will he give you any opinion except in the presence of your solicitor. If it is necessary to have a consultation, your solicitor will arrange it and will himself go with you.

But unlike the medical service, a barrister's fees are paid by the solicitor, who is personally responsible, and he charges the amount against you in his bill of costs. Should he be unable to obtain payment from you, then he would have to pay the barrister out of his own pocket.

A doctor can be made responsible for any trouble arising out of professional neglect, or culpable wrong treatment; but obviously you cannot make him responsible for a bona-fide mistake. Medicine is not a mechanical or mathematical science, and every patient varies greatly in temperament and character, apart from the fact that the patient often assists in any error by wrongly describing his or her ailments.

This is particularly liable to happen in the case of women, who hesitate to speak openly to a man, yet who, in most cases, seem unwilling to trust fully the many newly-fledged women doctors. On the whole they have not caught the popular fancy—men do not consult them; most women instinctively prefer to trust themselves to a man.

A woman should therefore remember that she is not the only female patient the doctor has ever examined, and that he regards her only as "a case"; in just the same detached way as an artist regards his nude female model —she is not a woman to him, but merely the subject of his professional skill.

In the same way, a solicitor owes certain duties to his client; he undertakes to use his best endeavours and if he fails to show proper diligence, he would be liable to an action for negligence. This particularly applies to the drawing up of any document, when the solicitor would be held responsible for any loss caused by his careless or negligent wording of the document.

As a rule a solicitor is allowed to charge costs against his client on certain recognised scales for the work done; it is however quite reasonable to ask him to name a fixed sum, a percentage of any money recovered, or a salary per day or week. An agreement for payment only in case of success is not valid.

A solicitor has a general claim against all papers and monies of his client that may be in his hands during the course of a case, and he can legally deduct his own costs before paying over any balance to his client.

There is no special etiquette in the case of professional artistes whom one may employ, such as a singer or instrumentalist, a band or orchestra, a conjuror or entertainer—they are usually engaged through an agency, to whom the agreed fees should be paid, as the agent is entitled to deduct therefrom his own charges—usually a commission on the total sum paid—before paying the balance to the artiste in question.

But for your own satisfaction in all such cases, it is wiser to consult the artiste as to his preferences. A vocalist, for instance, may have some particular place for standing—if the piano is a grand, the singer generally stands in the curve. It is not a pleasant practice to arrange matters so that he or she has to stand behind the pianist, though this is usually done in the case of amateur singers, as they generally like to be so placed that they can follow the sheets of music. The professional, however, will either sing without notes, or will provide himself with a second copy of the music—they never sing from the sheets used by the pianist.

Many singers dislike flowers anywhere near where they are to stand, though foliage plants are quite acceptable. It should also be remembered that no ornament should be placed on the piano itself, as this must affect the tone.

In the case of indoor servants, and often with outdoor ones as well, it is understood that the master or mistress is bound to provide them with food and lodging, but not necessarily with medical attendance or medicine. In

practice, however, the head of the house almost invariably calls in his own family doctor, in which case he cannot, of course, deduct any fees from the servant's wages.

Nor can anything be claimed in payment for breakages, in the course of their duties, unless an arrangement is made to that effect when the servant is first engaged. If your maid is a "breaker," your obvious remedy is to discharge her and get another.

In case of absence from home, a master is not obliged to keep the house open in order to shelter the servants; he is allowed to pay what is called "Board wages"—which means an agreed sum, over and above the ordinary wage, that will be sufficient to keep the servant in reasonable decency.

The usual procedure for discharging a servant is by giving a month's notice; if it is desirable to get rid of the servant at once, a month's wages can be given. In this case no board wages need be added.

If a servant leaves without notice, he or she is not entitled to any wages for the broken period since the last payment of wages. If a servant has been properly dismissed, and refuses to leave the premises, he may be removed by force. You can, however, threaten to call in the police, but you need not tell the servant that the police dare not interfere, unless the master is prepared to make a charge of some sort against the servant, which is always a very risky thing to do, as the master has everything to lose and nothing to gain.

The death of an employer automatically ends the employment, unless the new head of the family—or the legal representative of the late employer—asks the servant to stay on.

A servant can be dismissed without notice, if the cause of complaint is a serious one, in which case he or she is not entitled to any further wages. But this is a risky thing to do, and might involve you in an action for damages—a vindictive servant can be very nasty!

The master cannot be compelled to give the servant a

"character," but it is a very mean thing to refuse. If you do give one, do not be spiteful and rake up all the grievances you can think of—do not tell lies, but make a practice of saying the best you honestly can. After all, a servant that does not suit you, may quite easily suit somebody else, and the giving of a bad character may mean starvation for the unfortunate servant. If you give a character that you know to be false and misleading, you would render yourself liable to an action for damages.

There is nothing much in the way of formal etiquette between landlord and tenant; very often they never meet! But it is recognised that the landlord has a reasonable right of entry in order to examine the state of repair. There is no legal obligation upon landlords to keep the house in repair, but this is generally specified in the lease or agreement. There are certain clauses in the war legislation concerning rents, but this is specially arranged for the present shortage of houses, and is not permanent law.

One point often occurs when a family is leaving a house —may they remove any special pet plants from the garden. Strictly speaking the tenant cannot do so, without the consent of the landlord, nor can he demand any compensation for them. If the case is really personal, as for instance the gift of a valued friend, then the simplest plan is to remove the plant some little while before the tenancy ends, and replace it with some ordinary article of a similar nature.

