

Excerpt from Mirth, Manners, Maxims, and Men: Being a Series of Miscellaneous Poems, Comic, Satirical, and Serious Some of the scraps accumulated here have already been published separately in various periodicals, and the amusement derived by many friends, from some of the more humorous productions induces the Author to give them, with others, a.

It is stained and spotted with age, and its outermost pages appear to have been partly chewed away by rodents, or perhaps wadded up into spitballs by the teenage schoolboy who kept it, long ago. Along with two similar notebooks of geometry lessons, it is one of the very few documents to survive from his childhood and adolescence. Some historians have suggested that the Rules of Civility were a mere penmanship exercise and thus that too much has been read into their content. Yet if one looks at the notebook as a whole, it is clear that its well-thumbed pages served as a repository of information that the young Virginian considered useful, even essential: Just like those sample deeds and leases, the Rules of Civility were crucial tools of self-advancement in the land-hungry, rough-and-tumble, status-obsessed environment of early Virginia. The youthful Washington himself, one senses, still possessed more than a trace of backwoods awkwardness, perhaps even crudeness. Surely he would not have earnestly copied down the rules about spitting, scratching, and nail-chewing 9, 11, 90 unless he thought he needed reminding not to spit, scratch, or chew his nails. Born in a modest house, to a family of decidedly second-tier tobacco planters, he would have played as a child in muddy farmyards crowded with chickens, geese, and pigs. Now, as an ambitious teenager, he longed to make his way gracefully among the manicured parterres and polished ballrooms of the Fairfaxes "but this self-transformation would be strenuous and halting, with continuing interludes of mud and squalor. The very word civility attests to this. Its root is the Latin word *civis*, which means "citizen. It is hard to believe that a boy preoccupied with how to behave in front of noblemen 26 and "Lords or others of high degree" 36 would grow, three decades later, into the man who led a revolution proclaiming that all men are created equal. No less a twenty-first-century expert than Miss Manners, aka Judith Martin, has written that civility is an act of acknowledging "that one has duties toward others. On the last page of his notebook, after the 31st rule, Washington wrote the word "Finis" and surrounded it with some big, loopy curlicues. But they were a pretty good start. These lists of aphorisms sprang from a combination of actual experience in the real world with idealistic and, at times, sentimental reflection. The young George Washington began his copybook compilations early, probably between twelve and fourteen years of age. As an increasingly accomplished surveyor and wilderness scout, on the one hand, and frequent visitor to Belvoir, the Fairfax mansion, on the other, he pursued a personal search for values and a moral compass. Youthful idealism and a practical realism were to shape Washington for the remainder of his life. Along with his penchant for physical activity, Washington was actually a rather bookish youth. We know from his account books that he purchased volumes dealing with agriculture, history, military affairs, biography, and even some notable novels of the day. Many of his 30 maxims in the Rules of Civility were derived from his wide reading. They show a true child of the eighteenth-century American Enlightenment, a child who was father to the mature man. Basically, Washington equated happiness with virtue, a view typical of the Enlightenment. The geometric and surveying rules of his early copybooks were often closely followed by exact and specific reflections on advantageous social behavior just as precisely stated as his mathematical calculations. One must be realistically prepared, he wrote, to cultivate the good will of those who already possessed social rank. The acceptance of an elite leadership seemed to him to be the way of the world, though this elite should be virtuous, enlightened, and dedicated to the general welfare. There is no denying that Washington absorbed the hierarchical values of his age. In his mind there were definitely differences between the "better sort" and less desirable types. They should be virtuous as a reward to themselves since, according to Washington, virtue brings happiness. What do the Rules of Civility have to do with virtue? Gentlemanly behavior is a sufficient achievement, the exemplar of a person of good breeding. In this sense, Washington was a lifelong advocate of politeness and mutual forbearance rather than a devotee of intense religious moralism. He was an advocate of due respect for

