ETIQUETTE FOR LADIES AND GENTLEMEN OF GOOD SOCIETY

by OPAL LOUIS NATIONS

Rise Up Singing

by Opalusus Louis Reginald Nations

2nd edition / CD inside!
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Biographical Information

We know that Opalusus Louis Reginald Nations was born. As to the exact place and time there is no recall. This is due to the fact that he was far too young in age to remember. We do know he encountered his mother when he found himself at the No Hope Orphanage. She denied ever being pregnant with him which leads one to suppose that the tiny Opalusus was born immaculate and free of original sin. From tot to toddler, the marvel of this miracle came to dwell in young Opalusus’s mind. Consequently, as a teen he became obsessed with the thought of being able to (a) walk on water, (b) turn same into wine, and (c) make a sick man jump to his feet. In practice he found that the subjects used in his experiments sank in water but sprang up when they fell on their backs on the sea bed. His treatise on this phenomenon became his first major work. (All this lead to the building of the first all-human waveform energy-making device which went into action using relays of convicted felons. A whole new repertoire of wave-slave work songs was written, performed and anthologized by Opalusus in a best-selling tome entitled “Rise Up Singing.”

Leaving wave motion study behind him, Opalusus, who had always harbored a fetish for porcelain, grew particularly interested in the design of baptismal fonts. He worked on a design which included the installation of hot-air grills which when in use dried the baptized child almost instantly after the immersion. His prototype became an enormous boon in countries with long, cold winters. “Rise Up Singing” soon went into second edition with the
addition of prison labor sea shanties, a musical outgrowth of wave-slave work songs.

“Etiquette for Ladies & Gentlemen of Good Society” came about through a firm belief that all things should be part of a well-ordered universe, not only reflecting gentile mores of a cultured society, but one which includes life’s little leisurely indulgences.
#1 – Dinner

Don’t pause or hold long arguments and forget that a company of friends are sitting around the prepared table, poised and in silence awaiting the dinner. Use your napkin before taking up the glass. When you put it back on the table, do not apply the napkin to the empty glass to raise sparkles in the candlelight. More wine will be offered to you in due course. Use the napkin immediately after you have taken soup, or your host might rush you to the washroom should you not wipe at once.

At the conclusion of each course, place your knife and fork matrimonially on your plate. If you cross them it is taken as a sign that you desire a second helping. In some countries crossed cutlery implies that the thus crossed dinner guest has in one way or another been offended by the guest facing him over on the opposite site of the table. An after dinner duel in the kitchen with a full sink of dirty dishes usually ensues. At a formal dinner, however, a second helping ought never to be requested.

When the ladies withdraw in a knot to the powder room, the gentleman nearest the door throws back his seat, rushes forth and opens the portal for them to pass. For this very reason, the cheapest, most expendable dinner seat should be placed for the dinner guest nearest the exit. However, the host by right should be on the alert to do this, but a young man, fast on his legs, is acting courteously in rising to perform the service, even though his head may meet the host’s stomach in the scramble. The host, after the retirement of the ladies, offers his guests more wine and liqueurs. Cigars are passed around and the talk shifts to topics a little more graphic.
Cigars are passed around and the talk shifts to topics a little more graphic.
#2 - Finger Bowls

Finger bowls are removed from the dessert plate by the grasp of the thumb and forefinger of the left hand. First raise the bowl on an even keel to remove from the plate the lace doily it has been resting on. Do not scrunch, toss, drop, place in breast pocket or as if by some artful conjuring trick remove said doily from view, but place on the table to your left side. Here is where you gently lower your finger bowl.

When dessert is finished, lightly immerse the fingers of both your hands, starting with the little finger of the left and finishing with the thumb of the right. Do not let tiny drops fall onto food, floor, or table cloth or make a habit of exercising a supple wrist.

Softly wipe your fingers on the napkin. Do not crunch said napkin into too loose or tight a ball, or laboriously iron out creases with palm of hand preparatory to refolding. Crunch the napkin slightly and place in a tidy heap at the side of your plate.

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#3 – On Eating Fruit

**Peaches** – You will find peaches a conquerable engagement if you gently but swiftly stab the beast with the fork which is clasped in the left hand at the precise instant the sharp edge of the knife is thrust into the flesh at the top. Use the knife to slowly draw the skin from the top downwards towards the center of the plate that you have taken special care to keep dry.

