

1900

## Twentieth Century Etiquette (Part 3)

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## CHAPTER XXXI.

### SERVANTS, MAIDS AND ASSISTANTS

*“Expect no more from servants than is just;  
Reward them well, if they observe their trust,  
Nor with them cruelty or pride invade;  
Since God and nature them our brothers made.”* —DENHAM.

EVERY mistress of a home, whether she employ one or two servants, should observe a certain etiquette toward them, and demand it from them in return. The hiring of servants is a purely business transaction, and must be treated as such. There is a great deal of nonsense written (usually by men) about the sweet amenities which should be observed by ladies toward their “help,” as it is called in this country. No lady needs to be reminded that servants are entitled to kind and judicious treatment; but no maid respects a mistress who is overly familiar or attempts to cajole her into doing what is her bounden duty, and what she receives compensation for doing in a proper manner.

The contract between those who enter your house to perform your



work and yourself should be stated so clearly that no mistake can arise. Never watch or worry the servant. If she does not suit you, either through incompetency or carelessness, tell her so at once. Show her where she is at fault, in a dignified, kindly manner, and if she is worth retaining you will have no more trouble. If she does not mend her ways, discharge should follow.

#### RESPECT DUE

As we said before, one must command respect from those who fill the position of help. They desire your praise; they dislike to receive censure, but in the same sense that a soldier wishes the commendation of his captain. If a mistress is just, intelligent, not seeking to wring all the labor possible out of her domestics; if she treats them as honest workers, and shows regard for their hours of rest, their religion, their feelings, they will, if they are worthy at all, soon become conscientious and pains-taking.

#### DUTY OF MISTRESS TO SERVANT

Some ladies arrogate to themselves the right to watch servants, their going out and coming in; their companions and their mode of disposing of their wages. The only way to overcome these notions is to have a fixed hour for their return when out of an evening, say ten o'clock; treat them as if you had no doubt of their good intentions, and advise them, if it is helpful to them, the way in which they should use their money. Always be calm and unruffled, outwardly at least, in their presence.

If they fall ill it is merely Christian charity to care for them, and bring them back to health as soon as possible. Of course, if their ailment would endanger others, have them removed to a good hospital, and do not let them feel that they are alone in a strange land, with no one to care for them.

#### A MAID'S DUTY TO VISITORS

A maid should never be permitted to go to the door with a cross face and an ungracious manner. She should open the door, receive the

card on a tray, and know just what members of the family are at home. In case she is uncertain she should ask the visitor to be seated while she determines.

She should readily learn the names of the friends of the family, and be careful to deliver any messages left. There are so many extra duties that come up where a family keeps but one maid, that when hired, a stipulation should be made as to what her duties will be about the house.

#### NEATNESS IN DRESS

A slovenly maid gives one the impression that she does the work in the same slovenly fashion. She should always wear neat prints, sensible aprons, and look presentable at the door. Any lady or gentleman who has rung a door-bell and been confronted by a red-armed maid, dress showing plainly her struggle with the kitchen utensils, hair disheveled and straggling, and manner flustered, knows what a feeling of disgust will arise at the sight.

A maid, too, should make her toilet in her own room. This should be insisted upon. Any such habit as combing one's hair in the kitchen is abominable.

The same rules apply to a man-servant, but it is far more difficult to impress upon a man-servant the fact that he should at all times be personally neat.

#### ADDRESSING THE MASTER AND MISTRESS

A servant should address the heads of the house by their names. If she desires information and finds the mistress is in her room, with the door closed, she should gently rap and say, "Mrs. Bell, I want to speak to you a moment;" "Mr. Bell, there's a man down stairs who wants to see you;" or if the lady of the house is in the parlor, she should come and stand a moment waiting to be asked what is wanted. Then she should say, "Mrs. Brown, may I speak with you?" or "Mr. Brown, a man down stairs wishes to see you." If the servant is speaking to outsiders regarding her mistress, she is expected to say, "Mrs. Bell does so and so," but she must not familiarly answer that mistress with an "All right!" when she receives an order from her.

Men servants come under the same rules in all matters pertaining to their duties.

#### CARING FOR HER WARDROBE

Every girl employed in domestic service should be expected to keep her clothes in perfect repair, and a little leisure should be afforded her. Usually she has her evenings, and she can make use of some portion of them. Her mistress can, if she is so inclined and has the leisure, show her how to do her sewing, or, if she can neither read nor write, it would not be beneath her dignity to teach her how. All these things help to make a better servant.

There is no reason why we should not have the best servants in the world. We do not require half the services from them that are demanded in the older countries. The hours are shorter and wages are much higher. Some one has said that servants are but exact copies of their employers. If that is so, we should take care that we do not make them insolent by being uncivil to them. Above all, never reprove servants in the presence of guests. It is unpleasant to the company, angers the servants, and presents you in a very unfavorable light. If anything goes wrong, even though it be through the stupidity or ignorance of those you employ, bear it with the best grace possible at the time and gently reprove her after the company have gone.

#### POLITENESS TO SERVANTS

On entering a house where you are acquainted, it is good manners to address the servants. Well-bred people always do. A case in point is given by a well-known writer on etiquette, who said that a nurse from England complained about the difference between English and American ladies. She averred that no English lady would ask to see the baby that she was tending without saying, "Good morning, nurse," but an American lady never took any notice of her at all.

But we think that this neglect arises from the fact that servants are not trained for their work here, and every household makes its own rules for their treatment. Another thing, servants in the old country

are fixtures, almost. Here they come and go so frequently, seeming dissatisfied to remain in one place a long space of time that many ladies who are dependent upon them exact as little as possible from them.

#### DAYS OUT

It is the rule in cities to give servants Thursday afternoon and evening of every week and every Sabbath afternoon. This custom must, of course, vary according to circumstances. In the country and in country towns, where the work in summer is heavy, the party who serves is usually expected to devote longer hours to the work and to take few or no holidays, except the regular national ones.

#### HELPING THE SERVANT

There is no loss of dignity in occasionally helping with the work of the household, when it is so heavy that one cannot do it alone. It shows that you are interested in your servant, and that labor has your respect. In large families, even among the wealthy, it is quite the thing for the daughters to take their turn at assisting with the work: one dusting, another attending to the dishes, while another often assists in cleaning the rooms. There are plenty of tasks which present themselves in a well-conducted household, and neither mistress nor maid need fear lest they may not find enough to do.

#### A WORD OR TWO

It is absolutely necessary to be very systematic in the management of a household, else the work would never be done. We think the mistress who makes the domestic machinery run smoothly, attending to the myriads of duties, both social and domestic, with the aid of one servant, is deserving of a great deal of credit. And only by having the labor apportioned systematically can it be accomplished.

Feeing waiters is an English custom which we are sorry to see creeping into our hotels and restaurants. Why persons who are well-fed and well-paid should expect it we cannot see.

Always observe strictest courtesy toward help of all kind.

Allow them just privileges, not as favors but as their rights.

Teach them to move as quickly as possible about the house, and not slam doors, or laugh and shout to their companions who may visit them.

Teach them to be at hand during a meal so that the hostess can attend exclusively to the wants of guests. In case the servant should not, the mistress should summon her by a bell, and give the order as quietly as possible.

Do not be too observant of the shortcomings of a servant, but pass trifles over in silence.

#### DISMISSAL NOTICE

It is quite the proper thing and the customary way, I believe, in the country, to give a servant several weeks' notice as to when their services will be no longer needed. In cities a week is considered sufficient, for an advertisement in the city papers will usually enable one to procure another position without loss of time.

The same rule holds good with servants in cities. They should give notice to the lady of the house at least one week before they withdraw their services, and if employed in the country a longer notice should be given.

## CHAPTER XXXII.

### BIRTHS AND CHRISTENINGS

*“Good christian people, here lies for you an inestimable loan; take all heed thereof; in all carefulness employ it: with high recompense, or else with heavy penalty, will it one day be required back.”*

—CARLYLE.

WHEN the advent of an heir or heiress to the young couple is announced, it is natural that all the friends should desire to see the little stranger. He is the center of attraction—the parents are but stars of lesser size. Etiquette requires the friends not to call until they have sent their cards with inquiries after the health of the mother. She returns her own as soon as she is able to receive calls, with “Thanks for kind inquiries” written on them, after which friends may call. They then, however, should not go to her room until they are assured that she is able to see them.

Gentlemen do not call at all, but pay their respects to the father, and ask after both mother and child. A friend of either sex may send flowers or fruits at such times to the sick room.

#### BABY’S CARD

A very taking idea is baby’s card, which informs friends of the arrival of the young stranger. This card must be very tiny, and should read thus:

EDDIE F. ANDERSON.

Born July 10, 1899,  
7 P. M.

Some prefer this winsome little inscription upon the card. It certainly is less pretentious:

BABY ANDERSON.

At Home,  
12 St. John’s Place.

Envelopes must match the size of the cards which they inclose, and a fanciful bow of white ribbon may be tied around them. When these



cards are received, the ladies send back cards to the happy mamma, with kind inquiries.

#### CHRISTENING PARTIES

In most Protestant churches baptism and christening take place at one and the same time. The babe is carried to the font by the nurse or an elderly lady, the sponsors following, and the parents last. The godfather stands at the right of the little one, the godmother at the left. The clergyman asks—"Who is the sponsor for this child?" The godparents bow silently, thus acknowledging themselves as the ones. The clergyman then asks the child's intended name, which should be given to him in a clear, distinct voice. It is so easy to misunderstand the name that the best plan is to hand it written on a slip of paper to the officiating minister before the ceremony begins.

#### WHEN TO CHRISTEN

It is usual in most churches to christen the child when a little over a month old. In the Catholic church, if it is found that the little one is feeble, the rite is performed at once, the priest being summoned to the bedside. In olden times it was the custom to perform the ceremony when the new-comer was but three days old. In France at the present time every child is taken before the mayor at that early age for the purpose of being registered.

#### CHRISTENING A FESTIVE OCCASION

Originally, a christening was an occasion devoted to merriment and feasting. Afterward it partook of a gloomy, austere character, and each church sought eagerly to dedicate the babe to its own peculiar tenets. But at present the ceremony is regarded as a religious one of the highest importance, in which are interwoven glad and tender sentiments, and all the accompaniments of rejoicing.

#### A CHRISTENING LUNCHEON

When the child is christened in church, the friends disperse at the door. But if the child is to have its advent made more notable by fes-

activities at the house, its christening does not take place until it is six to seven weeks old. Then, if the health of the mother will permit of the excitement, the guests are invited to the house, where a light luncheon of coffee and cake, or, if preferred, a far more extensive repast is prepared for them. These luncheons should not consume much time, as neither the mother or the babe can endure the fatigue.

It is just at this period that the little stranger is made the recipient of the gifts partial friends have for it. The godparents give some little present, such as a silver cup, a knife, fork and spoon, silver basin, rattle or bells. We read of one godfather who left a check for \$100,000 for the child, but as godparents of that sort are not in abundance, most children will have to be content with smaller gifts.

#### WHAT SHALL BABY WEAR

The christening dress is always white, as we think all of baby's dresses should be—emblem of purity and innocence. This dress is always the subject of many hours of anxious thought. It may be as elaborate as means and taste can make it. The more filmy and fairy-like, the more in keeping with the little one for whose tender limbs it was designed.