religious belief but was more interested in human relationships than preoccupation with the divine. He did like to use Biblical allusions and believed that there was an early religious origin for many human laws. They were among his favorite English sources for proper behavior. Their worldliness appealed to him. These models also represented the measured ambition and sometimes calculated mores of worthy and realistic men, especially those entrusted with political power. The end of government, Washington explained, is to aggregate the happiness of society, which is best produced by the practice of a virtuous policy. A good start toward the cultivation of virtue would be to follow his Rules of Civility. He wrote in a letter to an old friend whose opposition to the Revolution had vexed Washington: The friendship I ever professed, and felt for you met with no diminution from the differences in our political sentiment. I know the rectitude of my own intentions, and believing in the sincerity of yours, lamented, though I did not condemn your renunciation of the creed I adopted. He believed that his Rules of Civility would promote both social order and the preservation of individual rights. The civility must be genuinely extended, though, or as Washington put it, "Overly ceremonial civility was tantamount to incivility. Although this popularity may seem surprising given the debunking during the rather cynical s, even of Washington, one can nonetheless appreciate the contrasting elevation of admirable individuals the Charles Lindbergh cult, for instance as an antidote that led to the celebration of the heroic Washington as a wise counselor. In his Farewell Address, Washington said that, in the discharge of his duties, he had been guided by the principles reaching back to the maxims and rules of civility. Whether he adhered to these principles would be decided by others, but he himself felt certain that he had done so. His Farewell Address insists on "the assurance of my own conscience. Letter to Joseph Reed, Dec. Mount Vernon Ladies Association, Amongst your equals expect not always that they Should begin with you first, but to Pull off the Hat when there is no need is Affectation, in the Manner of Saluting and resaluting in words keep to the most usual Custom. And in all Causes of Passion admit Reason to Govern. What you may Speak in Secret to your Friend deliver not before others. Contradict not at every turn what others Say. This contemporary Antiqua font was commissioned by Apple in order to demonstrate the advanced type technologies of the Mac. Hoefler Text was designed to allow typography on its highest level.

2: A MANUAL OF ETIQUETTE

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HOME FOREWORD "The supreme business of the school is to develop a sense of justice, the power of initiative, independence of character, correct social and civic habits, and the ability to cooperate toward the common good. How do you develop correct social habits, the habits of a gentleman or a lady? You develop correct social habits just as you develop correct habits in playing ball, or in swimming,â€”you discover the rules; then you practice, practice, practice. A good general rule is, Do what a kind heart prompts; for, Politeness is to do and say The kindest thing in the kindest way. We earnestly hope this little book may help girls and boys to become happier, more agreeable, and more effective citizens. Whatever is worth doing at all, is worth doing well. Do not squander time, for that is the stuff life is made of. The secret of success is constancy of purpose. Evil communications corrupt good manners. Be good, sweet maid, and let who will be clever; Do noble things, not dream them, all day long; And so make life, death, and that vast forever One grand sweet song. Vice is a monster of so frightful mien, As to be hated needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace. In vain we call old notions fudge, And bend our conscience to our dealing; The Ten Commandments will not budge, And stealing will continue stealing. Life is not so short but that there is always time enough for courtesy. Girls, the word lady should suggest, ideally, a girl or a woman who keeps herself physically fit, her thinking on a high plane, and her manners gentle and winsome. Boys, the word gentleman means, ideally, a fine, athletic, manly fellow who is an all round good sport in the best sense, and who has manners that do not prevent other people from seeing how fine he is. Street visiting is taboo. If he meets one with whom he wishes to speak more than a moment, he asks permission to walk a little way with her. During the moment that he does detain her, a gentleman talks with his hat in his hand. Some one must be last; why not you? If advancing out of turn is necessary, a little deliberation accompanied with, "I beg your pardon," or "Excuse me, please" will most quickly and pleasantly open the way; otherwise, respect "the line. Your courtesy should be accepted with a bow and, "Thank you. Avoid crowding through Assembly Hall doors. When in a mass of people, move slowly and try to keep breathing space about yourself. Avoid dropping it on the floor; but if paper is there, train yourself to see it and to pick up at least one piece every time you enter the corridor. This is what Dr. Crane calls a "civic habit. If by chance you do, say, "Pardon me. After making your toilet as well as you can, forget it. Love your friends dearly; but be sensible, not sentimental. Be not the first by whom the new are tried, Nor yet the last to lay the old aside. If you do not know her name, let your tone and manner indicate so fully your feeling of respect that the omission of the name will not be noted. Say "Yes, Sir," to men. The way you sit or walk or stand shows culture or lack of it. Your attitude will invite favorable attention if you stand with one foot slightly in advance of the other, and the weight of the body on the forward foot. Instead, rise quietly, face your teacher, and wait for her to recognize you as though you were at a club meeting. Give four excellent reasons for this direction. Take small mouthfuls, so that you may talk without giving offense. Keep your lips closed when chewing. Never use your knife to carry food to your mouth. The tones of the voice proclaim quite accurately the social background of the boy, the girl, the man, the woman. Her voice was ever soft, Gentle, and low,â€”an excellent thing in woman. Optional with the teacher in the schoolroom. When many are passing in opposite directions, keep to the right. Nothing shows ill-breeding so surely. Actions wholly appropriate to the gymnasium or the playground may be quite out of character in the Assembly Hall. On entering, take a seat immediately, and remain in it until the next bell rings. Talk in gentle tones. Help to keep the room orderly and tidy. You should do this without waiting to be asked. You will find it far more fun than trying to spoil the program. This is the basis of all good manners, and of civic spirit. Also do not tell the plot of a play or a movie to your neighbor. Never stamp your feet or whistle. Carried beyond a certain point, applause ceases to be a courtesy. Cultivate good taste in this matter. Moderation is a mark of good taste. Keep the toilet rooms neat and clean and free from all writing on doors, walls, windows. At school receptions, sleigh-rides, class meetings at private homes, and so on, there is always a chaperon, who is giving her time for your enjoyment. Her kindness should be