When the flesh is skinned, saw it away from the stone in quarter slices of equal proportion. Slide fork under stone and tip off at rim of plate. The entire process should take no longer than a toil of sixty seconds. However, I would advise the novice to be observatiously cautious.

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**Seeded Grapes** – Grapes should be placed singly into the mouth where the skin is discreetly withdrawn on the tongue. By making of it as small and compressed a parcel as possible, press it onto the rungs of the fork. The uncrushed seeds must also be removed on the fork after the skin is first set aside upon the inner margin of the dessert rim.

When the seeds are ready for evacuation, hold the fork sideways to the mouth to receive them. Place the seeds in a neat molecule-like string border around the outer rim of the dessert plate.

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**Oranges** – Oranges are extremely difficult to catch with cutlery, but the best offensive is one which takes partial handling into account. Make sure that the left hand is cleansed and dried, then with the knife in the right hand slightly cut the skin down from the top and draw this firmly away with the knife, holding the orange on a tight spot in the left hand.

Remove the pips on the fork, as with grapes. All vertical lacerations should closely cut to the equal area proportions of Goode’s Homolosine projection when the severed skin is stretched out beside the fruit on the dessert plate.

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**Tangerines** – Attack in the same way as you would an ordinary orange, but all vertical lacerations should closely cut to the equal area proportions of Mercator’s projection, i.e. in which the outer prongs of the compass preserve the same direction all over the skin.

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**Pineapples** – Pineapples are vessels of juice; you must eat only a small part at a time for this reason. Cut these pieces from the center, leaving the outer carcass to the whims of the household animals.

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**Apples** – Advance upon an apple as you would a peach by gently but swiftly stabbing the beast with a fork clasped in the left hand. Raise the impaled, and with a knife made for the task, strip the skin into lateral shavings. In other words, the right hand nimbly grasps the fruit and turns it on its axis in a clockwise direction while the knife ploughs contrariwise toward the hungry assailant.

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**Nuts** – Nuts must be cracked with the tool provided and not betwixt a pair of gold-encrusted molars or chased about the parlor by the blows of an iron poker. Many a home is ruined in this unbecoming manner. It behooves all who eat nuts to make as little litter about the plate as possible. The thoughtless kernel-lover who carelessly drops his shells upon the neighbor’s dining seat hath caused many a damaged victim.

   Eat slowly and noiselessly with the mouth shut. Do not enter upon conversation when the molars are at work: fast-flying shrapnel hath scathed many a pretty neck.

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#4 – Etiquette at McDonalds and other fast food establishments

After the opera comes the opportunity for the host to show his real finesse. It is then necessary for him to secure carriages to convey his guests to the place where the supper is to be given, which should, of course (casting extravagance aside), be the most fashionable eating house in town. At McDonalds there is nothing so rude as for a host on such an occasion to ask guests of what they will partake; most people would naturally select something they can kill easily.

The host should not only have selected the viands, but all bills of fare or anything that would show the cost of anything should be moved out of sight. The reason is obvious. For the same reason the host should never pay for a supper before his guests, or even tip the bus-person whose job it is to work within the regulations of the health and sanitation act.

What should the supper consist of? Well, this is about the accepted menu: Big Macs and Quarter Pounders, regulation salad and French fries according to taste. Sides may also be ordered, if desired.

As for liquids, it is more elegant to drink but one flavor of tinted ice-water—the sooner the better for digestion and pleasant, comprehensible conversation. Iced Coke is a very appropriate mouth-cleansing drink with supper and is less heavy than the shake itself.

The supper should last as long as vacant seating and noise level tolerance allow. When by apparent mutual consent the party breaks up, the host may call carriages to take his guests home, but this is straining a point, and is not necessary unless it be in the case of a lady unaccompanied.
A young lady makes her first formal appearance in society nowadays by means of a special reception which in every respect is planned and carried out on the most brilliant and ceremonious scale. The young lady receives with her mother in the Morning Room. If the deb has older sisters of equal beauty they should not detract from her luster or importance by standing too close to her at receiving time.

The mother formally presents to her daughter all those guests to whom she is not known. This group of visitors is called "the bow and scrapers." The servants of the house usually make prior arrangements in the Morning Room as follows. A while chalk line is drawn over the carpets across the center of the room, at the end of which is drawn another shorter line at a right angle to it. This line is called the "cooling line." With his toes planted behind this mark, the first stranger in line waits to be introduced; his colleagues file up in a neat, orderly procession behind him. Note that it is customary for the servants to sort these visitors according to height after they have all assembled together punctually.

