

**CLUB ETIQUETTE: A
CONVERSATION BETWEEN A CLUB
WOMAN AND A NON-MEMBER
WHO ANSWER THE CALLING
QUESTION OVER THE TEA CUPS**

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Club Etiquette: A Conversation Between a Club Woman and a Non-member who answer the calling question over the tea cups by Ella Giles Ruddy

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ELLA GILES RUDDY

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A CONVERSATION
BETWEEN A CLUB WOMAN AND A NON-MEMBER
WHO ANSWER THE CALLING QUESTION
OVER THE TEA CUPS

BY

ELLA GILES RUDDY

PRESIDENT OF THE CALIFORNIA BADGER CLUB
OF LOS ANGELES

WITH A CLUB CREED

BY

MRS. ROBERT J. BURDETTE

VICE-PRESIDENT OF THE GENERAL FEDERATION OF WOMEN'S CLUBS

LOS ANGELES
GUT WEST COMPANY
1903

TO

MRS. W. T. LEWIS

who, as President of the Ebell Society of Los Angeles, California,
exemplified the beauties of an unwritten but recognized code of

CLUB ETIQUETTE

based upon and always diffusing Courtesy and Justice;

and whose lasting influence, it is hoped, may help many clubs of women
to fling wide the portals of a new palace of genial feminine
amenities, this little volume of partial truths and
exaggerated truths is lovingly inscribed.

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TO

MRS. ROBERT J. BURDETTE

of Pasadena, California

Vice-President of the General Federation of Women's Clubs, for her generously and magnanimously contributed "Club Creed," which appears in the following pages and which all club women should find most helpful, the writer of this book desires to express sincere thanks.

ELLA GILES RUDDY.

*Mission Cottage, Wilshire Boulevard,
Los Angeles, California. October 1, 1902.*

UNIV. OF
MRS. ROBERT J. BURDETTE'S *WOMAN*

*CREED FOR CLUB LIFE
FOR WOMEN*

I believe in afternoon club life for women.

I believe in evening club life for men and women together when it does not rob the home of father and mother.

I believe that woman has no right to undertake any work whatsoever outside of the home, along the lines of philanthropy, church, temperance or club life, that does not emanate from the home and in its final and best results return to the home. Home must always be the center, but not the limit of woman's life.

I believe in equal rights in the family for father and mother in intelligence, affection and filial respect. These the club should foster.

I believe in nine-tenths of the club members doing the work and one-tenth the criticising, instead of the reverse.

I believe in individual responsibility for every interest of the club, mutual sympathy and appreciation of results.

I believe no woman has a right to accept a place on any committee unless she serve faithfully, promptly, intelligently, and is willing to stand by the results of her individual action.

I believe that women should have a moral responsibility regarding financial matters in the prompt payment of dues and pledges, and a comprehension that as no other phase of life can be carried on without money, neither can the enlarged club life.

I believe in the value of a minute and that thievery of time on the part of one late member from those in waiting is reprehensible. Railroad trains do not wait; why should immortal souls?

6 *C R E E D, F O R C L U B L I F E*

I believe, out of consideration for others, in removing the hat in all public assemblies.

I believe in occupying the seat farthest from the aisle when there are others to come, and, for the same reason, occupying front seats first.

I believe that club members should restrain themselves from whispering or the rustling of skirts or papers during club sessions.

I believe no woman should seek or use official position for self aggrandizement, or club affiliations for stepping-stones only, but that she should utilize her opportunities for the altruisms of life.

I believe the character and good name of each individual member of the club should be as sacredly guarded by all other members as are those of the family, and that the use of dishonorable political methods in club life for women will be the death knell of pure, womanly organizations.

I believe the Golden Rule for club women should be—
Do right unto others, regardless of what others do unto you.

SYNOPTICAL QUESTIONS

1. THE QUESTION OF CALLS.

Is the conventional code of etiquette regarding calls adapted to, or a guide for, the conduct of women who are members of the same club?

Should club etiquette require a woman to wait until called upon by officers and members before entertaining them?

If a club woman accepts an invitation to a club reception, luncheon or dinner, is she not thus honoring her hostess, and need she feel troubled if she can not get time, or for any other reason fails to call afterward?

Should not an officer or director, who has not previously called upon a member, take the earliest opportunity to do so after being invited to any club- or other function at her house, whether she accepts or not?

Should an officer or member under any circumstances feel slighted, or that she has not been paid proper respect by another member, if, not having called—though extremely cordial feelings may have been manifested at the club—she is not included among her invited club and other guests?

Should a thus socially delinquent officer, director or club member, after being left out of such an occasion, hasten to call, as if to make amends, or would she thereby appear to be courting favor for future functions?

In a general desire for unbroken harmony and unanimity can club members afford to let the calling question, with its intricate disturbances, come between them?

2. THE QUESTION OF NAMES.

Is the use of a hyphen in a woman's name ever advisable, and are not two hyphens quite undesirable?

Under how many names should a club woman properly be known, and which of several is it in the best taste for her to choose?

Is it in good form for a club woman who was not known as a writer, singer or artist under her maiden name, to use it with her husband's surname unless she is a widow?

In signing a club constitution should not a woman always use her husband's name, placing her full maiden name in brackets opposite?

Is not unpardonably rude for any woman—unless known to be weak-minded—to persistently forget the names of her club acquaintances, and have to ask them more than twice when she attempts to introduce them?

3. THE QUESTION OF MANNERS.

Are club officers or members, however busy in the management of club details, excusable for being so pre-occupied

as to fail in the common courtesies of social life; i. e., passing each other without greetings; inattentive when approached; indifferent in manner toward those less busy, and to those more sensitive, and somewhat cold and overbearing toward those who are inexperienced in club work?

Does not a club itself lose much in general good cheer and harmony when its leaders neglect the minor every-day courtesies, even if they are known to be kind and polite when not too much pre-occupied?

Are not club members more kind, more cordial and more politely tolerant than the same proportion of the ubiquitous Four Hundred non-members?

Ought not clubs devoted to the various lines of culture, education and general advancement of women, think more seriously of what constitutes true etiquette in all their relations?

In the co-operation of club work, have not women finally lost sight of many of the positive and very delicate rules of etiquette that their grandmothers lived up to?

Is it best or not for club women to ignore the old forms of etiquette to an extent that would astonish their ancestors?

4. THE QUESTION OF JUSTICE AND COURTESY.

Do women in clubs generally base their treatment of each other on ideas of courtesy and justice?

Upon whose particular merit does a club woman stand—her own or her husband's?

Should the possession of wealth have as much influence as it does in the prestige or social standing of club members?

Should a club woman carry her ideas of courtesy so far as to refuse a nomination for the Federation Presidency because the Biennial is being held in her city?

As a matter of justice and courtesy should not the generally over-worked secretary of the average club be paid more attention in a definite social way, and given more prestige among the officers and among the members than she usually commands?

Should not the newspaper women, and girl reporters of club events and club life as a whole, be taken more into fellowship, as a matter of confidence, appreciation and sympathetic politeness?

Has not club life had a wonderfully broadening influence upon women, teaching them to despise such traits as envy and petty jealousy, and to take unselfish delight in the general good?

Does not the highest courtesy seem to consist in a call of some kind?