#### WHO ARE CHOSEN AS GODPARENTS

In selecting the godparents the first choice falls upon near relatives, with great propriety, for as this relationship often lasts through life, especially in the event of the death of the real parents, it appears as though the kindred were better adapted to give assistance and counsel if they are needed. Either parent has a right to substitute a dear friend for a relation. The grandparents are often sponsors, and it is a very pleasant office to perform for the child.

A note is sent to the persons who are chosen for godparents, asking them to fill the position, and no one should refuse unless a very good excuse can be offered. It is not obligatory upon the godparents to give the child presents, but it is customary.

## NUMBER OF SPONSORS

A boy is blessed sometimes with two godfathers and one godmother, while a girl has two godmothers and one godfather. But most people content themselves with one godfather and one godmother.

Young people are never asked to stand as sponsors for an infant. They should be people of mature years, who comprehend the solemn responsibility devolving upon them, and if they belong to the same religious body as the parents, they can enter more thoroughly into the true meaning of the ceremonial.

## WHEN CHRISTENED AT HOME

When the ceremony is held at the house, music and flowers lend their charms to the occasion. The house may be adorned for the event with many vases of flowers, trailing vines or banks of floral beauties, in symbolical designs. There is no limit to the decorations. Lilies and smilax may be draped around the font, which can be improvised from a large glass or china bowl, over which a dove with outspread wings may be suspended.

Singing by a quartette, generally drawn from intimate friends, enhances the enjoyment of the gathering.

## THE CEREMONY AT HOME

At the hour decided upon the babe is brought into the room, where the parents stand by the font. The sponsors come forward and place themselves on each side of the father and mother. A hymn is sung, and the clergyman proceeds with the rite in accordance with the form prescribed by his church. Another hymn or chant follows, and the benediction is uttered. Congratulations and greetings are now indulged in, and the infant is petted and admired till his good nature is worn out, and he is carried away from that which has already begun to pall.

The christening is a solemn consecration of the child to a pure life, and the sponsors become bound to see that it receives instruction in everything tending to that end. The joyous accessories of the event in no way rob it of its sacred meaning.

## INVITATIONS TO THE CHRISTENING

The invitation sent may be written or engraved, but when sent demands a response. This is the form:

MR. AND MRS. ROBERT WHITE  
request the pleasure of your presence at the  
christening ceremony of their daughter (or son).  
At four o'clock, Wednesday, May 16, 1900.  
No. 22 Monroe Ave.

Reception from three to five o'clock.

As with all other invitations, the stationery used should be of the best quality. The toilettes worn on this occasion should be rich and elegant.

## CAUDLE PARTIES

In olden times it was the custom to present those who called to offer their congratulations on the arrival of the youthful heir (three days after its birth) with a sort of spiced gruel flavored with Madeira, and known as "Caudle." This mixture was served in china cups used solely for these occasions, having a handle on each side so that they could be easily passed from one to another. "These cups were often handed down as heirlooms, and to-day they are much sought after as curiosities. In those good old days the husband also entertained his particular friends at the expiration of a fortnight, if the mother was doing well, with a kind of 'sugared toast,' soaked in beer. Such seems to have been the origin of the caudle party." They were long in disuse, but in some localities are again coming into favor, with this difference, that they are now observed when the child is six weeks old. The invitations are sent out a week in advance, and are in this form:

MR. AND MRS. ANDERSON  
request the pleasure of  
MR. AND MRS. KENWAY'S company,  
on Thursday afternoon, at two o'clock.

Caudle.

82 Chestnut St.,  
R. S. V. P.

The words, "No presents are expected," are sometimes added. "The plan of having the christening and caudle at the same time has been

tried by some parents, but the church disapproves of this. The mother receives her guests in some pretty tea-gown or tasty convalescent dress, or if she prefers, in an elaborately trimmed robe, and of course all visitors are shown 'the handsomest baby in the world.'

#### CLERGYMAN'S FEE

The ceremony of baptism is always performed gratuitously, but the parents, if able, make a present of a sum of money to the officiating clergyman, or else donate it, through him, to the poor of the parish, or some church work. This fee ranges all the way from \$5.00 to \$100. A carriage is sent to convey him to the house.

#### NAMING THE BABY

Americans have a passion for high-sounding names. George Washingtons and Daniel Websters are to be found in every station of life, coupled with some of the most stupid and unpromising children. We believe we could scarce count the George Deweys and other heroes whose names have been given to the young generation just growing up. This assumption of renowned names springs from a false idea that the child so called will partake of the nature and perhaps follow in the steps of its illustrious namesake. The records of crime do not bear them out in their expectations.

Scriptural names, never euphonious, are still less fitting for a child entering the twentieth century. Jedediah, Zerubbabel, Obadiah, are not easy names to summon a boy from his play or to rise in the morning by, and a child who is hampered by such cognomens has early learned what it is to submit to mortification of the spirit.

Neither should diminutives or pet names be selected. There should be a fitness in all names, a harmony with the years as they pass. The sweet and gentle little "Lily," or "Pearl," or "Birdie" may become very coarse and repellant in old age.

There are many great names in the penitentiary, whose titles did not keep them out. There is often found a strange incongruity between the first name and the family name. Napoleon Bonaparte Mudd do not harmonize very well.

Another practice which should be avoided is the naming a child for one of its parents. It soon becomes easy for careless and rude people to designate them as "old Harry," "young Harry," a very disrespectful way of distinguishing them. We knew a family consisting of eight sons, and each son named his eldest daughter for his mother. While it showed a creditable desire to honor her dear name on their part, it had a singular sound to strangers, to hear the children spoken of as "Jock's Margaret," "Rob's Margaret," "Bill's Margaret," and so on through the entire list.

Names should be bestowed upon a child that will not awaken its dislike. The child has no voice in the matter, and this fact calls for more judgment and taste on the part of those who name it. Short, sensible names will never be out of fashion. Mary will never lose its sweet simplicity. Clara, Agnes, Annie, Emily, Philip, Thomas, George, and scores of similar names, are pretty and apt.

Give your children names that they can carry through life without being ashamed of them; names that they will cherish; names that will look well when written, and sound well when spoken, and that cannot be well nicknamed.

### CONFIRMATIONS

In the Episcopal and the Catholic churches, when children have reached a certain age (from ten to fourteen), the rite of confirmation takes place. Some weeks previous to the coming of the Bishop those desirous of taking this rite, and it often includes men and women of mature age, present their names to the clergyman, and classes of instruction are formed to prepare them for the solemn event.

The church looks to the godparents to attend to this matter, if the parents are dead or indifferent to their duty.

The dress of the girls should be white, with gloves and shoes to match. The prayer books should be bound in white. The boys should wear black suits, with ties and gloves also black.

In the Roman Catholic and the Lutheran churches white veils and

wreaths are added to the costumes of the girls. It is a solemn and beautiful rite, and one of great antiquity.

The behavior on this occasion should be modest and free from show or hilarity. Indeed one's actions should be carefully guarded, lest they portray a lack of sincerity.



MOTHER'S KNEE

## CHAPTER XXXIII.

### FUNERALS AND MOURNING

*"It is impossible that anything so natural, so necessary, and so universal as death, should ever have been designed by Providence as an evil to mankind."*

—SWIFT.

**D**EATH will ever be associated with mystery and anguish, for to die is to take a step into an unknown land, and true hearts that are bereaved will mourn deeply and long. Until a few years ago death and its surroundings were somber and gloomy.

But the customs of mourning have lost their forbidding character, and the accessories are more beautiful and comforting.

#### PARADING GRIEF

Ostentation is forbidden by good taste. The mourner who exhibits an unseemly fear lest her bonnet will be unbecoming, has not the tender affection which will live on after its object has gone, and we need not fear that her heart will break. But to the grief-stricken one who will not be comforted, like Rachel, "because they are not," few words can be said. It is kinder to leave them to weep, only praying that He who holds them tenderly in His hands will bring them peace.

#### ATTENDING TO TRIFLES

Many people are shocked at the attention to trifling details which some mourners show. This is no evidence of indifference, but proves that the habit of attending to the daily routine is inbred; and it is a blessing that, in the first agony of a great grief, these purely mechanical matters can engage their attention and divert them, if only for a short time, from their sorrow.

#### BEFORE THE FUNERAL

The manner of dressing the dead is now in a close imitation of life,



and we see the dear ones lying in that peaceful repose which comforts those who view them. The grewsome shroud no longer enwraps the form, for the garments worn when living have taken its place; it gives a certain sense of comfort to see them thus, for it imparts a natural look which could never accompany the shroud.

Flowers are strewn about the placid face, and one can easily recall those grand words of Bryant:

"He wraps the drapery of his couch about him,  
And lies down to pleasant dreams."

Where the body is well preserved it is often laid in an open casket as if in sweet repose and all friends are invited to view it.

#### WATCHING THE DEAD

It is no longer the custom to watch with the dead—an excellent omission—for sometimes those vigils were unseemly in their mirth. The deceased is prepared for the grave by the undertaker or some kindly friend, thus sparing the afflicted ones that agonizing duty. It is usual for some one to remain with the family through the long, sad night hours, while the dead are in the house. It helps lighten the loneliness of the house.

#### CRAPE ON THE DOOR

Black crape tied with white ribbon is placed on the bell knob to indicate that the dread visitor "death" has entered the house and taken a middle-aged person. Black ribbon in the place of white signifies that a mature person has passed away. White crape with white ribbon indicates that a young person or a child has passed over.

A caller should never ring the bell, for none know save those who have passed through a sorrow how the clang of a bell, with its noisy reminder of active life, jars upon the nerves. In most houses the hall door is left ajar that friends may enter quietly. The kindly instincts of the heart bid them speak in low, soft tones, and to be helpful and sympathetic.

## PALL-BEARERS

From six to eight are chosen from the immediate friends of the family; a very young girl is often conveyed to the hearse by boys of her own age. Their duty is clearly defined by the funeral director, and they are provided with black gloves and a band of white for the arm. These are furnished by the family, and notes are sent to those who are to act in this capacity, requesting their services.

## AT THE HOUSE OF MOURNING

When the sad event is known, friends call to offer their services, but the bereaved see no one save their most intimate friends, whose duty it is to make all arrangements for the burial, receive all callers, and attend to any details connected with the funeral. They also make the arrangements with the undertaker.

Visits of condolence are made within a month after the funeral. The callers should not feel hurt in case the bereaved friends ask to be excused.

## CARRIAGES

A list of the number of friends whom the family desire to attend them to the grave is made out and given to the funeral director. He then knows how many carriages to order. Many bring their own carriages, but the family provide a certain number, among which are those for the pall-bearers and the clergyman who officiates.

## FUNERAL INVITATIONS

In cities and towns where death notices are inserted in the papers, the words "Friends invited," are sufficient invitation to the ceremony. Sometimes, however, personal invitations are sent to those whose presence is desired. These are engraved on small-sized note paper, with black border (rather narrow), after this manner:

"Yourself and family are respectfully invited to attend the funeral of Miss Stella Mason from her late residence (number of residence or the church if the services are to be held there), on Monday, July 19, at 11 A. M. Burial at Rose Hill."

## FUNERAL SERVICES

When the funeral is held at the residence the family do not view the remains after the people begin to assemble. Just before the services begin the mourners are either seated near the casket, the nearest one at the head, and the others following in order of kinship; or, if preferred, they are placed in a private room adjoining, where the words of the clergyman will reach them.

The friends are always invited to take a last look ere parting forever.

The casket is seldom opened at the church, unless it is the funeral of a prominent person, and numbers go to the church for that purpose.