After introduction, each guest discreetly leaves for the dining room where tea is served to calm the nerves, by the older sisters. If the debutante’s mother is away in the country she can hire a coming-out mother from a reputable employment agency for the occasion. If the deb is an orphan she can yet make her debut by renting a matronly dressed tailor’s mannequin. This can be placed at her side without the least ill effect. Sometimes a motherless debutante receives with a State-registered nurse.
A debutante who has only younger sisters, who consequently are not entitled to appear in society, can have their respects made known by placing one pair of white satin-made shoes, that is, one pair per sister, on the floor of the Morning Room, quite near to where the receiving takes place. If the deb has no sisters, she may follow the very commendable plan of requesting two or three brothers, dressed suitably in female attire, to receive with her.

In the case of the only child, the debutante can ask an aunt who is pregnant to do the honors. If the deb has older sisters (who have already been formally presented at their own “coming out tea”), they then serve by passing around the muffins and pouring the tea, or by posing artistically in the drawing-room in delicate gowns, hatless, and prepared to make efforts at everyday conversation.

Occasionally, however, the three or more young ladies assist their sister in making her first bow to society by standing in the foreground in a boat of flowers, forming a pretty group as teasingly they toss the occasional bloom at a guest. Should a rich and generous debutante ask her youthful friends to assist her, she is privileged to supply them with veils, to send carriages for them, and to treat them to chocolate liqueurs when the reception is over.

The debutante herself carries a big bouquet and gives her white gloved right hand in cordial greeting to all the guests. Of course the deb is at liberty to toss aside her right glove, and replace it with a fresh one after each handshake. If she is the recipient of more flowers and bouquets than she can carry, she can call the head gardener and have them removed to the compost heap, leaving the cards of the donors attached.
If an evening reception is given, it should begin at half past eight or nine and last until all are thoroughly bored. When the reception is given in honor of a debutante, the dancing competition follows after eleven. This entertainment is held to determine the fleetest of foot from among those previously introduced. The debutante may leave her post in the receiving room, during this time, to fulfill her dancing duties and adjudications, but she should come back to her mother's side after every measure to give an account of her partner.

Her mother, who keeps a small black book in her cleavage, should proffer advice and keep an account of each partner so that a suitable candidate, having had his credit rating checked, might be chosen from among them to meet courtship requirements.
Private nude balls are a serious undertaking. Not only must its guests have a robust constitution but be thin and free of scars and ugly birthmarks. Fat people as a rule are restricted from such affairs, but if the ban is not strictly enforced, blubbery individuals are required to wear a flesh-toned body stocking six sizes too small.

Nude ball etiquette should be thoroughly understood to ensure success. Once the invitations are issued, usually hand scripted in heat-erasable ink, all the arrangements, even to the minutest details, should be planned with the fixed determination to make your nude ball a fully manageable success, one to be remembered for years by all your friends. The invitations are sent out on the usual business card size, thus –

Mrs. B

AT HOME

Tuesday, June 3rd.

Nude dancing 9:30
Come in the buff.
Usual address

If yours is to be a “small and early,” the hour of departure is to be added in bold, underlined red print. This is usually 12:30 a.m., or if Saturday be the night chosen, midnight. At the hour named on the invitation cards, the hostess, her name and social security number tattooed over her left breast, with the host and members of her family, also
tattooed in the same manner, place themselves in a tight-knit family group in readiness to receive the hordes of guests. It is usual for all to wear white kid gloves with the palms coated in white French chalk.

The family group stands in a close, warm huddle just inside the ballroom and with quiet dignity and charm are on the alert to receive anxious guests as they are announced by a naked servant over a bullhorn. The buff ladies of the party come first; they are of course allowed to carry a folding fan of any size and manufacture. They are followed by the elder ladies and behind them march the younger children; the naked gentlemen in the same order bring up the rear.

The hostess leaves the warm family huddle, advances and shakes the hand of each female guest in turn. Salutation with the male folk is of course a little more broad-minded. Going a little farther into the room, the guest will be greeted by the host himself and by any other members of the family to whom he or she may be known.