repaid by your courtesy. If the function is a dance, invite her to dance; or sit out a dance with her, sometimes. Make her enjoy being your chaperon. If you fail to pay this courtesy to your hostess, you stamp yourself as an undesirable guest. Confining your attentions noticeably to the same girl makes her conspicuous and mars the general pleasure. Do it graciously, explaining that you would like to accept, but must not be selfish. If he is the right sort, he will understand at once, or come to his senses later. They will feel grateful, your hostess will feel grateful, you will feel better satisfied than if you neglect them. To refrain is selfish in you, and discourteous to both the girl and your hostess. Such an action is sure to be considered unkind and inconsiderate. Incidentally, you thus add to your own enjoyment. Never leave her standing alone in the middle of the floor. A girl holds the key to the social situation. She should keep such a situation at school on a cordial but wholly matter-of-fact basis, absolutely free from sentimentality. The right kind of girl and boy friendships may give joy for a lifetime; the wrong kind must be a continual menace. If he presumes, a cool glance on your part will usually restrain him. If it does not, avoid him; he is unworthy of your friendship. Always protect a girl; protect her from yourself, even from herself. If she does not wish to be so protected, avoid her as you would the plague. Girls, you should not urge. And, girls, observe how your boy friends fit themselves into the family group. But, boys, let your gifts to girls be rare, and restricted to candy, books, and flowers. On the other hand, nothing more quickly disarms this feeling of antagonism than evidence of delicacy on your part. Do this not once, but always. Just so in the greater art of living effectively, seek help from those who have learned wisdom. As a rule, your parents and your teachers are your best counselors. They have traveled the road before you, and have your highest interests at heart. To do so blunts your own sensibilities. Let the reply accord with the invitation in being either formal, or informal. If circumstances prevent, at once inform the one who invited you; and do it in a considerate manner. Jones, may I present or introduce my friend Miss Holbrook? Williams; or, Father, this is Ethel Reed. Let your manner and voice be dignified and gracious, your words simple. Jones, meet Miss Holbrook; or, Mr. Brown, shake hands with Mr. The National Association of Dancing Masters is responsible for the following rules. You may well think those dancers who disregard them either ignorant, or awkward, or vulgar. A line from these hands to the opposite elbows should be parallel with your parallel bodies. Let the spring come from the ankles and the knees. Imitate the grace of the swallow. After you are better acquainted, omit them frequently.

3: Manners, Etiquette, And Conduct, In School and Out

Mirth, Manners, Maxims and Men. Being a Series of Miscellaneous Poems, Etc. by Fisher Simpson starting at. Mirth, Manners, Maxims and Men. Being a Series of Miscellaneous Poems, Etc. has 0 available edition to buy at Alibris.