The family, together with those who are to be present at the interment, pass from the house (or church) first.

## "FUNERAL PRIVATE"

This announcement has caused many to remain away from a funeral, for fear of intruding. But it merely denotes that the interment will be private, only a few near friends accompanying the remains to the grave, but at the services all who choose to come will be welcome.

## FLOWERS

The sending of flowers to the grief-stricken friends is a custom that should never grow old. It softens the pain and removes the sting as naught else can. The thought that they, too, in all their beauty, perish, makes the death of the loved ones easier to bear.

"They are love's last gifts; bring flowers, pale flowers."

## MILITARY FUNERALS

The sword and sash of an army or navy officer are laid across the casket, and the national flag is draped over it.

When the deceased is buried with a Masonic or other society honors, the lodge to which he belongs conducts the funeral according to its own forms. A notice should be sent at once to an organization that expects

to take part in the services, so that they can notify their members of the funeral.

## MOURNING

In times past it was considered poor taste for a widow to appear in public under six months after the burial of the husband, unless dressed in deep mourning. To-day, custom has undergone a change. Now the widow need not wear the long black crape veil at all, unless she so chooses, and neither is she required or even expected to wear black in the home. Since death has been robbed of its horrors and the spirit sees life through death, one need not hesitate to bury the sorrow from sight. It does not imply that one has ceased mourning, but simply a wish to make no one else gloomy because they, themselves, suffer.

If a widow prefers to put on mourning, her bonnet should be of crape, with white crape or tarlatan border, and her veil should be worn over the face three months. At the expiration of three months it may depend from the back of her bonnet, and be worn nine months longer. She should remain in black eighteen months. Many widows never resume colors, and some wear mourning all their lives—a most reprehensible custom, both from the depressing effect it has upon her own health and the painful injury it may do her children. The black crape veil is to be especially condemned, for it is laden with arsenic, and is dangerous to the eyes and the skin, besides being excessively hot and cumbersome in summer. Fortunately, fashion has decreed that a silk crape veil can be worn after six months has expired instead of the heavy crape.

A widower wears mourning, consisting of a black suit, black gloves, necktie, and a band of crape on his hat for the period of one year. Those who are punctilious in such matters wear black shirt studs and cuff buttons.

For parents or children, crape is worn one year. After that, though black is worn another year, crape is dispensed with.

A sudden transition at the end of the period for mourning from black to glaring colors is in poor taste. Any change of this sort should be gradual.

Black crape and soft wool goods are worn for brothers and sisters for six months. After that gray, lavender, black or white can be adopted.

There are no set limits to the period of wearing mourning, though custom has laid down certain rules which are often widely departed from, according to the individual tastes and inclinations of the wearer.

For uncles, aunts, cousins and grandparents, black without crape is worn.

It seems very unnatural to put very small children into deep black, even for so near a friend as a parent. The little ones do not comprehend the loss that has come to them. Why teach them the meaning of this sad garb?

Gentlemen wear mourning only as long as the ladies of their household wear it.

For lighter mournings, silk grenadine, cashmere trimmed with jet, plain black glossless silk with crape about the neck and sleeves are in very good taste. Sealskin and all kinds of black furs are also worn in deep mourning.

#### ATTENDING PLACES OF AMUSEMENT

When in deep mourning one is not expected to go into society, or attend receptions or receive in a public manner. Neither are they found at the theater or any public place of amusement for six months, save a musicale or a concert. Formerly a year's seclusion was demanded of a mourner, as was also the custom of wearing purple, or "half-mourning," on renouncing deep black. There are some temperaments to whom this isolation long continued would prove fatal. Such may be excused if they indulge in a little recreation earlier than society believes compatible with genuine sorrow.

It is not respectful to attend a funeral in brilliant colors. Neither is one expected to wear mourning. A plain, dark suit, however, in keeping with the occasion, should be worn.

## OBJECT TO MOURNING

Many do not believe in wearing mourning at all. Such have a right to omit it—it concerns no one but themselves. Still, much can be said in favor of the custom. A mourning garb is a protection from cruel and thoughtless remarks. It is also in consonance with the feelings of the one who is bereaved, to whom brightness and merriment seem but mockery. To such, garments of mourning are “an outward sign of an inward sorrow,” and they cling to them as the last token of respect and affection which they can pay the dead.

## CARDS AND WRITING PAPER

Ladies and gentlemen in mourning use black-bordered cards and letter paper for their social correspondence, until the period of mourning is ended. The width of the border is at present very small. If they have business letters to write, they use plain white stationery.

## MEMORIAL CARDS

A card is sometimes sent by the bereaved ones announcing their loss. It is far less harrowing than to write, especially when one's circle of acquaintances is large. They should be very brief:

“In Memoriam:  
HELEN FRENCH  
Died in Chicago, March 25, 1900,  
Aged 20 years.”

The words, “In affectionate remembrance,” may be substituted for “In Memoriam.”

## CALLS OF CONDOLENCE

Cards of condolence may be left by friends ten days after the funeral, but mere acquaintances should refrain from calling until the family have appeared at their place of worship.

When those who are in mourning feel able to receive visits, they send out black-edged cards inclosed in envelopes, to all who have called

upon them. This custom is not general as yet, but it is an excellent one.

Do not allude to the sorrowful event unless you see it is expected that you will do so. It is a relief to some to talk of the dear one gone, while to others it only reopens the wound.

#### SECLUDING ONE'S SELF

It is wiser to mingle with one's fellow creatures as soon as company can be endured. To some dispositions seclusion is a sweet and gentle ministry. But to others the loneliness strikes a chill, and change and companionship are essential to keep them from settled melancholy.

It is not usual to attend entertainments within a year of the death of a near relative, but if the custom chances to be broken by the young, it should not excite unkind remarks. The young suffer intensely, but it is a wise provision of nature that it is not as lasting as the grief of maturer years. They should pay suitable respect to those whom they have lost, but do not ask them to seclude themselves until their lives are lastingly shadowed. We owe love and remembrance to the dead; but we also owe a duty to the living and to ourselves. If we would hallow the memory of the beloved whom we have lost, we should be more tender toward those who are left us to care for and cherish.

"There's a sinless brow with a radiant crown  
And a cross laid down in the dust;  
There's a smile where never a shadow comes now  
And tears no more from those dear eyes flow,  
So sweet in their innocent trust.

"There's a beautiful land beyond the skies,  
And I long to reach its shore;  
For I know I shall find my darling there,  
The beautiful eyes and amber hair  
Of the loved one gone before."

## CHAPTER XXXIV.

### SPECIAL SUGGESTIONS

*“Discipline, like the bridle in the hand of a good rider, should exercise its influence without appearing to do so, should be ever active, both as a support and as a restraint, yet seem to lie easily in hand. It must always be ready to check or to pull up, as occasion may require; and only when the horse is a runaway should the action of the curb be perceptible.”*

**A**LTHOUGH the many branches of etiquette have been fully treated in this work, there are yet a few general hints which do not seem to come under the other heads. We have grouped these for easy reference:

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When a “tale of woe” is poured into your ears, even though you cannot sympathize, do not wound by appearing indifferent. True politeness decrees that you shall listen patiently, and respond kindly.

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If enemies meet at a friend’s house, lay aside all appearance of animosity while there, and meet on courteous terms.

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Do not introduce people in a public conveyance. It draws attention to a person and makes him unpleasantly conspicuous.

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Take the precaution to insert the stopper in an ink bottle if you are called away while writing. You do not know what careless person may approach your desk in your absence, and do your work irreparable damage.

#### PRECAUTION

If you secure an introduction for the purpose of asking a favor, you have no further claim upon that person’s recognition after the business is transacted.



Take warning, and always be on time. Some people are always a little too late. Late in going to bed, late in getting up, in going to their daily work, at their meals, and in keeping their appointments. They may have business of importance to attend to, where thousands of dollars are at stake, and then they wait until the last train, and fail to catch even that. Just a little too late—that is all!

---

It is vulgar to greet a friend by slapping him on the back, or playfully poking him in the ribs. No amount of intimacy makes it allowable.

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Calls made upon the sick should be returned by them as soon as health permits.

---

If you have a friend who has met reverses, and you desire to show your friendship by visiting her, do not go dressed expensively. Adapt your costume to her changed circumstances.

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It is rude to turn a chair so that your back will be presented to anyone.

---

#### GENTLE CHIVALRY

If you see a lady whom you do not know, unattended, and needing the assistance of a gentleman, offer your services to her at once. She will readily understand the gentle chivalry which prompts you, and will know that by accepting your kindness, she does not place herself in a false light.

---

A young man can check vulgarity in his companions if he so desires, but it requires considerable moral courage. It is related of a group of young men, that one of them, being about to regale the rest with an improper story, suddenly paused, and said, looking around, "Are there any ladies within hearing?" "No," rang out the brave response, "but there are gentlemen here!" The reproof had its effect. The story remained untold.

Do not laugh at your own wit. Allow others to do that. And do not talk at people. That is, do not talk for the benefit of strangers, hoping to attract their admiration. Men and women are much given to this vulgar habit.

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News that is not well vouched for should not be repeated; else you may acquire the reputation of being unreliable.

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In business, answer any question asked, even if it does not benefit you personally. In the end you will be the gainer, for you will be esteemed as an obliging gentleman.

---

#### SPARE YOURSELF THE MORTIFICATION

In company, do not converse with another in a language that is not understood by the rest, unless that person cannot express himself in good English.

---

In entering a room, if you find the door open, leave it so. If closed, be particular to shut it after you.

---

Accompany your wife to the church of her choice. If you belong to a different denomination from the one with which she communes, it is only fair that you take turns in attending the two houses of worship.

---

Do not take pride in offensively expressing yourself on every occasion, under the impression that you will be admired for your frankness and plain speech. "Speaking your mind," says Jerrold, "is an extravagance which has ruined many a man."

---

If it become necessary to break a marriage engagement, it is best to do so by letter. The reasons for your course can be given much more clearly than in a personal interview, and spare the rejected party mortification. All presents, letters, etc., received, should accompany the letter

announcing the termination of the engagement. It is in very bad taste to retain valuable gifts received.

---

During a walk in the country, ascending a hill or walking on the bank of a stream, and the lady is fatigued and sits upon the ground, do not familiarly seat yourself by her, but remain standing until she is rested sufficiently to proceed.

---

A host should see that he has no wall-flowers at a party or ball given in his home, by providing each lady with a partner, in an unobtrusive manner, so as not to wound their self-esteem.

---

Do not show undignified haste in whatever you do. Lord Chesterfield, the most polite man in all Europe, declared that "Whoever is in a hurry, shows that the thing he is about is too big for him."

---

In writing for publication, but one side of the sheet of paper must be written on, and do not interline.

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#### FACTS WORTH REMEMBERING

Never refuse to accept an apology. Only ungenerous minds will do so. If one is due from you, make it unhesitatingly.

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A dispute about religion is foolish. When it is known that there are fifteen hundred millions of people on the face of the earth, speaking 3,034 tongues, and possessing one thousand different religious beliefs, it will be easily seen that it is a hopeless task to harmonize them all.

---

In meeting a number of friends together, do not make a difference in the warmth of your salutation. To meet one with reserve and formality and another with great effusiveness is ill-bred.

---

Do not grow fidgety and anxious to make your exit, if your friend with whom you call prolongs his stay longer than you desire to. Be composed at all times and in all places.

If you hear of the misfortune of another, do not rejoice. And never speak disparagingly of another. It will be charged to envy.