The daughter of the hostess can, if her mother does not care to dance, strike up the ball, taking the first dance, etc. in her stead. It is the duty of the daughter, or daughters, to make any introductions that seem urgently desirable and to do all they can to keep all the guests on their feet. They are to ensure that no lazy men who can dance do not prefer to "wall-flower."

Strangers brought by friends should be their especial care. It is expected that every dancing man who has accepted an invitation will ask the daughters of the house to give him the pleasure of the dance. However, if he does so sporting an enormous, vulgar erection, it is the
daughter's right to reject him by striking the offending member with the woody splints of her tightly retracted fan.

Guests should leave the ballroom as quietly and orderly as possible. Do not shunt your partner out through the double doors or crawl away with your partner on the floor in an undignified manner. Do not hunt out your hostess, but, if you do see her, you naturally on leaving express the pleasure the ball has afforded by making her a gift of your white kid gloves, then apply your appreciation of its success.

For a buff-ball a full naked dance band must be provided; they should all have their fronts and instruments discreetly turned toward the wall during musical performances.

For a less important gathering, i.e. a close family affair, a small string band should be provided with a good pianist. They, of course, perform in the usual way—nude—with their backs to the wall. Whatever its form, however, the music must be of the very best, for upon it depends much of the success of the dancing.

The ball supper is an important affair, especially if it be one at which guests are comfortably seated. This entails the provision of sufficient small tables daintily set for two or four persons, and a number of waiters trained fully in medical procedures must be in attendance. One of the naked waiters is detailed for serving freshly laundered table napkins which is a time-honored accompaniment to a naked ball supper.
The term "haunted-house party" is rather a modern one, but the delightful custom of entertaining a number of death's angels in one's own home for several days or weeks is by no means a new idea. In England, during the early days of the country estate, when the big mansion homes of the squires and local gentry were thrown open for that which we now designate as a haunted-house party, shadowy semblances traveled for hundreds of miles in coaches or with postilions, prepared to linger for many weeks in hospitem.

They were followed by an immaterial retinue of mounted servants and pack horses bearing the required baggage. Mais nous avons change tout cela. Nowadays, when the mistress of the house intends to request spectral companions to remain with her, she states the time specifically in her note of invitation, such time ranging usually from three days to two weeks, according to degree of sanity. If you are arranging one of these unusually charming entertainments, the form of your note may run as follows.

My dear, the late Mrs. Tanglewood:
It will give me great pleasure if you and the late Mr. Tanglewood will come to us Friday afternoon and remain ex spiritus until the morning noon train. Screaming matches for Saturday. The carriage will meet you at the station at fifteen minutes past seven.
Your train leaves the station nearest your sanctum at four.
Sincerely hoping that you will give us the pleasure of your disembodied selves. Believe me, with regards, faithfully yours,

Helen Hough-Maudlin

Variations may be made in this message for the apparitions of young men and maidens, mentioning "Find the passed-out," "Spooking in harmony" and "Ether-man's bluff" or other amusements for the evening, and extending the time for which you desire the shadowy presence of your guest ghosts from that mentioned (Friday until Monday) to a two weeks' stay.

To this is added a tactful clause, stating fixed time of post-party exorcism. Frequently ghosts leave their haunts earlier than dusk, taking the noon train which brings them into the country about five o'clock. If this be the hour of arrival, serve the spirits immediately with a dainty repast (if they will accept the gesture), allowing your husband, however, to proffer his hospitality in stronger terms to the masculine visitors, unless they have scruples against the hazards of conjured drinking.

Dressing for mock dinner will not be a concern to most of the visitors. However, if you wish to stand on ceremony, the hours of dress are from 7 to 8. Eight o'clock is the present dinner hour, especially for warm summer weather, which is usually the season of haunted-house parties, as there are not so many damp and dismal ruins to demand that an earlier time be set. However, it is entirely permissible to dine as early as 7 if that is preferred.
After the dinner charade, the moonlit piazza in the country in pleasant weather is really the most agreeable place for apparitions, specters and others abominations. Of course, the male shades wish their cigars which in the safe harbor of a vine-grown piazza can be smoked or seen to be smoked with impunity and without fear of hurting the hostess's curtains. No work of nature or of art has ever exceeded in beauty the vision of a female apparition bordered in white on a moonlight night; therefore the piazza suits the feminine fancy also.

