

velled backwards through the past and glanced at the future, finding no rest.

Presently he felt a gloved hand softly touching his fingers, that were still closed over his eyes.

"Are you feeling better, sir?" Zara whispered.

He caught her hand in both his with an eager grasp, and looked at her with pleading eyes.

"We are friends, are we not, Zara? Promise we shall always be friends. You must forgive me, my poor child!"

"I have nothing to forgive, sir; and there's no reason I know of why we shouldn't be friends."

Paul rose slowly from his leaning place on the rock.

"No reason at all. We are friends, remember."

"All right. Now I must go home; for Miss White will wonder what in the world has happened to me. I am coming out in a new song to-night. I wonder if you will like it, sir?"

"I shall not hear it, Zara."

"Won't you be at the 'Music Hall'?"

"No; I have paid my last visit there."

"Oh, sir! I didn't expect that from you!" Her face grew haughty as she spoke.

"Can't you see why I ever went to the place? To meet you, Zara. Now we have met and spoken, and are friends, I have no wish to enter the doors again."

Her flush of anger changed to a smile of gratified vanity. She looked round at Paul, but met only a grave face and thoughtful eyes.

"I hope you also will soon bid adieu to the 'Harmony Music Hall.'"

"Me, sir!"—a start of surprise.

"Yes, child. But don't call me 'sir' any more. Friends do not use such terms; and we are friends who must help each other—bear with each other, and perhaps pity each other."

Paul spoke from his own view of things, Zara listened from hers; and it must be confessed she set down in her own mind that something very flattering was intended.

Like many untrained girls of seventeen she had a high opinion of the power of her attractions. She had known something of triumph in her power from the applause in the "Music Hall," and had already decided Paul Tench was another admirer on her list—another of her slaves.

True, his looks and words puzzled her, but London fashions were different from country fashions, and it must be his way of showing admiration. He was speaking now very gravely and earnestly.

"Zara, as a proof of the confidence I place in you, I hope to bring a lady to call on you to-morrow, for I suppose I shall never gain admission to Miss White's 'sanctum' unless I am thus accompanied."

"A lady to call on me! Is she young?"

"Yes, and lovely. She is the daughter of a London clergyman."

"But a clergyman's daughter won't want to know me, Mr. Tench, unless she comes to bring good books, and to lecture

me about singing in public, and the like of that. I don't care for such visits; and I hold there is some merit even in trying to amuse people who haven't very much pleasure in their lives. 'All work and no play makes Jack a dull boy,' the old saying tells us. And those who have the art of amusing deserve to be paid. The vicar's daughter will not agree with my opinions, so she had better not come."

(To be continued.)

ETIQUETTE FOR LADIES AND GIRLS.*



If "manners make the man" they even more decidedly make the woman, and few gifts ensure greater happiness and affection to their possessor than a good manner.

Now, while all good manners are the offshoot of a good heart, and while kindly courteousness and thought for others are the very kernel of the matter, still there are certain laws laid down which it is necessary to thoroughly understand, and I purpose to set these before my readers. For etiquette and good breeding are not identical though they are twin sisters; for example, it is possible for a foreigner to be perfectly well bred and yet show an ignorance of some details of etiquette.

All the niceties of personal behaviour in regard to eating, drinking, and cleanly habits are learnt imperceptibly by children from their parents and guardians, hence it is most necessary that mothers who are unable to have their children constantly with them should ensure innate refinement in the teachers and attendants who surround them.

It is when a girl is old enough to "come out," as the phrase is, and to take a recognised position in the social world, that a knowledge of the code that rules good society becomes necessary. For there is but one recognised code in really good society, although some old-fashioned modes may prevail in country places,

* The importance of attention to rules of etiquette will be admitted even by those whose pressing duties or higher avocations hinder from rigid observance of them. For example, no one would expect the ceremonies of formal visiting from hospital nurses, though some of these are of high and noble families. They are better employed. No one is surprised at their disregard of etiquette, any more than at their not wearing gloves, which they never do. Such exceptions are very different from those made without excuse of duty. We have known good people who, from ignorance or neglect of rules and usages of social life, cause religion itself to be evil spoken of. They think such things to be "conformity to the world." But the true principle is to be in the world, yet not of the world. The Christian precept, "Be courteous," covers all the innocent usages of society in our time, as it did in the days when Divine illustrations were drawn from the usages of the Jews in their feasts and marriages and other social institutions.—

EDITOR.

and with old-fashioned people. "Coming out" means introduction to society, either at a party at home or by being presented at Her Majesty's Drawing-room, or by merely accepting the invitations of friends. When a young lady is "out" her name appears on her mother's visiting card, immediately below her mother's name; or with those of her sister's as one of the Misses—. An unmarried lady, unless she has arrived at a certain age, does not have a card of her own, nor does she make calls on her own account, as she should certainly not have acquaintances who are unknown to her parents.