Wharton considered several titles for the novel about Lily Bart; [b] two were germane to her purpose: Her value lasts only as long as her beauty and good-standing with the group is maintained. By centering the story around a portrait of Lily, Wharton was able to address directly the social limitations imposed upon her. These included the mores of the upper crust social class to which Lily belonged by birth, education, and breeding. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. At the time the novel takes place, Old New York high society was peopled by the extraordinarily wealthy who were conditioned by the economic and social changes the Gilded Age "wrought. As a member of the privileged Old New York society, [e] she was eminently qualified to describe it authentically. She also had license to criticize the ways New York high society of the s had changed without being vulnerable to accusations of envy motivated by coming from a lower social caste. Wharton revealed in her introduction to the reprint of *The House of Mirth* her choice of subject and her major theme: When I wrote *House of Mirth* I held, without knowing it, two trumps in my hand. One was the fact that New York society in the nineties was a field as yet unexploited by a novelist who had grown up in that little hot-house of tradition and conventions; and the other, that as yet these traditions and conventions were unassailed, and tacitly regarded as unassailable. But that did not deter her as she thought something of value could be mined there. She went on to declare unabashedly that: Such people always rest on an underpinning of wasted human possibilities and it seemed to me the fate of the persons embodying these possibilities ought to redeem my subject from insignificance. Thus, it is considered by many to be as relevant today as it was in *The House of Mirth* continues to attract readers over a century after its first publication, possibly due to its timeless theme. That the life and death of Lily Bart matters to modern readers suggests that Wharton succeeded in her purpose: Her pressing task is to find a husband with the requisite wealth and status to maintain her place in New York society. Judy has arranged for her to meet the wealthy though boring Percy Gryce, a potential suitor. Lily grew up surrounded by elegance and luxury "an atmosphere she believes she cannot live without, as she has learned to abhor "dinginess. She adapts to life as ward of her straight-laced aunt Julia Peniston from whom she receives an erratic allowance, a fashionable address, and good food, but little succor. Additional challenges to her success in the "marriage market" are her advancing age "she has been on the "marriage market" for ten years "her penchant for gambling at bridge leaving her with debts beyond her means to pay, her efforts to keep up with her wealthy friends, her innermost desire to marry for love as well as money and status, and her longing to be free of the claustrophobic constrictions and routines of upper crust society. She also loses her ploy to marry Percy Gryce even though her relationship with him during the week goes so well, everyone thinks an engagement between them is imminent. On departing, she unfortunately encounters Mr. Rosedale, a Jewish businessman known to her set. Attempting to cover the appearance of an indiscretion, she professes to have been consulting her dress-maker. Lily chooses to spend Sunday afternoon with him instead of meeting Percy for morning church services and an afternoon walk. Succumbing to her agreeable femininity, Selden begins to fall in love with Lily, yet realizes that she cannot marry a man of his modest means. Lacking financial knowledge Lily truly believes Gus is making investments on her behalf and accepts several large checks from him. On several occasions, however, Gus makes it clear that he expects romantic attention from Lily in exchange for his financial expertise. She begins playing cat and mouse with him resulting in her public appearances at opera and late afternoon walks in Central Park with him. This sows seeds of doubt and discomfort in Aunt Julia who though shocked, does not discuss the situation with her niece so as to avoid a scene. The tragic heroine of *The House of Mirth* , Lily Bart, lingers at the broad staircase, observing the high-society people gathered in the hall below. Her strategy to marry Percy Gryce is thwarted by Bertha Dorset, who is still wildly interested in Selden, as she has been carrying on an extramarital affair with him. Percy is scared off and soon thereafter marries Evie Van Osburgh. The portrait shows an attractive woman suggestively clad. Lloyd as it was for the

loveliness of Lily Bart herselfâ€”marking the pinnacle of her social success. As Selden observes her in this elegantly simple tableau, he sees the real Lily Bart as if for the first time [j] and feels the desire to be with her. He finds her alone in the ballroom toward the end of the musical interlude, as the collective praise from her admirers is subsiding. He leads her to a garden where he tells her he loves her and they kiss. I never knew till tonight what an outline Lily has. However, her late-evening encounter turns out to be with Gus alone. Gus vehemently demands the kind of attention he thought he had paid for. With heightened anger and resentment, he accuses Lily of playing with him while entertaining other men. Lily gets him to back off and gets herself into a hansom cab. Shaken and feeling very much alone, she calls on her friend Gerty Farish for succor and shelter for the rest of the evening. The following day Lily pleads with her aunt to help her with her debts and confesses that she has lost money gambling at bridge even on Sundays. Instead, her visitor turns out to be Simon Rosedale who, so smitten by her appearance in the tableau vivant, proposes a marriage that would be mutually beneficial. Considering what Rosedale knows about her, she skillfully pleads for time to consider his offer [l] Selden does not appear for his 4: Instead he has departed for Havana and then on to Europe on business. Bertha intends for Lily to keep George distracted while Bertha carries on an affair with young Ned Silverton. In order to divert the attention and suspicion of their social circle away from her, Bertha insinuates that Lily is carrying on a romantic and sexual liaison with George by commanding that she not return to the yacht in front of their friends at the close of a dinner the Brys held for the Duchess in Monte Carlo. Undeterred by such misfortunes, Lily fights to regain her place in high society by befriending Mr. Gormer and becoming their social secretary, so as to introduce the Gormers to high society and groom them to take a better social position. However, her enemy, the malicious Bertha Dorset, gradually communicates to them the "scandalous" personal background of Lily Bart, and thus undermines the friendship which Lily had hoped would socially rehabilitate her. Only two friends remain for Lily: Gerty Farish a cousin of Lawrence Selden and Carry Fisher, who help her cope with the social ignominy of a degraded social status while continually advising Lily to marry as soon as reasonably possible. She obtains a job as personal secretary of Mrs. It is during this occupation she is introduced to the use of chloral hydrate, sold in drugstores, as a remedy for malaise. She resigns her position after Lawrence Selden returns to warn her of the danger, but not in time to avoid being blamed for the crisis. She is fired at the end of the New York social season, when the demand for fashionable hats has diminished. Meanwhile, Simon Rosedale, the Jewish suitor who previously had proposed marriage to Lily when she was higher on the social scale, reappears in her life and tries to rescue her, but Lily is unwilling to meet his terms. Eventually, Lily Bart receives a ten-thousand-dollar inheritance from her Aunt Peniston, which she arranges to use to repay Gus Trenor. Distraught by her misfortunes, Lily has by this time begun regularly using a sleeping draught of chloral hydrate to escape the pain of poverty and social ostracism. Once she has repaid all her debts, Lily takes an overdose of the sleeping draught and dies; perhaps it is suicide, perhaps an accident. That very morning, Lawrence Selden arrives to her quarters, to finally propose marriage, but finds Lily Bart dead. Among her belongings are receipts for her payments toward the debt she owed to Gus Trenor, proving that her financial dealings with Trenor were honorable and not evidence of an improper relationship. His realization allows him to feel sympathy and closeness for her, and he is clearly distraught by her death. Characters[edit] Lily Bartâ€”Wharton paints Lily, the heroine of her novel, as a complex personality with the purity that her Christian name implies, the defiance that her surname implies, [m] and the foolishness that the title of the novel implies. The combination of the social pressures and conventions of her reference group and her refusal to "settle" numerous times to save herself portend a fateful destiny where she becomes complicit in her own destruction. Her extraordinary beauty should have served her well to find a wealthy husband with the requisite social status that would have secured her place in upper-class New York society. This leads to a tragic yet heroic ending. He has known Lily since her "coming out" eleven years earlier. For all this time he has been in the background of her life. She becomes fascinated and envies his independence from the "tribe" and the freedom that has given him. These mutual admirable qualities give way to their romantic regard for one another. He is not, however, free from the social pressure of rumor. Though he has shown Lily consistent friendship, he abandons her when she becomes the victim of appearances that put her virtue, as an unmarried woman, in question. Building his fortune in real estate, Rosedale makes his first