Do not make the mistake of over-entertaining shadowy forms in your house; a ghost laid out by drink is almost an insoluble problem. Neither, on the other hand, rush to make them too absolutely at home. There are few incorporeal beings in the world to whom the delicate attention of being "made much of" is not agreeable. It is a delightful emotion which stirs the enlivened soul of the immaterial spirit when he or she realized (owing to the subtle intimation of a host and hostess) that the spirit's happiest incident of the possession of that house has been its own fortunate arrival within its portals.

Do not be "fussy" about a ghost. And, as no house servant is likely to take a genuine interest in the spirit's frightful appearance, do not make him or her too much at home.

In the course of the evening, if young supernaturals are in the house, dancing is a never-failing source of amusement. "Age never withers nor custom stales" its infinite charm for the youthful of the netherworld. Even though your house is a modest one and possesses no ballroom, a large darkened drawing or sitting room with waxed floors and ceilings is easily pressed into service.
Tableaux are a delightful dernier ressort to the perplexed hostess.
Without even having to make the effort of preparing dry ice, clearing the rugs, furniture, and other impediments, the desires of young astral souls are attained.

A waltz and a moonlight glide upon the piazza form the sum total of much earthly eeriness. Tableaux are a delightful dernier ressort to the perplexed hostess. The requirements are within easy reach—a rude stage which can be knocked together in an hour by the most inexpert and inexperienced, portieres of heavy lace which can be drawn aside as the tableau is revealed. You can dispense with unnecessary lighting as the light from the stars, reflected on the whites of the eyes, will suffice to bring out the best possible view of the players.

As a rule, only an initial suggestion is needed from the hostess; death's angels usually fall into the spirit of the thing and choose the plots and parts with very real interest. The tactful hostess assumes a helpful and quiescent attitude.

For outdoor sports, internment tournaments, fingernail engagements and flights of steeds, any or all are a thrill of constant enjoyment. At least one of these features is an absolutely necessary adjunct to the pleasure of a party of ghosts. When the time for midnight fleeting comes, nothing is prettier than the old English fashion of the distribution of bedroom candelabra by the graceful and gracious mistress of the house.

In an old Maryland country home, in a deep embrasured window half-way up the staircase, twenty self-lighting candles were nightly set, in all varieties of old pewter, brass and silver candlesticks. After the hostess stood and chanted a litany for the souls of the undead, she proffered to each specter a lighted taper and a sweet wish
for comfort in a world between this and the next. The old plant of hospitality showed its most odorous flower.
The celebration of the Asbestos anniversary denotes that seventy-five years of married life have been sucked away over the heads of husband and wife. The festivities of the 75th year of married life go unobserved among relatives and immediate family for several reasons. The first is this: the celebrants are thought dead and under foot. The second: most of the family might simply have forgotten them. Husbands profess to dislike the fuss and generally refuse to be photographed; wives are chary of advertising the fact that they are not as young as when they first encountered their life support systems.

Nevertheless, such an occasion is often celebrated, aided by extra transfusions of painkilling drugs. The usual form of these entertainments is an additional circuit of the hospital grounds followed by champagne cocktails with nursing staff and friends in the whirlpool. Invitations should be issued a couple of hours prior to the event. Printed in gothic script, the cards should be worded as follows:

"Mr. and Mrs. Smith of Sunnyland Homes to celebrate their Asbestos Wedding today, February 27th at ________ p.m."

Invitations to the whirlpool in the Physiotherapy Wing should be printed in gothic script and follow conventional lines. If a vigil is to follow, the words "vigil in observation" must be printed in the corner of the card. Each guest should send a gift of asbestos: antique firemen's vests, safety drapes, wall paneling, and hot plates are all
acceptable. The choice is dictated by the degree of his or her intimacy.

These presents, bearing cards with the donors' names written in code, must be exhibited at the function.

At afternoon transfusions, the husband and wife are heartily congratulated by the staff who wheel them over to the whirlpool. A model asbestos-frosted cake decorated with asbestos cupids occupies a prominent place on the tiles: it is cut with a rotary bladed power saw by the bride of 75 years, and small portions are handed around to other guests who make a mental wish, then briskly toss the slices over their left shoulders.

The health of husband and wife is drunk in champagne, the husband acknowledging the toast with a rosy beam on his face. Everlasting flowers and heirloom asbestos placemats enter largely into the decorations of the ward.