---

In calling upon the sick, do not inquire what medicine they are taking, and express your doubts of its efficacy. Nor ask what physician is employed, and try to shake the patient's confidence in him. Above all, do not attempt to prescribe, yourself. You are not there in the rôle of a doctor, but as a visitor.

---

When friends call on you, never look at your watch. It appears as if you were desirous that they should go.

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## MORE FACTS

Never pick the teeth, scratch the head, blow the nose, or clean your nails in company.

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Never correct the pronunciation of a person publicly; nor any inaccuracy that may be made in a statement.

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Never lend a borrowed book. Be equally particular to return one that has been loaned you, and accompany it with a note of thanks.

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Do not be too familiar on short acquaintance. Nor presume to address people by their first name. This is a presumption which some people never forgive.

---

Do not ask the age of another, unless he is quite youthful. Some very sensible men and women are sensitive on this point. Whether it be considered silly or not, they have a right to keep their secret.

---

Do not pass between two persons who are talking together. Do not seat yourself in the place of one who has risen, unless you see that they have no intention of returning to the seat they vacated.

A lady has a right to omit whom she pleases from her entertainments. No one has a right to ask her reasons for such a course. Do not permit a gentleman to remove a bracelet from your arm, or a ring from your finger for the purpose of examination. Take them off, and hand them to him.

---

#### TO FORGET IS TO APPEAR IGNORANT

A lady will not strike a gentleman with her handkerchief or tap him with her fan, or lean over his shoulder, or pat him on the back.

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Do not lean your head against a wall. You might soil the paper.

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The hostess does not leave the room so long as any visitors remain.

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To introduce a person who is in anyway objectionable to a friend is insulting.

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Giggling, whispering, staring about, in church is a mark of ill-breeding. Remaining seated while the congregation rise is rude. Observe all the forms of the church and follow them as closely as consistent.

---

Do not draw near the fire, when calling, unless invited. A lady can call on a gentleman in his room if he is a confirmed invalid, but in no other case.

---

When you are invited verbally to dinner, it means a very unceremonious affair, and plain dressing, with early hours.

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Do not attempt to attend to the wants of a lady who already has an escort. It is a piece of impertinence to do so.

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At a party consisting of gentlemen, the host is the master of ceremonies. He alone has the right to call for toasts and songs.

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Nicknames are unknown in good society.

## DONT'S

Don't laugh when a funny thing is being said, until the climax is reached.

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Do not go into company smelling of onions or garlic. They are offensive to most people. A tobacco breath is not much admired, either.

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Do not eat all on your plate, and do not clean it up with your bread. Do not eat all of the soup in your bowl.

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When a gentleman goes to a ball without a lady he must place himself at the disposal of the hostess, and dance with any ladies she selects for him.

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A lady at a ball should not burden a gentleman to hold her gloves, fan and bouquet while she dances, unless he is her husband or brother.

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Amateur musicians should commit a few pieces to memory. If they carry music along, it has an appearance of conceit, but if they are asked to play or sing, it is ungracious to refuse.

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Do not place your arm on the back of a chair occupied by a lady.

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Ladies do not pass in or out of the general entrance of a hotel, but by the ladies' entrance only.

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Ladies can make each other's acquaintance in the hotel parlor, or at the table. It is optional with them how far it is carried.

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It is not polite at a wedding to congratulate the bride. She should receive wishes for her future happiness. The bridegroom is the one who is to be congratulated. He is the fortunate one.

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When servants at a hotel are disrespectful, lay a complaint before

the proprietor. Orders to servants should be given in a pleasant tone, without a shade of familiarity.

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It is customary to add the words, "Without further notice" to a funeral invitation given through the papers.

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Children should not be brought into the drawing-room to see visitors, unless they are asked for.

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Blowing soup or pouring tea and coffee into the saucer to cool it is evidence of a lack of knowledge of the usages of good society.

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#### MORE DON'TS

Do not form friendships hastily. Violent likings often lead to as violent dislikes.

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Do not claim acquaintance with any one on the score of having met him at a friend's house.

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In rising from a chair a lady should not raise herself by pressure on the arms. Only an old or feeble person can do that with propriety.

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Children should never occupy the most desirable chairs or seats. A child should never take its seat until all its elders are placed in position.

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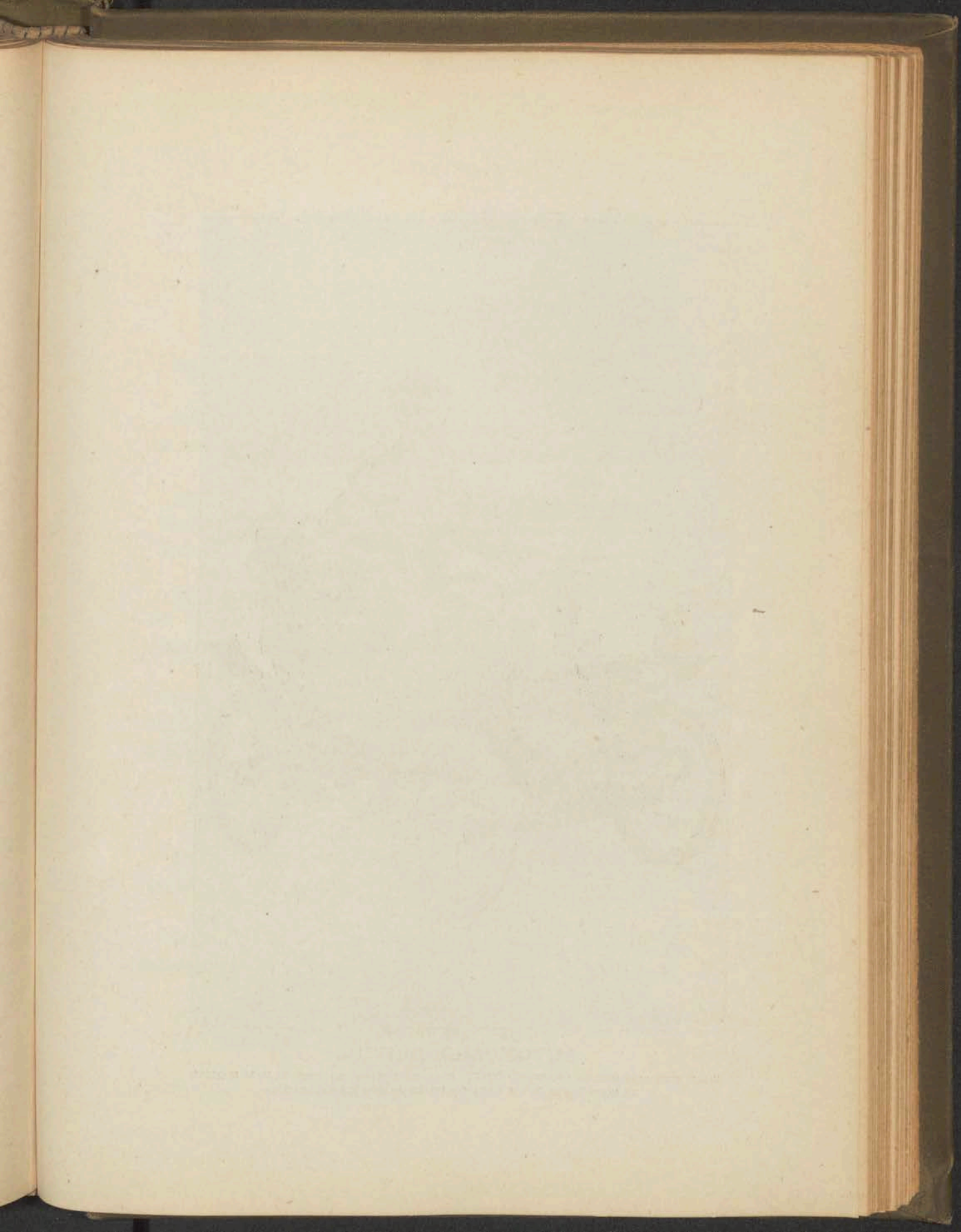
When you give a friend a book do not write their name in it unless requested by them to do so.

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Do not whistle in the street cars or in a room, or in the elevator or in fact anywhere when you are in the presence of others. There are professionals who make their living by whistling. You are not one of those.

---

Do not call on any lady at an hour when she is presumed to be







### AUTOMOBILE DRIVING

SINCE THE AUTOMOBILE HAS COME INTO USE IT IS INTERESTING TO KNOW THAT IT IS QUITE AS GOOD TASTE FOR A LADY TO DRIVE AS FOR A GENTLEMAN.

engaged in her household avocations. A lady should not call upon a gentleman at his office, unless she is there upon a business matter.

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Do not ask any one about their personal or private affairs.

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It is very improper for a husband and wife or any engaged couple to dance together all the evening.

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Do not write long letters of condolence to those in affliction, or give them a sermon, advising them to bow to the will of Providence.

---

If a person does you a little service, do not murmur in softest tones "Thanks!" but speak plainly and openly, "Thank you, madam!" or "Thank you, sir!"

---

A gentleman should leave his umbrella, overshoes and overcoat in the hall, as also his hat and cane. He should not remain over ten to fifteen minutes in making a formal call.

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To look over the shoulder of another is rude. So is the fashion common to some of looking over a newspaper which a neighbor in the street-car is reading.

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### INCONSISTENCIES

The only gifts which should pass between ladies and gentlemen who are not relatives are books, flowers, music and confectionery.

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Do not allude to a present you have made. Wait to have it acknowledged.

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Ladies should never adopt the ungraceful habit of folding their arms, or of placing them akimbo.

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To pencil your sentiments in a borrowed book is rude.

If you chance to use a foreign phrase, don't translate it. It is equivalent to saying, "You don't know anything."

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The man who insults his inferiors or those who are weak is simply a coward.

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A gossip is more or less malicious and uncultivated. If nothing worse, she is empty-headed.

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When walking with a lady, find out before you start if she has any preference as to the route.

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To write a letter of congratulation on mourning paper is rather inconsistent.

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If strangers are in a room when a caller leaves, a slight bow in passing out is sufficient recognition.

## CHAPTER XXXV.

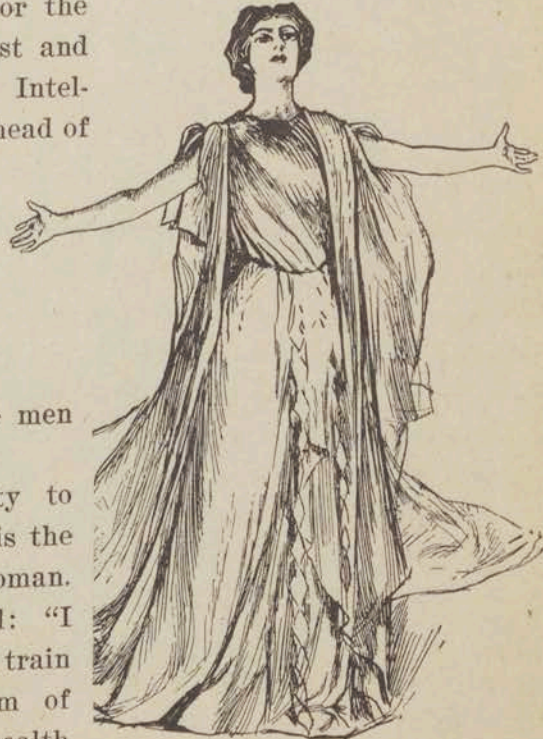
### GRACEFUL DEVELOPMENT OF THE BODY

*"Grace is to the body what good sense is to the mind."*

—LA ROCHEFOUCAULD.