appearance in the story when he observes Lily leaving his apartment building after what appears to be a tryst with one of his tenants. Rosedale is interested in Lily because not only is she beautiful, but what is more important, she is also a social asset in gaining him a place in high society. She reflects that she has put herself in his power by her clumsy dress-maker fib and her refusal to allow him to take her to the station which would have given him the prestige of being seen by members of the society with whom he was aspiring to gain acceptance. As his social ascendancy continues, he offers Lily marriage which would provide her a way out of her financial dilemma and her precarious social standing; she puts him off. His cleverness and business acumen serve him well to achieve a higher and higher rung on the social ladder. Lily, however, is on her way down to the point that Rosedale is no longer interested in marrying her. Despite the differences in their social standing, Rosedale by the end of the story shows compassion for Lily. He offers her a loan when he runs into her after she has lost her hat-making job—an offer she refuses. Percy Gryce—A conservative, rich, but shy and unimaginative young eligible bachelor on whom Lily, with the support of her friend Judy Trenor, sets her sights. Her fortuitous and successful encounter with Percy on the train to Bellomont further encourages her in pursuit of her goal. Lily then decides, on the spur of the moment, to set aside her well-thought-out tactics to pursue Percy in favor of spending some time with Selden. George Dorset—A petite and pretty high-society matron whose husband George is extremely wealthy. She is first introduced catching the train to Bellomont where she boards with great fanfare and commotion. She demands that the porter find her a seat with her friends, Lily and Percy. Once at Bellomont Judy Trenor intimates to Lily that Bertha is manipulative and also unscrupulous such that it is better to have her as a friend rather than an enemy. It is well known that Bertha is bored with her husband and seeks attention and love outside the confines of marriage. At Bellomont Bertha continues to pursue Selden in an attempt to rekindle the flame of an adulterous affair they have been carrying on but with which he has become disenchanted. As Book I ends, she invites Lily to accompany her on a Mediterranean cruise to distract her husband so she can carry on an affair with Ned Silverton. Lily, as an unmarried woman without a protector, has little she can do in her own defense. Peniston embodies "old school" morality and has a family pedigree that goes back to the industrious and successful Dutch families of early New York. She harbors a passive attitude and does not actively engage in life.

4: Five Poems Every Man Should Know and Reference | Man Made DIY | Crafts for Men

Title: Mirth, Manners, Maxims and Men. Being a series of miscellaneous poems, etc. Publisher: British Library, Historical Print Editions The British Library is the national library of the United Kingdom.