‡‡
Every form of outdoor sport or exercise — from hockey to motoring and from golf to horse riding — is, although a boon to a few, a pain and embarrassment for the majority of us who are irreversibly out of shape. Yet for us, the actively lame, none confers more physical benefit than the simplest exercise of all — limping. Yes, limping is the lame duck's last and most beneficial exercise for keeping just within the margin of hope. Yet in town how often it is neglected!

Why is it that thousands of us do not limp on our way to the office? Think how wonderful a sight if tomorrow vast crowds of bobbing pedestrians limped to and fro about their business like so many crankshafts and pistons of life's busy industry. In the words of a well known writer: "men and women grow gross and clumsy or thin and washed out so soon because they refuse to take the only road left to them. They are indifferent to the laws of survival because they refuse to go out in the open air and limp about which would preserve the near freshness of their complexions, the almost ruinous contours of their bodies and the drag of their trundle."

No good can possibly result from an aimless saunter in an awkward slouching gait if eventually, through sheer disorder, the body slumps to the ground, a lifeless heap of exhausted flesh. The man or woman who limps properly can survive on the borderline of health, almost indefinitely. Think of the poetry of motion. Is not a wounded flea or cricket a wonder to us all? Why not be a flea or cricket and embody their rhythms, their harmony and poise? It is this
scientific adjustment of the whole frame which bespeaks of being one with nature.

In limping, the upper part of the body should fall forward slightly off true, and balanced alternately on each hip with perceptible swaying or rolling. This movement is called the inebrigait. When a firm, heavy step is taken, the weight of the body swings on the toes of the foot, the strain being equally divided between the five digits. The leg is bent slightly at the knee, the pelvis swung in a short sharp twist. If such volition is acquired, limping becomes a positive pleasure, an invaluable means of survival and a distinct promoter of a forceful carriage and determined demeanor.

Though a well-bred woman should try to hold her neck perfectly straight, she should not be poker-faced, nor should she have a defiant gaze. She should strive to look "pleasant as in a peasant world." "To carry hope and sunshine in your eyes or smile is really making our strain worthwhile."

A young lady may limp in the park to meet her friends during the usual promenade hours, but she should not massage her aching back on the bark of an old tree, nor is it wise for a young girl to limp alone in the fashionable shopping districts, except to collect heavy armfuls of tightly secured shopping.

In the suburbs and in the country girls limp where they will, unattended, during the daytime. In watering places and health resorts it is still considered inadvisable for girls to bob up and down, when alone. At such times limping men are generally only too pleased to join ladies for a "limper," if they are on terms of complete mobile intimacy.
with them. It is bad courtship etiquette for a man to be in an up stroke when the girl is in her down. Not only does the movement look ridiculous, it can sometimes ruin a young girl’s reputation.

It is not usual for an unmarried girl to ask a gentleman who has limped with her to her door or to the steps of the hotel to limp over the threshold and pay her a visit. The invitation should in such cases come from her mother or the limping lady with whom she may be staying. A limping married lady can make such a request, but must see to it that the limping visit is of short duration.

♣♣♣
#10 – The Etiquette of Frisbee Throwing

The etiquette of Frisbee throwing is governed by the simplicity, courtesy and consideration for other seashore or parkland users which denotes a gentlewoman or man in every sphere. Nowadays, girls and boys on the “frisbee-sward” or plot of common land learn to “play the game.” They have realized something of that spirit of sportsmanship which rejoices in the deft whisk and eagle eye of the skillful skimmer, no matter which hand he or she uses.

In taking part in frisbee glides, two or three outstanding rules should be kept in mind, namely: Don’t lose your temper on any provocation whatever. Nothing is more ill-bred or “gives one away” more readily than to openly remonstrate one’s ill feeling before a poor young mother whose infant, in the midst of a tantrum, caught your airborne missile between its jaws, and after endless persuasion will not relinquish it short of threats and abuse.

Don’t take any unfair advantage of your partner to sneak into a favorable path from where your frisbee will be borne downwind for a considerable distance, thus tiring your partner with unnecessary sprints which could result in sudden fatal heart failure.

Don’t attract attention to yourself by making fancy deliveries. Babe Ruth stances, pirouettes, novel dances, fake moves, vulgar gestures and other theatrical effects can only destroy your reputation in the eyes and minds of players and friends.