Visiting cards should be printed on thin unglazed cards, in as plain letterings as possible in text hand, with no flourishes or any remarkable style of printing, the gentlemen's about half the depth of the ladies', but in cases where there is no mother the daughters have their father's name printed on cards of the usual ladies' size, with their own beneath. Some ladies put their husband's name on their cards as well as their daughters, Mr. and Mrs. S—in one line. This is not a solecism, but is somewhat old-fashioned.

The plan of card-leaving is regulated by very plainly-defined laws of etiquette. Cards were originally introduced so that people on whom the calls were made might be aware of the fact even should the servant be forgetful, and when a personal call is made they are never sent in, excepting in cases of business visits where there is no acquaintance, as, for example, in calling for the character of a servant.

If an acquaintance is not at home when she calls, a lady leaves her own card with the names of her daughters upon it, and two of her husband's cards, one for the master and one for the mistress, with occasionally an additional one for the sons. If the mistress is at home, on leaving she deposits two of her husband's cards on the hall table. She must neither give them to the servant nor to the hostess. As a rule, the wives do the card-leaving for married men, who rarely call in person.

The right-hand corner of a lady's card turned down means that she intends the call to be on the young ladies as well as their mother. Cards should bear the prefix of their owner—Mrs. Miss, Lady (if a knight or baronet's wife), Countess, or any other title. The only one never used on a card is "Honourable." The Christian name without a prefix is simply a barbarism unheard of in good society—such as "Jane Brown," though young gentlemen, at college and elsewhere, put the name without "Mr."

With card-leaving comes the question of calling. Calling hours are from three to six. First calls should be returned within the week. Calls should be made also within the week after every entertainment, whether it be a dinner, or an "At Home," held either in the evening or afternoon, always assuming that the "At Home" is a party for which invitations have been issued. Many people in London, and large towns, though not, perhaps, the ultra fashionable people of London, have certain days in the week on which they receive their friends, and as the friends who put in an appearance are in fact paying a call, a subsequent call in consequence of being present at such an "At Home" is, therefore, unnecessary. After a dinner-party it is best to go in if the lady is at home, leaving cards, if preferred after other entertainments. Most people on coming to town call on all their friends by merely leaving cards; it is etiquette for those who come to town to take the initiative, for, of course, it would be almost impossible for their acquaintance to ascertain when they came. If, when a call is made simply cards are left at the door and there is no inquiry as to whether the

mistress is at home, the same plan should be adopted in returning the call. Servants should be trained to remember the distinction. It is a vulgarity under any circumstances whatever to send visiting cards by post. If after an entertainment the distance is too great for a call, it would be best, if you are very punctilious, to write a polite note; but to send cards by post to save the trouble of calling is a breach of good manners.

On leaving a neighbourhood, and sometimes at the end of the season, or going abroad, cards are left with P.P.C., viz., *pour prendre congé*, or *pour dire adieu* written upon them. If young ladies are away from home, and have been accepting hospitalities in the way of dinners and other parties their names should be written in pencil on the card of their *chaperone*.

In the country old residents call on new-comers, but in London and in towns generally this plan does not hold good, and an introduction is necessary before a call is made. When a call has been made the receivers can continue the acquaintance or not as they please, but first calls are generally followed by invitations from those who make them. Cards left in the case of illness should have the words "to inquire" in pencil on the top. To very young ladies a morning call is often an ordeal they would fain avoid; but this should not be encouraged. If admitted, they, with their mother, would be announced by the servant, and should take a part in the conversation without in any way monopolising it. Supposing other callers were present they can, if they please, enter into conversation with them; their so doing does not require an introduction nor necessitate an acquaintance. A quarter of an hour is enough for a ceremonious call. Neither when other visitors come or go do those present rise; they can, if they please, bend slightly, but it is not necessary.