We do not object to the "Good morning" and "Good evening" handed down to us from our ancestors; these expressions are not unpleasant to the ear -- but the others grate against the sensibilities. In all nations the forms of salutations differ. The Bedouin greets you with: The Egyptian, according to Herodotus, salutes you with "How do you perspire? The Chinese bows low, and inquires "Have you eaten? The French do not, however, shake hands as frequently as we do, and never upon being first introduced; and in leave-taking they say "au revoir," to meet again, or "adieu," which word has become decidedly anglicized. In Turkey, great attention is paid to salutations, and the arms are folded upon the breast, while the head is bent very low; while the Hindoos bend the head nearly to the ground. When they would salute the Great Mogul, however, they first touch the earth with their right hand, then lay it upon their breast, then lift it to the sky; and these gestures are repeated three times in rapid succession. But "Good morning" and "good-evening" are appropriate in any society. A bow, either on the street or in the parlor, should always accompany a salutation, and it should be both respectful and deferential, and not a mere nod of the head. A gentleman always removes his hat in the street instead of touching its brim, when bowing either to ladies or aged persons of his own sex; and he inclines the whole body, instead of simply jerking his neck. Ladies recognize their gentlemen friends with a bow of graceful inclination; and it is their place to bow first to those with whom their acquaintance is but slight, while with very intimate friends the recognition is frequently simultaneous. A gentleman walking with a lady lifts his hat to every person, gentleman or lady, to whom the lady bows, as a mark of respect to her. A well-bred man will remove his cigar from his lips whenever he bows to a lady, or even if he passes a strange lady in a hotel or in the street. If a gentleman should see a lady approaching a narrow crossing, or going up or down a staircase, he should lift his hat, and stand aside for her to pass. A young lady should also show an equal degree of deference and attention to an elderly one, or to a lady in a higher position of society. If a person of the lowest rank lifts his hat to you, always acknowledge it as courteously as if he were your equal. Avoid condescending bows, however, for they are always objectionable and offensive. If you desire to converse with any one you meet, especially if a lady, do not stop them on the sidewalk, to the annoyance of others passing by, but turn round, and accompany them a few blocks or take leave at the next corner. It is never well to cut any one in the streets. A slight acquaintance should receive a passing notice; and it is absurd, because you have a trifling difference with a person, to avoid looking at them. Unless your quarrel is for life, always recognize one, even if it is done with cold civility. Such slights are deeply felt; and men will sooner forget an injury than a cut. A lady should always thank a gentleman for a friendly escort -- be it to a party, opera, theatre, or church. Gratitude for services received should on all occasions be expressed in a few well-chosen words. True etiquette requires the exercise of rational behavior at all times and in all places; and its rules are subject to all moral laws. A church is a place to which, as a general rule, however, the etiquette of society is not applied; for though you would recognize your friends there, you would not often make introductions, nor give invitations to dinner parties, etc. It is a holy place, wherein the arbitrary rules of society are not expected to enter; but politeness is always supposed to be present there. It is strictly kind and polite to offer a stranger a seat in church, and also to proffer a prayer or hymn book; and, if the person is a lady, you should find the places for her in both. If books are not plentiful, it is also an act of politeness for the stranger to offer you half of his book, and for you to accept the partial use of it. Gentlemen always precede a lady in entering a church, concert-room, opera, or theatre, etc. But whichever form you may use, be sure and repeat the names distinctly; yet, if you do not catch the name, you can bow, and say pleasantly, "I beg pardon;" or, "Excuse me, I did not hear the name. But if one or both parties are of high rank, the same form should be observed as with ladies. A gentleman should never be introduced to a young or old lady without her permission being obtained. There are some exceptions to this general rule, however: But no introductions should ever be given without one is certain of the desirability of the acquaintance about to be made. Introductions are rarely given in the street,