THERE has been in no other age culture to be compared in results with the Greek culture. Never has there been such mental or physical education. When we come to examine them, we find their basis was physical culture. In that is the secret of their success. Greece has given us representative men in every department. We point to Athens for the greatest orator, for the greatest poet, for the greatest sculptor, for the first and greatest mental philosopher. Intellectually, Plato stands at the head of all the philosophers of the world. Let us not forget, then, that that which made the Greeks what they were two centuries ago was the natural result of physical culture, and can again make men great.

In social life the ability to gracefully express one's self is the greatest charm of man or woman. The Rev. Chas. Spurgeon said: "I believe that every man should train his body under some system of culture; first, because of the health



it affords; second, because of its educating effects; third, because of the advantage it gives a man over others for usefulness."

Physical culture is "conscious effort to improve the body," and since the body is the only means of expression for the individual life, it is necessary to train the body until it is absolutely under the control of the will.

"Know thyself" is an important maxim for us all, and especially is it true for girls.

All are born with the desire to become attractive—girls especially want to grow up not only attractive, but beautiful. Right here we want to impress the different kinds of beauty. Some girls think that bright eyes, pretty hair, and fine clothes alone, make them beautiful. This is not so; real beauty depends upon good health, good manners and a pure and intellectual mind.

In this living, moving world, we all have a desire to live a joyous, happy life and look forward to coming years with hope and pleasure. Should we do anything to injure health, we would see nothing in the future but toil and hardship. But no matter how we feel, we must live on.

#### HOW TO OVERCOME IMPERFECTIONS

There is but one method to pursue in overcoming imperfections of the body, and that is by drill. Suggestion and teaching are helpful, but the drill we must apply if we would have a perfect physique. Any thought that is brought about to overcome defects will doubtless for a time cause self-consciousness, but better self-consciousness for a time, if it result in a cure, than to be always hampered with imperfect mechanism.

To produce an ideal body, the best of which the individual is capable, and through which shall be, as Ruskin says, "the soul made visible," is the task Physical Culture has to perform.

#### THE EFFECT OF POISE

Poise means the muscles brought under the control of the will. The body must be poised before it can act with intelligence. From it radiates

all motion, therefore the poise of the body is of the utmost importance. It is truly said that "there is no thought possible without a corresponding change in muscle-tension. This is the basis of those slight movements that constitute mind-reading, which is in reality muscle-reading. The two are inseparably connected—when we educate the brain we educate the muscles."

Movements of self-control are termed Educational. Free exercises—so-called to distinguish them from exercises dependent on apparatus—have the advantage that there is little opportunity for overwork, since the weight lifted must keep proportionate to the individual. Free exercises are usually taken standing, and good equilibrium is the result.

Free exercises develop in the individual a consciousness of his body, of its strength, and of his ability to use it. This creates that knowledge of power which forms the basis of courage and good bearing.

The feet, the support of the body, have three natural divisions—toes, instep, and heel. The weight of the body may be carried over the toes, over the heel, or exactly between the two. With the center of gravity over the instep, the poise is normal; tending toward the toes, active; toward the heel, passive.

When the center of gravity is carried directly over the instep—the arch of the foot—with the line of the body unbroken, we have normal poise.

## EXERCISES TO DEVELOP EASE

(The count should be four.)

### Exercise Number One.

1. Stand erect, heels together, toes at an angle of 30 degrees, weight of the body over instep, or normal position.
2. Shift weight slowly backward to heels, keeping toes on the floor, and the line of the body unbroken.
3. Shift weight to toes, not allowing heels to separate.
4. Shift weight to insteps, or normal position.

(Repeat twenty times.)

## Exercise Number Two.

1. Normal position, arms at side.
2. Shift weight slowly to heels, arms folded on chest.
3. Shift weight slowly to toes, heels together and raised slightly from the floor, arms extended horizontally, elbow straight, arms at sides.
4. Bow weight to normal position, arms at sides.  
(Repeat twenty times.)

## Exercise Number Three.

1. Normal position, arms at sides.
2. Advance right foot and weight, right hand extended, as if in greeting.
3. Shift weight to left foot, right hand repelling.
4. Normal position, left foot brought to right, arms at sides.  
(Repeat twenty times.)

## Exercise Number Four.

1. Normal position, arms at sides.
2. Advance right foot and weight, arms raised above the head, palms upward, fingers touching, framing the head.
3. Bow weight to left foot, arms hanging in front, hands loosely clasped.
4. Right foot to left, normal position, arms at sides.  
(Repeat twenty times.)

Note.—In the above exercises, hold the head balanced over the spine, not drawing the chin in, but holding the head free. Make the line from the shoulder to the belt a long line, not by throwing shoulders back, but by keeping hips under shoulders.

## EXERCISES TO DEVELOP THE CHEST

## Exercise Number One.

Stand perfectly erect, heels together, arms extended straight to the

front, palms touching; now separate palms and let the arms sweep backward, at the same time inhaling deeply. When the lungs are well expanded the operation is reversed, the arms being brought to the front position and the breath exhaled.

(Repeat ten times.)

#### Exercise Number Two.

Stand perfectly erect, heels together. Drop the arms close to the hips, then raise them above the head without bending the elbows, exhaling—inhalation as the arms are dropped to the hips.

(Repeat five times.)

Note.—If the head is held well poised over the spine, not resting on the chest, and the body brought to its utmost height, the bearing will be distinguished and dignified. Most occupations tend to bring the head and shoulders forward, cramping the chest. Only by conscious effort until good positions are established as a habit can this tendency be corrected.

### EXERCISES TO POISE THE HEAD

(The count should be four.)

#### First Exercise.

1. Normal position, crown of head in a line with instep, bearing weight, hips, and shoulders.
2. Exhale slowly, and bow the head forward till the chin touches the chest.
3. Inhale slowly, and bend the head backward.
4. Bring head to normal position.

(Repeat twenty times.)

#### Second Exercise.

1. Normal position, head turned towards the right shoulder.
2. Normal position.
3. Normal position, head turned towards left shoulder.



## 4. Normal position.

(Repeat ten times.)

## Third Exercise.

1. Normal position, bow head to chest.
2. Roll head towards right shoulder and over spine.
3. Roll head towards left shoulder and center chest.
4. Head raised to normal position.

Note.—In this exercise the head should describe a complete circle, the eyes closed on first count and opened on four.

(Repeat ten times.)

## Fourth Exercise.

1. Normal position, raise arms perpendicular to body at shoulders.
2. Bend elbows and touch finger-tips at back of neck.
3. Touch finger-tips, palms upward, on crown of head, stretching the body to its full height.
4. Normal position.

(Repeat five times.)

## TO CORRECT DEFECTIVE SHOULDER-BLADES

(The count should be four.)

## Exercise Number One.

1. Normal position, raise arms straight at the sides, palms toward head.
2. Bend elbows and touch finger-tips at back of neck.
3. Press elbows back and chest forward.
4. Normal position.

(Repeat five times.)

## Exercise Number Two.

1. Normal position, raise arms perpendicular to body at shoulders, palms up.
2. Describe a segment of a circle toward the front, touching the fingers.

3. Retrace circular movement and gradually press arms toward the back, keeping shoulders well down.
4. Normal position.  
(Repeat five times.)

## TO CORRECT UNEVEN SHOULDERS

When right shoulder is the lower.

1. Normal position, placing finger-tips on shoulders.
2. Force the shoulders down as if weight were suspended from elbows.
3. Thrust the right hand up and the left hand down.
4. Normal position.  
(Repeat ten times.)

Note.—If left shoulder be the lower, in third count reverse the directions.

After becoming reasonably accurate in these exercises, they can be made even more beneficial by making of them breath-control exercises, always being guided by the

## RULE FOR RESPIRATION:

Exhale the breath when the lungs are contracted. Inhale the breath when the lungs are expanded.

## BEAUTY VERSUS HEALTH

Charles W. Emerson, in his work entitled "The Emerson School of Oratory," says: "The Greek sculptors have shown us what God meant physically when he created man. Beauty and health cannot be divorced. That which produces health produces beauty; that which produces beauty will produce health. \* \* \* One of the most important functions of muscular exercise is to assist the arterial system. The heart, unaided, cannot perform all the work of carrying the blood through the system. The heart is assisted by the arteries, and they are prompted to healthy exercise by the effect produced upon them by the muscles when in action. The arteries can be assisted by any muscular exercise. Any form of exercise is better than no form at all, but I believe those motions the

most helpful which are at the same time the most beautiful. All nature's lines are curved lines. The curved line is the line of beauty." In another place, when speaking of the

#### SOUNDNESS OF THE BRAIN

Emerson again says: "One of the most encouraging signs of these times is that people are coming to recognize that there is no virtue in being sick. The time has been when life was considered unholy, but vitality is as precious in the sight of God as is intelligence. Soundness of brain depends upon soundness of body. There is no such thing as a sound mind in an unsound body. The unsoundness of mind may not be very apparent, but it is actual. The test of the health of the body is happy sensation continuous. We are responsible to God for our bodies."

Such authority as the above should be sufficient to persuade us all of the benefits of physical culture. It is indeed a great blessing that pupils can now avail themselves of the opportunity of attending good schools of oratory, for hand in hand with oratory is taught that development of the whole body which makes men as gods and women as goddesses in society.

## CHAPTER XXXVI.

### UNSELFISHNESS—THE KEY TO GRACIOUSNESS

*“Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.”*

—SIR WALTER SCOTT.

THE first requisite to graciousness of manner, that sweet and gentle courtesy that wins all hearts, is forgetfulness of self. No one is impervious to the charm of affability, and no one can deny its power to conquer the hardest and most stolid nature.

Lillian Whiting says, “To be courteous to one’s peers is all very well, but it is fairness and courtesy and consideration to those in dependent or limited conditions that constitutes the true test of the gentleman or the lady. It is in this that the inherent aristocracy of good family and good breeding is revealed. True aristocracy is not at all a matter of possessions, but of quality of spirit. Its range will never be found by statistics of the income tax. It is written in another language. When the street-car conductor with gentle courtesy raises a woman’s umbrella, holding it over her as she steps off in the rain; or when the boor, though he be a multi-millionaire, rudely bars the way and allows people to pass as best they can with no consideration from him,—who is the gentleman? who is the true aristocrat? When the hostess selects her guests on the basis of those who can entertain sumptuously in return, or on the basis of agreeable social qualities,—which is the most truly aristocratic?”

It may seem like a contradiction to assert that this delightful quality can be implanted and nurtured in a child’s heart, and yet to say, that there have been examples where it was inborn and did not need fostering care. Instances without number can be given where an humble peasant has shown a fine breeding which the proudest grandee might envy. And this is a proof of the statement that to be really gracious the heart must be entirely free from self-love.

A disposition to make every one at ease lends a brightness to the face and a gentleness to the manners that nothing else can give. This graciousness is illustrated in the lives of some of the world's greatest men and women.

#### GIVING ONE'S LIFE FOR ANOTHER

Professor Drummond, in "The Greatest Thing in the World," calls special attention to the fact that much of Jesus' time was spent in doing kind things. "To love abundantly is to live abundantly."

What could be more exquisitely unselfish than the dying general who, when a cup of water was brought to him on the field, after the battle, seeing a common soldier who lay wounded and helpless a few feet away, whose wistful, longing eyes followed the cup with eager desire, said to the poor fellow, passing him the water, "Take it; thy need is greater than mine."