As to the fixtures inside a house, the old rule was that everything fastened to the premises belonged to the landlord; but it is now generally admitted that the tenant has the right to remove any merely ornamental fixtures such as tapestries, gas or electric fittings and so on; but he must not remove them if this causes any damage to the walls. Another variation of the rule is that he can remove fixtures that have been *screwed* but not otherwise fastened to the building, and this seems a simple method of deciding the point, as it covers all gas fittings and so on.

Instructions to an estate agent to procure a tenant or purchaser for certain property, does not give the agent any right to bind the landlord ; such agents are naturally very willing to make promises of this or that, in order to bring off a contract, but you should always see that the landlord agrees to the terms in writing.

Many pleasant posts as secretary can be obtained nowadays by girls who are willing to make themselves useful. They should remember, however, that they are technically, and legally, servants though of a higher class, and are therefore subject to all the conditions that govern any other servant.

As a rule the mistress treats them well, and they have a good time, but they must be prepared to efface themselves when necessary—just as the parlour-maid or butler would do. This may not be pleasant to a spirited girl, but she should be sensible enough to do it with a smile.

CHAPTER XV

CEREMONIAL ETIQUETTE—ENGLISH AND FOREIGN TITLES—COURTESY TITLES—PRECEDENCE—ROYALTY

THE use of titles varies according to whether it is spoken or written.

For all purposes of writing the full formal method must be used, as "To his Majesty the King"; "To his Royal Highness the Prince of Wales"; "To his Grace the Duke of A"; "To the Most Honourable the Marquis of A"; "To the Right Honourable the Earl of A"; "To Sir George A, Bart.," if a baronet, or "To Sir George A," if a knight.

But in conversation far less formality is used. If you have the honour of speaking to the King, you should use the formal "Your Majesty" at least on the first occasion, using "Sir" for any further remarks. For the Queen it would be "Your Majesty" or "Ma'am." A Duke or Duchess should be addressed as "Your Grace"; all the rest of the nobility being called "Lord A" or "Lady A."

A Duke's eldest son or a Marquis's, will have a courtesy title, which must be used; he would be "Lord B," and spoken to as "My Lord" or "Your Lordship." The younger sons would be "Lord James A" and so on; the daughters being "Lady Jane A." The eldest son of an Earl has a courtesy title, but the younger male members of the family are merely "The Honourable Charles A"; but his sister would be "Lady Jane A."

For the lower degrees of the peerage—Viscounts and Barons—all the children are known as "The Honourable." But in speaking to them, you treat them as title-less. Baronets and knights are addressed as "Sir John A," but the wife would be "Lady A," to distinguish her from a member of the family of a Duke or Marquess or Earl.

When speaking to members of the foreign aristocracy, you should be strictly formal, and use the title in full. It is difficult to lay down any general rule for Indian Princes, as their positions vary greatly. They are really rulers and not of royal blood—the title Prince merely conveys high rank, as it does on the continent, where princes are not necessarily members of the royal family, if there happens to be one.

The question of precedence is not of much value in a book of this description, as the rules are very rigid and are never left in your hands for decision. You will be given your proper place, if ever you are fortunate enough to get into the charmed circle. But roughly speaking, the King naturally comes first, followed by his sons in order of age, his grandsons, his brothers, uncles and nephews, followed by his sons-in-law.

Similarly among the ladies of the Realm, the Queen comes first, followed by the Princess of Wales, if there is one, and the Queen Mother; then come the daughters in order of age, the wives of the younger sons, the granddaughters, the wives of the grandsons, the sisters of the sovereign, the wives of the brothers, the aunts and the wives of the uncles, and the nieces.

Among the nobility, the Ambassadors come first, then the Archbishop of Canterbury, the Lord High Chancellor, the Archbishop of York, the Prime Minister, and so on down the list of high officers. The Dukes, Marquesses, Earls and Viscounts come next, but the Bishops come before the Barons and Baronets.

In the case of widows of the peerage, the christian name

should be put before the title; thus "The Right Honourable the Countess of A" would indicate the wife of the present peer, whereas "The Right Honourable Jane, Countess of A," would be the widow of the late peer, and probably the mother of the present one.

Naturally the Royal family takes precedence of all others, and until 1917 the number of princes and princesses was unlimited. Nowadays the title is confined to the children and grandchildren of each sovereign.

The first accepted dukedom dates from 1337, when the Black Prince was created Duke of Cornwall, a dignity still held by the eldest son of the sovereign in his own right, whereas the title "Prince of Wales" is conferred individually by the King, and need not be in existence at all. It is the same with the title Princess Royal, which is conferred individually by the King, whenever he chooses, upon his eldest daughter. There cannot be two holders of the title, so Princess Mary's aunt will retain it for life.

The title of Marquis or Marquess is really a very old one, but as recognised in our modern aristocracy it dates from 1387.

There are many Orders of Chivalry or Knighthood in our Empire, of which the Garter is easily the foremost. It was instituted in 1348, so it is of very old standing. It is not now believed that it originated in the fall of a Court Beauty's garter and the gallantry of the Sovereign. There are only Twenty-five knights at any time, apart from Royalty, and foreign princes.

The Thistle and St. Patrick and the Bath follow in that order—the first is Scotch, the second Irish, and the third British, rather than English, as it dates from 1399, the time of the Union. Originally the Knights were actually "bathed" or baptised, as part of the ceremony of initiation. The Order was modified in 1725 by King George the First.

There are several other orders of chivalry, the most recent, and most extensive, being the Order of the British

Empire, which is given to women as well as to men, and is therefore an Order of Chivalry but not of Knighthood. It was founded by our present Sovereign, King George the Fifth.

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