If the call is made about five o'clock, tea is generally served, and, as a rule, poured out by the lady of the house without ceremony.

When calls are received at home more devolves upon the young ladies of the house; then they are expected to help their mothers in the conversation and in dispensing tea, etc. They can, if they please, receive lady visitors in their mother's absence, but it depends on her approval whether gentlemen are admitted, and this is not often allowed if there is but one daughter.

A young lady visiting at a house must use her discretion with regard to remaining in the room when visitors call. It depends whether she thinks her hostess would wish her to do so, and unless she happens to be herself acquainted with the people who come, it would be better, after a short interval, to retire. If visitors call upon her who are unknown to the hostess, as a young lady it would be right for her to introduce them, her chaperone taking the place of her mother for the time being.

A young girl with all the freshness of her youth and the sweet dignity of womanhood has a sure passport into society which secures her a warmth of welcome; it depends on herself whether this grows or is early nipped in the bud.

Fastness and prim sedateness are equally to be avoided; a calm, frank, unembarrassed manner, a sympathetic interest in and thought for others, a habit of saying the right thing in the right place, the power of being a good listener, and of letting the conversation take any turn most agreeable to the speaker—these are some of the component parts of good and pleasing manners. The fault of the age

rather runs towards young people assuming too much, being too confident and self-assertive and too thoughtless with regard to their elders—all essentially bad manners.

People who have at all a large acquaintance should keep a visiting book with the names and addresses of those on whom they are on visiting terms, and a correct alphabetical list of the several members of their family who, in case of an entertainment being given, would be invited. Without this a hostess is apt to forget the number of sons or daughters. A supplementary list in a small note-book kept in or with the card-case saves a great deal of trouble when visits are paid.

Twice a year as a broad rule is sufficient



"ALL HAVE THEIR TASKS TO DO."

number of times to call on acquaintances, unless they have given entertainments which necessitate card-leaving.

On hearing of the death of an acquaintance, cards should be at once left at the house, and when the relatives feel able to see their friends again they send by hand or post either specially printed cards or their own, "with thanks for kind enquiries," which are acknowledged by a call.

Ladies do not leave cards on gentlemen, unless they have been entertained. After a dinner given to ladies by a bachelor a wife would leave her card with her husband's. Common sense should be exercised in all these matters. The wife of a naval officer would hardly leave her husband's cards on mutual acquaintances when he was at sea.

ARDERN HOLT.

WORK FOR ALL.

'TIS not a single bird

That makes the forest ring;
A thousand joyous notes are heard,
A thousand warblers sing.

'Tis not a lonely flower,

Though it may glad the sight,
That makes the earth one summer bower,
All beautiful and bright.

But each thing brings its share

Amidst the mingled throng;
Some cadence, or some treasure rare,
Of beauty, or of song.

All have their tasks to do,

All have their work assigned,
And carry out in order true
The plan their God designed.

The chorus grand rings forth

From things both great and small:
"On the broad circle of the earth
God giveth work for all."

M. M. P.

A CANADIAN HEROINE.

It was towards the end of June that one afternoon a clergyman was riding through the forest in the neighbourhood of the Beaver Dams, near the town of Thorold—a place which received its name from the remarkable constructions of the industrious animal which has been adopted as the national emblem of Upper Canada—where there was a small force of British troops posted. In the twilight he observed a travel-worn woman approaching upon the forest pathway, with an air of bodily weariness, yet of mental alertness and anxiety. As she drew near he recognised a worthy Canadian matron, whom he had more than once seen in his congregation in the schoolhouse in the village of Chippewa.

"Why, Mrs. Secord," he exclaimed, reining in his horse as she attempted to pass him, furtively trying to conceal her face, "are you not afraid to be so far from home on foot, when the country is so disturbed?"

"Thank God it is you, Mr. Trueman!" she earnestly replied. "I was afraid it might be one of the American scouts. 'Home, did you say? I have no home,' she added, in a tone of bitterness.

"Can't I be of service to you? Where is your husband?" Neville asked, wondering at her distraught air.