unless one of the parties requests it; and the request should come from the lady, in most cases. If upon entering a parlor, you are not immediately recognized by the lady of the house, mention your name directly; but it is customary to send up your card in all cases, where you do not possess the most intimate acquaintance. It has been said, that when two Americans meet in any public place or conveyance, they will stare at each other by the hour, but will not enter into conversation; thereby imitating our English cousins. This is a decided slander upon our national sociability, and we must denounce it as such. As a race, we are far more social than the English; and most Americans are very ready to carry on a civil and easy conversation with persons whose appearance warrants such a courtesy. Yet appearances are proverbially deceitful, and we cannot think it desirable for young ladies while travelling alone, in cars or steamboats, to permit gentlemen of even the most respectable outward seeming to enter into social conversation with them. White hairs and old age may be allowed such favors sometimes, but we must council a reticent demeanor in young lady travellers. Elderly ladies can suit themselves about such matters. They are presumed to have some knowledge of human nature, and can tell a gentleman by his eyes, lips, and the general contour of his face and figure, while they can also, by their subtle intuitions, detect the villain under the finest of broadcloth and white linen. But we do especially dislike to see a young lady receive the overtures of an acquaintance in the cars -- from stranger young men, whose lips breathe dissipation and its attendant vices. If young men offer you their cards while travelling alone, do not receive them, but politely decline the civility. Travelling once with an attractive young girl, some gentlemen in front of us endeavored to enter into conversation, which we politely declined by answering in monosyllables all questions offered. After a few hours they left the cars, and then our little friend said: They were handsome and well dressed, and papa always speaks to gentlemen in the cars, and lets me talk with them also. A gentleman can talk with other gentlemen while travelling, and allow his daughter to do the same, and feel assured that no harm could result from her so doing, for he is her protector, and usually an all-sufficient guardian. A well-bred courtesy, or the lack of it, is always discernible while travelling, and one often sees that neither costly trappings, nor high position, nor even education constitutes an agreeable travelling companion; but he must possess a kindly heart, native politeness, and an unselfish spirit, joined to a quick recognition of the needs of others, and also of equal rights in the public conveniences of both cars and steamboats. Pullman, of "Palace Sleeping Car" fame, was asked, "why he did not provide more private toilette arrangements for ladies on the most frequented Western routes of travel? The gentleman or lady who deposits his or her luggage upon three seats in a car, and then takes possession of the fourth, and persistently reads either book or newspaper while others look in vain for a seat, is far more ill-bred than those who laugh and talk noisily, and scatter shells of nuts and rinds of fruit upon the floor, utterly indifferent to those around them. They are guilty only of a solecism in good manners; the others take what does not belong to them, and are, in truth, guilty of robbery. Decent politeness demands that seats be given up to those who enter the cars, and passengers should never be forced to relinquish their rights to them. A due sense of courtesy should prompt every one to offer a vacant seat, however desirable it may be to have it to yourself. Summer and winter, travel in cars and boats is an excellent test of politeness, patience and inborn refinement and delicacy. It has been often remarked that there would not be nearly as many unhappy marriages in the United States, if lovers would journey together before the all-important vows are made. Then they would know each other without disguise; would, if they possessed the least particle of observation, detect the flaws in heart and education; and could then judge whether their love would overbalance them. There are many little nameless courtesies which are offered instinctively to fellow-travellers by well-bred and refined strangers, and also by those possessing native politeness and tact without the refining influences of society, which greatly enhance the comfort and pleasure of either a long or short journey. An English writer in a late London Magazine says: If a friend asks you for a letter of introduction, be sure to give it unsealed, because he might desire to know what are its contents; and he should be at liberty to ascertain them. Always write such a letter upon the best of note paper, and use an envelope to correspond, and of a fashionable size and shape. An attention to these trifles is not only desirable but also respectable. If the letters relate to business, you should deliver them without delay. If they are intended to introduce you as a friend, it is well to either deliver them in person, as soon as possible, or send them in an envelope with your card and address. The last method is more desirable, however, because you

might call at an inopportune season, or not find the family or person at home; at any rate it gives you less embarrassment. The person to whom you were introduced should call in the course of two or three days, and it is your place to return it within three or four days and certainly within the week. If an invitation to dinner or supper is given, be sure to accept it, and make a ceremonious or social call in two or three days afterwards. Circumstances will control the nature of your call. Strict attention to these little punctilios is all important, and their non-observance is always a subject of comment, and frequently determines your position in society. You may receive a letter of introduction through the post, stating that a family, much esteemed by the writer, are coming to reside near you, and requesting your kindly attentions to them. Now it is your place to answer this letter directly, and express your desire to attend to the wishes of your friend. And then you should call immediately upon the family thus presented to your notice. For a neglect to do this would stigmatize you as an ill-bred person, and no subsequent civilities would efface the impression. When you are requested to call upon strangers, politeness should inspire you to do so without delay. You may not desire an intimate acquaintance, and if so, you need not invite them to dinner or tea; it is not absolutely essential; but yet it is considered an act of hospitality and good-will. But if you invite them, do not give the invitation as if it were a matter of duty, rather than of inclination and pleasure. We cannot tell how mind acts upon mind, but it is one of the mysteries of our being that it does so, and your disinclination may be perceived, if not defined. Therefore it is your duty to make strangers feel at home by a cordial manner, which diffuses animation and ease, and by kindly looks, which drive timidity away, and makes one feel confident and happy. If this manner is wanting, there is an undefinable restraint cast over the whole party, and however correct may be your demeanor, however elegant and graceful your gestures and attitude, its chilling influence will be visible upon your guests. Do not judge, my friends, that these little forms and observances are too trifling for your regard. It may appear of no consequence whether your letter of introduction is written on fine note-paper, and in your best style, or the reverse; whether you call directly upon those who bring you letters of introduction, or wait a week or ten days; or whether you are in the parlor, ready to receive expected guests; or out walking, driving, or sauntering in the garden. Such trifles, however, are not immateria, and upon your attention to them will, frequently, depend your reputation for politeness or impoliteness, in the circle in which you move. When Charles Wesley advocated the adaptation of the music of the opera to the sacred songs and music of the church, he said: They are not always costly, and they do not require much expenditure of time. A table can be set with grace and elegance as expeditiously, and with no more expense, than if the dishes are thrown on, as it were, without any regard to symmetry or form. The chief dish can be placed in front of the head of the house, and the side dishes well arranged at the right and left; the butter dish ornamented with parsley, placed at the right hand, with small plates to hold the butter, and flanked by the wooden bread-platter with its light, wheaten loaf. Moreover, it is no more expensive to have a dish served at the left hand of your guest, so that he can help himself with his right hand, than to have it brought most awkwardly to his right side. A great deal of information can be given and received at the table; and each dish should be prolonged with cheerful interludes of pleasant and social talk and conversation. Our business men, as a general thing, bolt their food as though it were a duty rather than a pleasure for them to eat. The city man swallows his breakfast in the greatest haste, often, however, reading the newspaper as he eats, and allowing his brain no rest. At noon he drops his pen and rushes out to a restaurant and appeases his appetite in the shortest time possible, with a confused mass of soup, meat, vegetables, and the inevitable pies of such places. Then hastens back to his counting-room, and finishes the business he has on hand. Never thinking that such a manner of eating is slowly digging his grave. At five or six he closes his desk, and leaves his office or counting-room, and betakes himself home; and it is to be hoped that then at least he enjoys his dinner in quietness and peace. The dweller in the country takes his food in a similar style, thinking that he requires only time enough to satisfy his hunger at every meal; and often finishes his enormous plateful of meat, etc. We believe that sociability is an essential element of both a pleasant and a digestible meal; and we protest emphatically against the habits which we, as a nation, have contracted.