Of all recreations, frisbee bouts perhaps demand the most absolute control of temper and nerves for so many contingencies help to make the sport an effortless pleasure. A gust of wind, a sudden burst of sunshine, and
an open stretch of land bring out the best in most players. It is in the height of bad taste to make complaint, to laugh at the blunders of others, or to criticize. And remember, never play in an area taken by another team of players for the express purpose of aerial warfare — good frisbee throwing demands politeness plus a considerable measure of self restraint.
Radio audience etiquette has definitely reared its head as one of the "musts" in the social life of Mr. & Mrs. Average American. A good general rule to observe is just the gold old-fashioned church etiquette (minus the applause, of course) of quiet attention. Circus audience behavior, for example, would never do: cracking and munching peanuts, humming that tune along with the orchestra are definitely out.

When it comes to applause, the best type of clapping is quick and light, not the heavy slamming slow blows which may sound louder at the moment, but can come out like a thunderstorm over the air.

Incidentally, don't applaud too soon. Some audiences, in their eagerness to applaud, cut short the end of a musical number, causing a great many listeners to call the station to ask if the members of the orchestra had survived the caving in of the studio walls.

Clothes, too, though they don't make the audience in this case (that would be absurd) are important. The ideal radio audience doesn't come to the show chewing gum, wearing spurs or in dresses that rustle and shoes that squeak.
#12 – The Etiquette of Radio Appearance

In these days almost any of us may find ourselves on the air at any given moment. Many sorts of programs bring an enormous number of ordinary Americans before the microphone every single day. Sooner or later, for better, for worse, almost every active person will have his or her special moment on the air.

You should appear at your very best just as you would at any other affair where you are the center of attraction. “Every time I hear your voice, it takes my breath away.” There, in these few words, written by a fan to Bob Trout, radio news reporter and commentator, is the secret of the microphone speaker’s success.

The technique of speaking into the microphone is quite different from anything or anyone else you may have spoken to. It is essentially the art of being personal.

Your several million or so listeners are never part of an audience, far from it. They have only you, as a speaker, in their living room. And – if you give them something they want to hear, something of importance to their lives – they become your friends.
Likewise, astral travelers should steer clear of all soul-ship formations.
#13 – The Etiquette of Astral projection or Journeys out of the Body in a Trance-like State

There are certain important conventions that must be observed on mental journeys into the unknown. One does not, for instance, follow in the path of a shower of hurtling meteorites for the express purpose of forward momentum. All reservations on the tail of a shooting star must be made well in advance for trips during heavy meditation times of the year. Your astral guide or supplementary subconscious will make all necessary seating arrangements.

When traveling within a vortex star system the passenger is expected to steer him-or herself in pre-natal momentum, the chord of life in this case a guide-line along which the traveler reaches the central core, or focus. Various sections of the umbilical cord are strewn with the presences of departed souls. It is advisable to avoid contact with such entities as often persuasive means are used by certain amorous types to have you join their rank and file.

Likewise, astral travelers should steer clear of all soul-ship formations. These usually resemble micro snowflake configurations. Do not board any of these. Certain parts of the craft cause euphoric states of mental activity at the expense of vast numbers of brain cells.

To inspect these parts, to wander into clusters that are closed to travelers in trans-meditative states, is not only extremely unwise for reasons of ill health, but contact can affect the individual soul’s resilience to death in such a
way as to trigger lethal, infectious diseases which can spread throughout an entire light-year of time.

Armed with this terrible malignancy, snowflakes of souls can destroy many young galaxies. The woman who is traveling across an ocean of stars alone does not, if she is sensible, share her meditative moments with members of the opposite sex. Pregnant thoughts are apt to lead to mental encumbrances. Nevertheless, the lights of night have a queer and wholly delightful way of binding close the tie of human companionship. One forgets all about such social trifles as introductions.

You will find yourself smiling in the presence of a fellow traveler whose imagined earthly shape must surely resemble the jolly, plump woman one often sees rolling about on the sands of a popular seaside resort, a happy, pink blubber of mirth. You will discover yourself having a fine battle of wits with the astute mind of an elderly Eastern gentleman of the world you had never before imagined.

But let your good-natured, friendly thoughts toward other travelers be governed by good sense. Well-bred people are courteous on journeys out of their bodies as in a hyper-conscious state they are courteous everywhere. They do not gather in little groups at some far off space continuum to exchange mindful gossip of fellow travelers. They do not avail themselves of other people's solitude, feelings or presentiment, but by separate ways reach the veils of their own destinies.

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