"Haven't you heard?" she replied. "He was sore wounded at Queenston Heights, and will never be a well man again; and our house was pillaged and burned. But we're wasting time; what

reck my private wrongs when the country is overrun by the King's enemies? How far is it to the camp?"

"Farther than you can walk without resting," he answered. "You seem almost worn out."

"Nineteen miles I've walked this day through woods and thicket, without bit or sup, to warn the King's troops of their danger."

"What danger?" asked Neville, wondering if her grief had somewhat affected her mind.

"The enemy are on the move—hundreds of them—with cannon and horses. I saw them marching past my cottage this very morning, and I vowed to warn the King's soldiers or die in the attempt. I slipped unseen into the woods and ran like a deer, through

ETIQUETTE FOR LADIES AND GIRLS.—II.



ANY young girls conceive a dislike for society simply because they experience a *mauvais honte*, brought about by an ignorance of how to act under the various circumstances which arise in their intercourse with other people. They are too shy, too ashamed of their own ignorance to ask for information, and indeed often do not realise exactly what it is they want to know. Now I would counsel them to have no false shame in the matter; knowledge does not come by intuition, and we are all learning up to the last day of our lives.

Knowledge brings confidence and helps to banish shyness and self-consciousness. They would do well to think as little of themselves as they can, of how they look, and what others think of them. It should be the object of their elders by their own perfect self-possession to set them as much as possible at their ease. The higher the social scale the more courtesy and the more ease of manner prevail.

One of the difficulties which young people experience is in knowing when to bow. In England a lady by right takes the initiative, and bows first; abroad this is reversed, and English women should then follow the custom which prevails.

A young lady would do right to bow to a gentleman by whom she had been taken into dinner, or had been introduced to in any other way, but she would not bow if she had merely talked to him when casually meeting him with friends, or at a friend's house. She would naturally not go out of her way to bow even when by etiquette she was entitled so to do, but it would be *gauche* to avoid doing so when the opportunity naturally occurred.

A true lady should, more than all other things, take the greatest care not to wound the feelings of anybody. We meet in society for our mutual pleasure, but want of thought and good feeling often cause mortification and pain to others. Men are even more sensitive about trifles than women imagine, though a certain free-and-easiness of manner has crept in of late between the sexes, which occasionally leads to a lack of deference that it would perhaps be stilted to call a want of respect. A woman has in her own hands the power of making men treat her with friendly kindness and simple courtesy, which honours them in giving and she in receiving. If a young lady walking with her father or brother meet a gentleman known to them whom they recognise, in returning their salutation he would raise his hat to her without knowing her, which she would acknowledge by the slightest possible motion of the head, but this would not constitute an acquaintance. Supposing she bowed to a gentleman of her acquaintance who was accompanied by a friend, he would raise his hat as well as her acquaintance. As a rule men do not take off their hats to each other, but to ladies only.

Women bowing to each other mostly do so simultaneously, but according to the strict etiquette a married lady or the one of the higher rank bows first. It is not necessary to rise when an introduction is made, unless it be to a lady of much higher social rank, and it is more courteous when introduced to an older lady for the younger one to half-rise.

A gentleman is introduced to a lady, a young lady to an old one, one of inferior rank to one of higher and not *vice versa*, and it is not usual to shake hands on an introduction, but in saying good-bye, after an introduction, it would be correct.

The question of whether to introduce or not is a fruitful source of difficulty in social life. Among quite the upper ten thousand it is rarely necessary to do so, as they are mostly acquainted. In general society it requires tact and knowledge of the world to know when it is advisable to make people acquainted. In the small circles in the country it can be rarely done to advantage; but in London, if it is calculated to lead to the personal enjoyment of friends and guests at any social gathering, it is well-bred to do so, and it is a matter of choice whether such introductions lead to any real acquaintance. It is best where practicable to consult the wishes of those concerned before introducing them.

Luncheon parties are perhaps the most informal mode of entertainment. The time is from 1 to 2. The guests generally keep on their bonnets and lay their cloaks aside in the drawing-room. They proceed to the dining-room without any ceremony, and not in twos and twos as for dinner. In large establishments the servants wait throughout; but it is quite usual for them to leave after the vegetables are handed round, for the chief viands, sweets, cake, and fruit, if any, are all on the table. Should the people present not know each other they can enter into general conversation without introductions.