5: The House of Mirth by Edith Wharton | www.enganchecubano.com

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The poem expresses the yearning for the grey seas from the perspective of a presumably landlocked rover, and was one of my initial inspirations for rafting the Mississippi River. A poem about the indomitable spirit of humankind, it has served as a comfort for great men throughout history, most notably Nelson Mandela during his 27 year incarceration in the Robben Island prison. Ironically, the poem was composed from an infirmary while Henley was recovering from a recent leg amputation

Out of the night that covers me, Black as the pit from pole to pole, I thank whatever gods may be For my unconquerable soul. In the fell clutch of circumstance I have not winced nor cried aloud. Under the bludgeonings of chance My head is bloody, but unbowed. Beyond this place of wrath and tears Looms but the Horror of the shade, And yet the menace of the years Finds and shall find me unafraid. It matters not how strait the gate, How charged with punishments the scroll, I am the master of my fate, I am the captain of my soul. Originally published in *Leaves of Grass* in 1855, the poem stresses perseverance, determination, and the strength of youth carving its own path in the face of elderly wisdom. Here are the first six stanzas. For we cannot tarry here, We must march my darlings, we must bear the brunt of danger, 5 We, the youthful sinewy races, all the rest on us depend, Pioneers! O you youths, western youths, So impatient, full of action, full of manly pride and friendship, Plain I see you, western youths, see you tramping with the foremost, Pioneers! Have the elder races halted? Do they droop and end their lesson, wearied, over there beyond the seas? We take up the task eternal, and the burden, and the lesson, Pioneers! All the past we leave behind; We debouch upon a newer, mightier world, varied world, Fresh and strong the world we seize, world of labor and the march, Pioneers! We detachments steady throwing, Down the edges, through the passes, up the mountains steep, Conquering, holding, daring, venturing, as we go, the unknown ways, Pioneers! ODE is an elegiac tale one might tell oneself in the quietness between creative projects. The poem has nine stanzas all together, however the opening three are often the only ones remembered. Also, the poem holds the origin of the phrase, "movers and shakers. WE are the music-makers, And we are the dreamers of dreams, Wandering by lone sea-breakers, And sitting by desolate streams; World-losers and world-forsakers, On whom the pale moon gleams: Yet we are the movers and shakers Of the world for ever, it seems. ULYSSES is one of my all-time favorite poems and one that I almost accidentally committed to memory simply by reading it so many times. Written from the perspective of the famously harried Ulysses Latin for the Greek hero, Odysseus , the poem was hailed by T. Elliot as "a perfect poem. This is the first section: I cannot rest from travel: I will drink Life to the lees: Life piled on life Were all too little, and of one to me Little remains: The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat.

6: Essential Manners For Men - The Emily Post Institute, Inc.

Essential Manners For Men, 2nd Edition What To Do, When To Do It, and Why By Peter Post "In the world of Jackass, Maxim, and The Man Show, men should welcome this book. It's refreshing to have another voice."

7: The House of Mirth - Wikipedia

The House of Mirth is a novel of manners, or a novel that focuses on social conventions and the quest to get married (See "The Novel of Manners" section for more). The book deals with the world of an elite New York society that

MIRTH, MANNERS, MAXIMS, AND MEN pdf

evaluates its members constantly to determine whether or not they are still worthy of membership.

8: NPR Choice page

George Washington's Rules of Civility Through military campaigns, diplomatic ventures and presidential politics, George Washington was guided by a simple set of maxims he first copied out as a.

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