

**Martine's
Hand-Book of
Etiquette,
and Guide to True
Politeness**

Arthur Martine

Martines Hand Of Etiquette And Guide To True Politeness

Ingoldsby North



Martines Hand Of Etiquette And Guide To True Politeness:

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domestic duties and fifty six rules to be observed in general society Politeness has been defined as an artificial good nature but it would be better said that good nature is natural politeness It inspires us with an unremitting attention both to please others and to avoid giving them offense Its code is a ceremonial agreed upon and established among mankind to give each other external testimonies of friendship or respect Politeness and etiquette form a sort of supplement to the law which enables society to protect itself against offences which the law cannot touch For instance the law cannot punish a man for habitually staring at people in an insolent and annoying manner but etiquette can banish such an offender from the circles of good society and fix upon him the brand of vulgarity Etiquette consists in certain forms ceremonies and rules which the principle of politeness establishes and enforces for the regulation of the manners of men and women in their intercourse with each other The true aim of politeness is to make those with whom you associate as well satisfied with themselves as possible It does not by any means encourage an impudent self importance in them but it does whatever it can to accommodate their feelings and wishes in social intercourse Politeness is a sort of social benevolence which avoids wounding the pride or shocking the prejudices of those around you The principle of politeness is the same among all nations but the ceremonials which etiquette imposes differ according to the taste and habits of various countries For instance many of the minor rules of etiquette at Paris differ from those at London and at New York they may differ from both Paris and London But still the polite of every country have about the same manners But what you should do and what not in particular cases you will learn in the following chapters I have only now to say that if you wish to be agreeable which is certainly a good and religious desire you must both study how to be so and take the trouble to put your studies into constant practice The fruit you will soon reap You will be generally liked and loved The gratitude of those to whom you have devoted yourself will be shown in speaking well of you you will become a desirable addition to every party and whatever your birth fortune or position people will say of you He is a most agreeable and well bred man and be glad to introduce you to good society But you will reap a yet better reward You will have in yourself the satisfaction of having taken trouble and made sacrifices in order to give pleasure and happiness for the time to others How do you know what grief or care you may not obliterate what humiliation you may not alter to confidence what anxiety you may not soften what last but really not least what intense dullness you may not enliven If this work assist you in becoming an agreeable member of good society I shall rejoice at the labor it has given me

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