What is more engaging than a girl's thoughtful care for others? It makes her presence a perpetual dispenser of gladness. And the lady whose greeting as a hostess sets you at ease—does it not drive away the crust of hardness which was forming round your own?

The man or woman who possesses gracious manners is unworldly. Little do policies and expediencies concern them. They are not of the sort that bids for popularity. With them nothing is desirable save that which is true and worthy. Loyal to their highest instincts, they move through the world like "some bright, particular star."

A lady of gracious manners is never found encouraging ill-natured gossip, nor does she frown upon the awkward or those unaccustomed to the usages of society. Instead, kindest smiles and her genial words encourage and instruct them unconsciously. They are the prime movers in that good work whose results shall be far-reaching—even eternal. Unselfish and noble, generous and free, they will purify the weak-hearted and lift up the feeble.

#### WORDS OF PRAISE

To leave unsaid those words of appreciation which we should have

said, and to leave undone those things we ought to have done, is perhaps a greater wrong than to do a thing we ought not to do.

When a truly unselfish person meets one in need, and with a silent comprehension of his sufferings, brings into play that beautiful unselfishness, the key to all graciousness, then does he fulfill the command, "As oft as ye have done it unto the least of these My little ones, ye have done it unto Me." To be kindly and to be interested in everything that interests others, no matter how dry in itself; to have a quick word of praise; to be ready with the justification of the unfortunate—to be all this and far more, as the unselfish one always is, is a great and glorious mission. And to such the world must ever pay the homage of admiration and respect.

#### A CHRIST-LIKE CHILD

A stately mansion, bright and gay  
 With festal light, made darkness day  
 Far up and down the dusky street  
 That Christmas night, while hurrying feet  
 Sped swiftly by, nor scarce delayed  
 For all the dulcet sounds that strayed  
 In merry measures from within,  
 Where harp and flute and violin  
 In soft accordance, wild and sweet,  
 Made music for the dancers' feet.  
 All silken-clad those feet that kept  
 That time and tune, or lightly stept  
 From room to room, from stair to stair;  
 All silken-clad; while standing there  
 Shut from the summer warmth and cheer,  
 The silken perfumed atmosphere

Of wealth and ease, a little maid  
 With beating heart, yet unafraid,  
 Enchanted, watched the fairy scene  
 Between the curtains' parted screen.  
 The fierce north wind came sweeping past  
 And shook her with its wintry blast;  
 The frosty pavement of the street  
 Chilled to the bone her ill-clad feet;

Yet moment after moment fled  
 And there she stood, with lifted head,  
 Her eager eyes, as in a trance,  
 Fixed on the changes of the dance,  
 Her eager ears still drinking in

The strains of flute and violin;  
 And still, as sped the moments past,  
 Colder and colder swept the blast.

But little heed had she, or care,  
 Her glance upon one vision fair,  
 One vision, one, beyond the rest—  
 A girl with roses on her breast,  
 And with a look upon her face,  
 The sweet girl-face of Heaven's own  
 grace,

As through the dance she smiling led  
 Her youthful guests, with airy tread.

"Ah, would she smile on me like this  
 And would she give me kiss for kiss  
 If I could stand there at her side?"  
 The wistful watcher softly cried.  
 Even as she spoke she closer crept,  
 Upon the broad, low terrace stept,  
 And nearer leaned.—Just then, just there,  
 A street light sent a sudden flare

Across her face.—One startled glance,  
 And from the changes of the dance,  
 With beating heart and eyes dilate,  
 The girlish mistress of the fête  
 Sprang swiftly forth.—A moment more  
 And through the window's open door  
 Another guest was ushered in.  
 Her lip was pale, her cheek was thin,

No costly robe of silk and lace  
Appareled her, and on her face  
And in her dark, bewildered eyes  
A shock of fear and shamed surprise  
Did wildly, desperately gleam,  
While here and there, as in a dream,  
She vaguely heard, yet did not hear,  
The sound of voices far and near.

She tried to speak: some word she said  
Of all her troubled doubt and dread,  
Some childish word—"what would they  
do?"

Then all at once a voice rang through  
Her troubled doubt, her troubled fear,  
"What will they do, why, this—and this!"  
And on her cold lips dropped a kiss.

And round her frozen figure crept  
A tender clasp.—She laughed and wept  
And laughed again, for this and this,  
This tender clasp, this tender kiss,  
Was more than all her dream come true  
Was earth with Heaven's light shining  
through,  
Was Christ's own promise kept aright—  
His word fulfilled on Christ-day night!



## CHAPTER XXXVII.

### THE POSSIBILITIES OF WOMEN

*"I have ever held it as a maxim, never to do that through another, which it was possible for me to execute myself."*

—MONTESQUIEN.

WOMAN'S culture is a subject of vast importance and interest. But it is a well-established fact that the time is here when the opportunities for more thorough culture are available to women as well as men. One of the chief obstacles to woman's higher culture lies in the superficial character of her past studies, and to the opposition of a certain class of men whose misconception of the true elevation of women leads them to regard all who seek for a wider field as masculine and unlovely.

But an honest examination into the daily lives of some of the most domestic and exemplary mothers and wives, whose souls have expanded under the sunlight of a more finished education, will speedily satisfy such critics and carpers that a thorough education does not militate against the performance of whatever duties fall to the lot of any woman in her social or business life, but on the contrary, fit her for their more intelligent and conscientious discharge.

#### FIT WOMAN FOR HER SPHERE

The woman who realizes how vast are her responsibilities, and who asks advice from those who are more experienced, or shall we say, wiser than herself, has taken the first step toward developing her own higher self, and through this means, rendering herself better able to bring out what is best in the mental, moral and physical nature of those around her. The intellectual achievements of men have been so many and have followed each other in such rapid succession, that a corresponding advance is called for in women, else will they fall far behind the level of men, and cease to be the companions of those whom they wed—rather



will they sink into the petted darling or the household drudge. The higher education which we would demand for women is one which will render them able to train the children intrusted to them and become the confidants and advisers of the husband, entering into his plans, cheering his heart by sharing his cares, and by sensible suggestions and wise counsel, becoming a veritable "helpmeet."

#### ENTERING THE PROFESSIONS

Education is not, as some suppose, the means that leads women into professional life. All men who are college bred do not adopt the callings for which they are prepared. But if by any chance they are called upon to carve out their own life-work, are they not infinitely better able to become successful than the unfortunate lover of pleasure who has no such resources? A professional education for women is an advantage, and many writers of excellent judgment advocate the admission of the gentler sex to those professions which hitherto have been open only to men. There is no fear that the choice of any calling which a woman has a taste for, will either unfit her for a home life or will tend to make her coarse or repulsive. The world is full of true ladies who pursue their daily avocations, whether in managing a large business or attending to the details of a comparatively small one, in a modest, self-respecting way.

#### SHERIDAN'S VIEWS

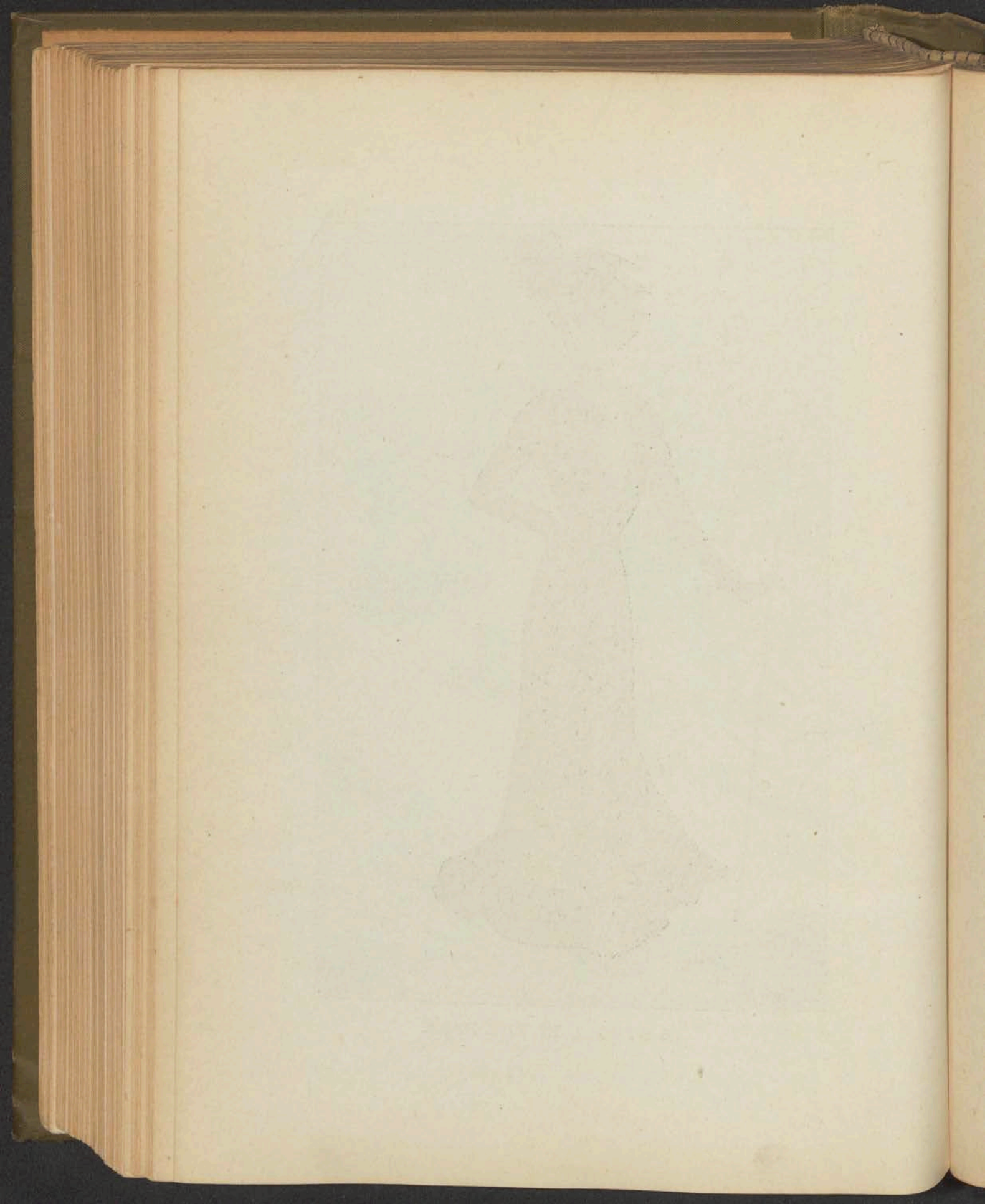
The first man in England to awake to the necessity of giving women a national education was Sheridan. He saw their power and the influence they exercised, and he lamented the lack of higher culture. He said, in this connection:

"Women govern us; let us try to render them perfect; the more they are enlightened, so much the more shall we be. On the cultivation of the mind of women depends the wisdom of men. It is by women that nature writes indelible lessons on the hearts of man."

To Peter the Great, of Russia, do the women of that land owe what means they enjoy for freedom in social and public life. Before his reign they were kept in jealous seclusion. Her position had ever been one of



A STROLL IN THE PARK



hardship and contempt, for the ancient Slavs considered women as evil spirits, against whose influence they could not be too well protected. The Tartars always regarded her as an inferior being. Peter the Great very abruptly changed this order of things, and gave them liberty to act and think for themselves. Only in America are women permitted such a degree of equality as the Russian women enjoy; but we are also accorded here a chivalric regard, such as no Russian can ever be made to feel for women.