Five o'clock tea parties are of many kinds. If only a few friends are expected, it is served on a small tea-table placed in front of the hostess, the young ladies or the gentlemen present dispensing the cups, bread and butter, and cake. Everybody joins in the general conversation, and the entertainment is thoroughly without *gêne*. A friendly note would be the most ordinary style of invitation, and its purport would be the best guide as to answering it. But, as a rule, it would require an answer only in case of not being able to accept it. If the party be more numerous tea would be dispensed on a larger table in the corner of the room, the urn being set with plenty of cups and saucers, cakes, and bread and butter on a cloth embroidered round, or trimmed with lace. Many fantastic styles of adorning such cloths prevail, and change from time to time. Plates and d'oyleys are out of date.

For an afternoon party the invitations are sent out on the ordinary visiting card or on cards specially printed thus:—

Mr. and Mrs. Brown.
Mrs. Smith.
At Home.
Tuesday Afternoon, 4 to 7.
Laurel Hall. Music.

The "music" can, of course, be dispensed with. "R.S.V.P." must be added if an answer is requested, otherwise the guests do not reply, unless they are unable to come. Tea, coffee, and light refreshments are served in the dining-room.

The hostess receives her guests at the door of the drawing-room, into which they pass at once, taking vacant seats if there are any, and talking to their friends, the hostess occasionally introducing a gentleman to take a

lady down for refreshments, or two people seated together, in order to secure a little pleasant conversation. But all appearance of fussiness must be avoided by the hostess, and her daughters can materially assist her. Musical parties given in the afternoon may be only amateur, or with first-rate professional artists, in which case programmes are circulated among the guests, who are expected not to indulge in conversation while singing is going on.

Garden parties held in the country and in the suburbs of London are of many kinds. At present they take most generally the form of lawn tennis parties, and the guests are often ushered at once into the gardens. The refreshments, which consist of tea, coffee, ices, fruit, cakes, biscuits, and occasionally game sandwiches, are laid either in a tent or in the dining-room. The invitations are the same as for ordinary afternoon parties, though they often have "weather permitting" in addition. More ambitious garden parties are extended to 10, 11, or 12 o'clock, a substantial cold repast being served about 7 o'clock, and a variety of entertainments arranged to amuse the guests, such as Tyrolese minstrels, performing dogs, or anything that happens to be the fashion of the moment. There should be plenty of seats and garden chairs dispersed about, and several different places indoors and out where refreshments are served. Ladies generally leave some light wraps in a room set apart for them. At the least ceremonious of afternoon parties gentlemen when they make a call take their hats into the drawing-room, but leave them in the hall in the case of a garden party or if invited to an afternoon party.

Whether to an afternoon or to any other kind of party, it is rude and bad-mannered to take friends uninvited, unless, as in the case of some country invitations, the wording of the invitation is "Mrs. — and party." Much judgment should be exercised at all times in asking for invitations for friends. As a rule, people have a large circle of their own, which they do not desire to extend, and in asking for such invitations it should be always made clear that the hostess will not be affronting the asker by refusing. Mothers with large families should not take more than two daughters if the invitation is for "The Misses —," and some hostesses ask but one.

Evening parties are also of various kinds, but the invitations take the same form as for the afternoon, except where the hostess prefers to send friendly notes. They need not be answered unless "R.S.V.P." is upon them, and then as quickly as possible.

An "at-home" may mean merely conversation, when the hours are from 8 or 9. Light refreshments are served down-stairs, and sometimes a supper, sometimes a concert, is given. Then it behoves a guest to be punctual.

It is not necessary to say good-night to the hostess before leaving, as it tends sometimes to break up the party.

For dinner parties it behoves the guests to be punctual, that is to come to the hour or half-hour, whether the invitation be for the quarter to or for the time exactly. The gentlemen are introduced to the ladies they take down, and they proceed to the dining-room, the host with the lady of highest rank going first, the hostess last with the gentleman of highest rank. The guests are seated according to a pre-arranged plan, the ladies removing their gloves as soon as they are seated; gentlemen do not wear them at dinner parties. It is usual, whether introduced or not, to talk to people seated on either side. Dinner parties are now universally served *à la Russe*, so that, being well taken care of in the matter of food, which is in the hand of the servants, the host does not press his guests to partake of anything.

ARDERN HOLT.