### THOROUGH EDUCATION

Boys and girls should receive the same sort of an education; one that will strengthen all the faculties of the mind and bring them into play. This education comprises manners, habits, and discipline, and there is no reason why the same course of studies should not be followed by both sexes. And here higher culture steps in to show its opponents how far superior it is to the superficial smattering of so many branches as are usually thrust upon the young. Limit the number of studies—select those which will best instruct, see that they are thoroughly mastered, and thus lay a solid foundation for that mental and spiritual training which each one needs to help in the formation of character. It also gives them more ability to train themselves for any stated work, and increases their independence so that they need not enter into a foolish or loveless marriage, as the only escape from a life of loneliness or care. And here a word is fitting regarding the physical growth. Any system of education that arrests or distorts her full development, physical as well as mental, is based on error, nay, is a crime. Too great strain is often imposed upon the young of both sexes, and serious consequences result. The higher culture which we should aim for takes into account the physiological principles, and helps them to produce a harmonious growth that will enable them to attain to a grand ideal, the hope of future generations.

### OPPOSING HIGHER EDUCATION

Were the true aims of higher culture understood, it would be universally embraced and preached. But to many it seems merely an

increase in the quantity of studies followed, and in wild and visionary schemes, which can never be realized. This is not so. All of the methods of instruction have flagrant faults, and these can only be corrected by the practical idea of higher culture—a broader and more thorough course that shall produce larger results, both financially and morally. The woman who is a student of higher culture is better able to cope with the varied and vexing questions that continually present themselves. Political economy would no longer be a sealed volume to them. As women of means they would transact business with more knowledge and less risk of being defrauded. As wives and mothers an understanding of the laws of hygiene would help them to ward off or relieve the ills they find about them perpetually. They would not exhibit that ignorance in the training of their offspring so lamentable in many cases. The laws of ventilation, of health, would not be permitted violation until sickness and death came stalking in. In myriads of ways the higher education we clamor for would prove a "blessing in disguise." To men a woman would stand as the embodiment of all that is pure and true. They would acknowledge her superiority in all those virtues that endear women to good men. With these grand aims carried out faithfully, many annoying problems of social life would be swept aside, the world would be better, and both sexes would arrive at the true dignity of life—the one thing most to be desired—a perfect manhood and womanhood.

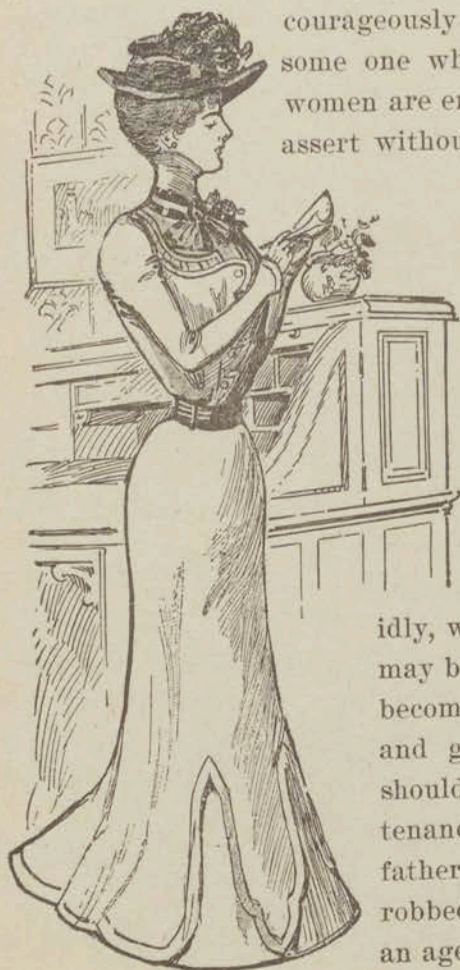
## CHAPTER XXXVIII.

### WOMEN IN BUSINESS

*"Women, so amiable in themselves, are never so amiable as when they are useful."*

—CORBETT.

A BOOK of the comprehensive character of this work must reserve a place in which to speak a few words for the women who have taken their stand on the broad plane of action, and who are found in so many departments of labor, toiling bravely and



courageously for their own sustenance, or for some one who is dependent upon them. These women are entitled to the highest respect, and we assert without fear of contradiction, that it is a

guarantee of the morality and virtue of a nation when it extends its hands to the honest womanly worker and vouchsafes equal protection to her in her chosen vocation, with her brother or father who has hitherto borne the brunt of that conflict ever waged by the bread-winner.

In a land such as ours, where fortunes are made and lost so rapidly, where the wealthy merchant of to-day may be the poor man of to-morrow, it often becomes absolutely necessary that the fair and gentle daughter or the loving wife should contribute something to the maintenance of a home, or the care of an invalid father, whose reverses and anxieties have robbed him of strength and ambition at an age when he should be enjoying rest.

## QUALITIES THAT WIN ESTEEM

Lillian Whiting says, "The qualities that win esteem in the drawing-room win esteem in the counting-room. In the world of affairs, as in the world of home and society, there is no success worthy the name for the woman who is not a lady, and there is no more excuse for her not being a lady in any contact with the world of affairs than there is for her failing to be one in social life. In fact, the refinement, the courtesy, the good breeding, the sweetness of spirit that make a woman esteemed socially are indispensable to her success and to her winning and holding the esteem of her associates, or of those with whom she may come in contact in the activities of life. In the increasing avenues of industrial labor opened to women, and pre-empted by them, there is not one in which refinement, delicacy, and courtesy will not prevail over self-assertion, aggressiveness, selfishness or rudeness. It is the gift and grace of womanhood that she may win. Why, then, should she renounce this higher and finer prerogative to descend into strife and demands? She may win a thousand things where she could not command, merely by force, even one."

## COMPELLED TO EARN A LIVELIHOOD

However much men may declaim against women for working in offices or shops, it is an undeniable fact that most of those who seek positions are compelled to do so. Then why should men antagonize them? We are not speaking of the frivolous girl who works that she may have more money to spend in dress and ornaments, and who is keeping the girl who needs that work out of a chance to earn an honest living; but of the conscientious, self-respecting, refined young lady who sees the necessity of self-denial and activity, and who modestly but firmly asks for work, that she may become a factor in the world's great workshop, and an aid and a comfort to those who need her help.

## A LIFE-WORK

Another objection which men bring against their sister laborers is that they do not intend to make their calling a lifework—that they are

aiding over the years till they can find a husband, and that from this fact alone they do not make themselves thorough and competent workmen. We are fearful that this cause of complaint is just, and therefore it should be no longer a ground for complaint. The remedy lies in the hands of women. Acquaint yourselves thoroughly with the occupation which you have chosen. Act and work as though it was to be continual, and if marriage comes to you (and it is only proper and natural that a home should be preferred to a public life) then some other girl will stand ready to take your place, whose fidelity to business will entitle her to the respect of her employers and associates.

#### ETIQUETTE IN BUSINESS

Many young ladies accept employment and do not realize that they are paid for doing work—not for posing or giggling in office hours, or receiving attentions from their associates. If you are reprovved for carelessness or an error, do not pout and talk about your employer, behind his back. When you assumed the duties of office work you came under precisely the same rules as those which govern the male employees, and should do your part as faithfully as they are supposed to do.

Do not make your own hours and come sauntering in ten or fifteen minutes late. Take precisely the amount of time allotted to you by the rules of the office for your nooning. Do not leave your desk and engage in conversation with the other employees, either male or female. You not only bring the displeasure of your superiors down upon you, but subject yourself to ridicule by those whom you thus distinguish, who will, to a man, make remarks about the "soft cinch" you have, "the way you kill time," etc. Don't shut your eyes to this truth.

#### MODESTY ADMIRER

A young lady who works in an office, in any capacity, meets many strangers. In all your dealings be reserved, modest, and self-reliant. Do not presume to dictate, to suggest or to jest with any one, and if a tendency to this is shown, check it at once. You must exact respect, and your value as a work woman will be greatly enhanced thereby.



## DRESS FOR BUSINESS

Do not make the mistake of dressing expensively or showily in business hours. Wear quiet colors and pretty neck adornments. You need not assume a sombre or unbecoming garb, but elegant silk waists, expensive jewelry, gaudy skirts are entirely out of place in business.

## LOUD TALK

Never speak in loud or boisterous tones. If you have occasion to address your employer, asking instructions, do so in a low tone, and approach him when he is least engaged and best able to attend to you.

Do not permit him to pay you compliments. A self-respecting girl will make him understand that they are offensive. Never accept an invitation to dine with him. It is an attention which he would scarce think of bestowing upon a male clerk, and there is no reason why he should extend it to you.

Be attentive to your business, and if you are asked to perform some extra duty, even though it may not belong to your province, comply politely. Make yourself useful to your employer and you will not be the loser. Keep a calm, polite demeanor always. If a stranger enter the office, and there is no one to address him, step forward and inquire his business and inform him when the proper person will be in whose duty it is to attend to him. When any one is at the telephone, do not try to keep posted as to the conversation. It does not concern you in the slightest, else you would be summoned.

## CHAPTER XXXIX.

### REAL AND FANCIED WRONGS

*"Beauty is never so lovely as when adorned with a smile, and conversation never sits easier upon us than when we now and then discharge ourselves in a symphony of laughter, which may not improperly be called the chorus of conversation."*

—STEELE.

THERE comes to nearly every individual at times in life hours of suspicion, envy, gloom, distrust and even hatred. In order to make these hours as few as possible, and to make the rallying from them a permanent one, let us look them square in the face and see what is their cause and how they can be overcome.

#### OVERCOMING GLOOM AND HATRED

Wrongs of every nature, whether real or fancied, warp the judgment, sour the disposition and render those who possess them unlovable to all with whom they come in contact. Until these faults can be mastered, one will always appear to disadvantage.

If anyone has really done you an injustice—if they have wronged you—forgive them and bury the sorrow so everlastingly deep as to make it impossible to unearth it again. This is God's way. It is some times hard to do, but it can be done. Read over many times what Charles Fillmore says on this subject. I reproduce his remedy below. Where the words first appeared, I know not, or whether they have been preserved at all in book form, but this I know, that a prominent physician in Chicago has had hundreds of them printed and given a copy to each patient who comes for advice. Try Mr. Fillmore's remedy and see the effect.

#### GUARANTEED TO CURE EVERY ILL

"Sit for half an hour every night at 9 o'clock and mentally forgive every one against whom you have any ill-will or antipathy. If you fear or are prejudiced against even an animal, mentally ask

forgiveness of it and send it thoughts of love. If you have accused any one of injustice, or talked about them unkindly, or criticised them, or gossiped about them, withdraw your words by asking them in the silence to forgive you. If you have had a falling out with friends or relatives, are at law or engaged in contention with any one, write letters of forgiveness and withdraw all proceedings that will tend to prolong the separation. See everybody and everything as they really are, Pure Spirit, and send them your strongest thoughts of love. Do not go to bed any night feeling that you have an enemy in the world.

"Be careful not to think a single thought or say a word that will offend. Be patient, loving and kind under all circumstances. You can do this if you are faithful to the Silent Hour, because there you will be helped to overcome the selfishness of the carnal sense.

"There is an immutable law lying back of this. God is Love, and Love is manifest as life. God is thus manifest in and through all His creations, and if we do aught to cut off the love of any person we are cutting off the love of God, hence the life that flows through all. When we by withdrawing from our fellows in any way cut the cords of love that bind us together as men and women, we at the same time sever the arteries and veins through which the Universal Life flows. We then find ourselves mere bundles of strained nerves, trembling and shaking with fear and weakness and finally dying for lack of God's love. But the omnipresent Spirit ever seeks to flow into and stimulate us in every faculty. We must, however, by our words and acts, acknowledge this all-powerful Presence as the moving factor, because we each have inherent free will which welcomes or rejects all things—God, even, not being excepted.

"Self-condemnation is also a great error and leads to dire results. If you have accused yourself of ignorance, foolishness, fear, sickness, anxiety, poverty, anger, jealousy, stinginess, ambition or weakness, or if you are melancholy and indulge in the "blues," ask forgiveness for each of the loving Father, in whose perfect image and likeness you spiritually are. Say often to this Holy Omnipresence:

"I do now sacrifice these human limitations unto Thee, O Father. I am obedient unto the Law of my Being, and I know that in Thee I

am brave and true, energetic and wise, pure and perfect, strong, rich and courageous. Thou art my Almighty Resource and I do trust Thee utterly!"

## FANCIED WRONGS

For fancied slights there is no better remedy than the open air. Trust to the atmosphere of heaven to blow away the discord. Do active work and fill the mind with that positive good which excludes evil.



THE WHOLE HOME MADE MISERABLE.

Send out thoughts of love; love to those whom you fancy have done you wrong, and love to God as well.

## REPAIRS

There are people who, like a machine, need to undergo continual repairs. Left to themselves, they rust and get out of gear. They imagine themselves neglected unless they have constant attention. If not invited on every occasion, they imagine they are being slighted and put on injured airs. This injured person is always finding some new grievance and

so has to be pacified over and over again. Such people are social

problems. The only treatment available is that from within, not without. The overcoming one must do for himself. Life is too short for petty, selfish broodings. Overcome it now before the suffering is made greater. Go to your heavenly Father and ask for His help, then live persistently in the silence of love, peace and faith. No friendship is worth the having that is not self-respecting. Hold the right purpose and no matter how unjust the other may be, in the end, you will conquer. It is the law.



## CHAPTER XL.

### HIGHER CULTURE

*“Every man has two educations—that which is given to him, and the other, that which he gives to himself. Of the two kinds, the latter is by far the most valuable. Indeed all that is most worthy in a man, he must work out and conquer for himself. It is that, that constitutes our real and best nourishment. What we are merely taught, seldom nourishes the mind like that which we teach ourselves.”*

—RICHTER.

THE receptivity of every individual to higher culture is unlimited. He receives from his thoughts and environment the good or bad, the pure or impure, according to circumstances. With the great, the thoughts and manners easily become great. With the low, the thoughts and manners become low, and so it was that poor dog Tray got into trouble because of the company he kept. “He that walketh with the wise men shall be wise, but a companion of fools shall be destroyed.”

The child from his earliest understanding should be taught to realize his divine origin, his capabilities, and his final promotion, not, however, by being reared in the lap of negative resistance, for the soul that has never been touched by sorrow, passion or temptation, cannot comprehend higher culture. There is a vast difference between innocence which has never met temptation and temptation itself.

#### CULTIVATE SELF-FORGETFULNESS

Self-denial or forgetfulness of self should be the first lesson taught. The thought of self always brings into the household inharmonious conditions. To the individual it collects and hoards up a volume of conditions that must sooner or later descend like an avalanche upon him. Unless a child is taught to forget self, the home atmosphere becomes surcharged with the complainings and repinings—and so on through the period of one's home development, each and every year adding to the discomfort of the family, until at last he carries it into business and politics, where he depresses all with whom he comes in contact.

## CULTIVATE COURAGE

"Courage is nothing but knowledge," says Emerson, and the fairest fortune that can befall man is to be guided by his higher self to that which is truly his own. Courage leads one on to heroic deeds, even to victory. It stimulates the soldier to a bravery that ends in death if need be, and urges the sailor to the rescue of the helpless and perishing. Courage strengthens the mother's fainting heart and imbues her with renewed life that she may fight the vicissitudes and privations that have come to her and her little flock. Courage puts vigor into the heart and sparkle into the eye. Courage enables the soul to go bravely on in spite of the rocks and shallows, the breakers and the billows, until, like the Elder Brother, one can say when promised the kingdoms of the world and the glory of them, "Get thee hence, Satan."

## CULTIVATE JUSTICE

Justice is the exponent of all things right and proper. It conforms to no rule but circumstance; and decides only by man's consciousness. Make it your umpire, your arbitrator and your peace-maker.

## KEEP PURE IN HEART

Virtue is an inspiration. Like a divine gift, it becomes the dew of early morning, sweet, delicious and cool, a well-spring of eternal joy. It erects the safe-guard of protection around the young and unwary. It establishes homes and builds household altars. It makes pleasantness and peace and gladness in the hearts of all men.

"Whatsoever things are pure, true, lovely and of good report, think on these things." Think you that the boy or girl trained in right thinking and pure speech can any more defile the sweet air of heaven than can the bright, rippling mountain stream pollute the river in the valley below? Clean speech, tender words and gentle sayings make the world a paradise.

## CULTIVATE TRUTHFULNESS.

Of all the ills that man creates for himself the worst is that of false-

hood. It lowers and debases, it perjures and pollutes, it robs and it cheats; not the one to whom the lie is directed, but the one from whom the falsehood emanates. Let all one's sayings be golden, else silence were better.

"The lips of truth shall be established forever, but a lying tongue is but for a moment." "The sincerity of the man reaches to his sentences." Every word that he utters colors the atmosphere about him. Therefore let every man speak wisely and well for we are persuaded "that a thread runs through all things and all worlds are strung on it." "It is not that which goeth into the mouth defileth a man, but that which cometh out of the mouth; this defileth a man." Cultivate calmness of speech and hearken unto the words of righteousness, for they shall be unto thee as a lamp that lighteth thy soul. Heed not the boisterous and unseemly talk of the accuser, the defamer and the contentious, but let thine own speech be such that it "shall distill as the small rain upon the tender herbs and as the showers upon the grass."

#### THE MOTHER'S RESPONSIBILITY

Have you thought, mothers, what a tremendous influence you wield upon the world during the period of gestation? How often you should ask yourself, "What shall the harvest be?" Like Mary of old, you should meditate and pray and picture in your mind "a prince of peace"—"one altogether lovely." What wonder that when Jesus came his presence was a benediction, his words spirit and life, his look, touch and thought a healing power!

Let us henceforth see to it that our hearts as well as our manners are true; that they radiate sympathy, love; that they beat with a growing desire to help and not hinder the work of making the world a better one. If we realized how many are the wounded souls about us ready to drop with the burden of life; if we realized how many are the bereaved hearts dumb with despair, and we neglected our opportunities to be God's messengers, we should scarcely be worthy the implied rebuke and command which Jesus gave to Peter when he said, "Simon, son of Jonas, lovest thou Me more than these? Then feed My sheep."

The artificial polish of manner will ever be like the "sounding of



brass and the tinkling of symbols" compared to that higher culture which elevates and uplifts the real self. The cultivation of love and truth in the heart lifts the head, straightens the spine, squares the shoulders, puts sparkle and brightness into the eyes, tints the cheeks and invigorates the whole body. With the cultivation of love, generosity and charity, the face becomes beautiful, the form grows graceful and the eyes shine with a light divine. Love transfigures, truth transforms and charity glorifies.

#### MAXIMS WORTH REMEMBERING

Cultivate that inward knowledge which teaches what is right and wrong.

Never take delight in another's misfortunes.

It is better to forgive an injury than avenge it.

You can accomplish by kindness what you cannot by force.

Pardon the offense of others, but not your own.

What you blame in others do not practice yourself.

By forgiving an enemy you make many friends.

He who rules his temper conquers his greatest enemy.

The wise man governs his passions, but the fool obeys them.

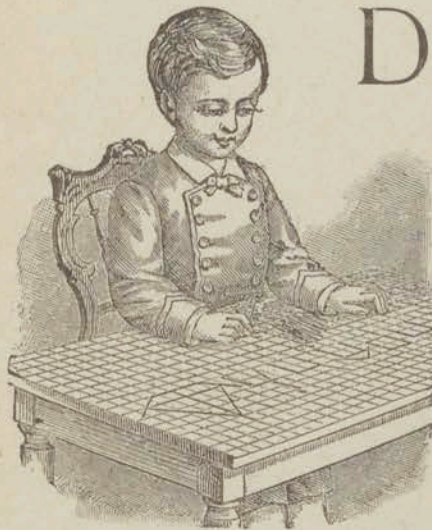
Lead not one life in public and another in private.

## CHAPTER XLI.

### THE SHAPING OF CHARACTER

*"Give us the man," shout the multitude, "who will step forward and take the responsibility." He is instantly the idol, the lord, and the king among men. He, then, who would command among his fellows, must excel them more in energy of will than in power of intellect.*

—BURNAP.



**D**ID you ever think, O mother, or daughter! as you have read or heard of the kindergarten system, that it forms the basis of all character building, and hence is like an oasis springing up in the dreary waste of the life of children? It is an ideal system of education, one where the higher nature of the child is cultivated. Its chief object is to accustom him to the companionship of his fellows; to teach him the art of living well with all. Here he learns justice and generosity, sacrifice and consideration. His divine nature is cultivated, overmastering the mere physical powers which after all mean but little.

Frederick Froebel, the instigator of this system of education, strove to carry on the work which Christ began, when He took little children in His arms and blessed them.

#### JUDGED BY ITS FRUITS

Our polishing work does not go deep enough; a disease of the heart needs something more than liniments to rub on the outside; it needs an internal tonic that will strengthen and harmoniously develop heart, mind and body. Surely, dear mother, you do not fail to hear the voice of the Father in Heaven saying: "Take this child and nurse and train it for me,

and I will give you wages." The untold responsibilities of training a child with moral powers to discern right and wrong, good and evil, and with capacities of unlimited development, is lovely enough to awaken the most profound gratitude of the heart, and the utmost solicitude for grace, wisdom and strength.

#### THE CHILD IS WHAT YOU MAKE IT

No work of greater pleasure or of higher obligation or of greater honor, or of richer reward could be given you to do. Your child is what you make it; and remember, your work of training and developing cannot be begun too soon. The "Nursery," the "Kindergarten" and the "Public Schools" mould the characters of our loved ones. It is well understood that the first ten years do more to shape character and destiny than any subsequent decade; the desires, tastes and aims, the habits of thought and feeling indicated, and the course of after life determined by the training up to that period.

Games showing sympathy with the animals of nature and songs for the little "busy bee," sewing, drawing and wearing, inspires them with a desire to be industrious, kind and useful. Though there are needles to be threaded and patience to be taught, yet the kindly voice of a little boy or girl of three summers, "Will you please see if I've dot this right?" and his little unconscious kiss on the cheek while you assist him, will show you he is anxious to work and ready to love and make you happy.

Fond parents, study your children, place them within reach of the best of opportunities before it is too late; keep them pure, innocent, noble and true. What great care the gardener exercises in cultivating plants that bloom only for a day, month or season! Are human plants of less value?

"A pebble in the streamlet scant  
Has turned the course of many a river;  
A dew-drop on the infant plant  
Has warped the giant oak forever."

#### A MORE PERFECT DAY

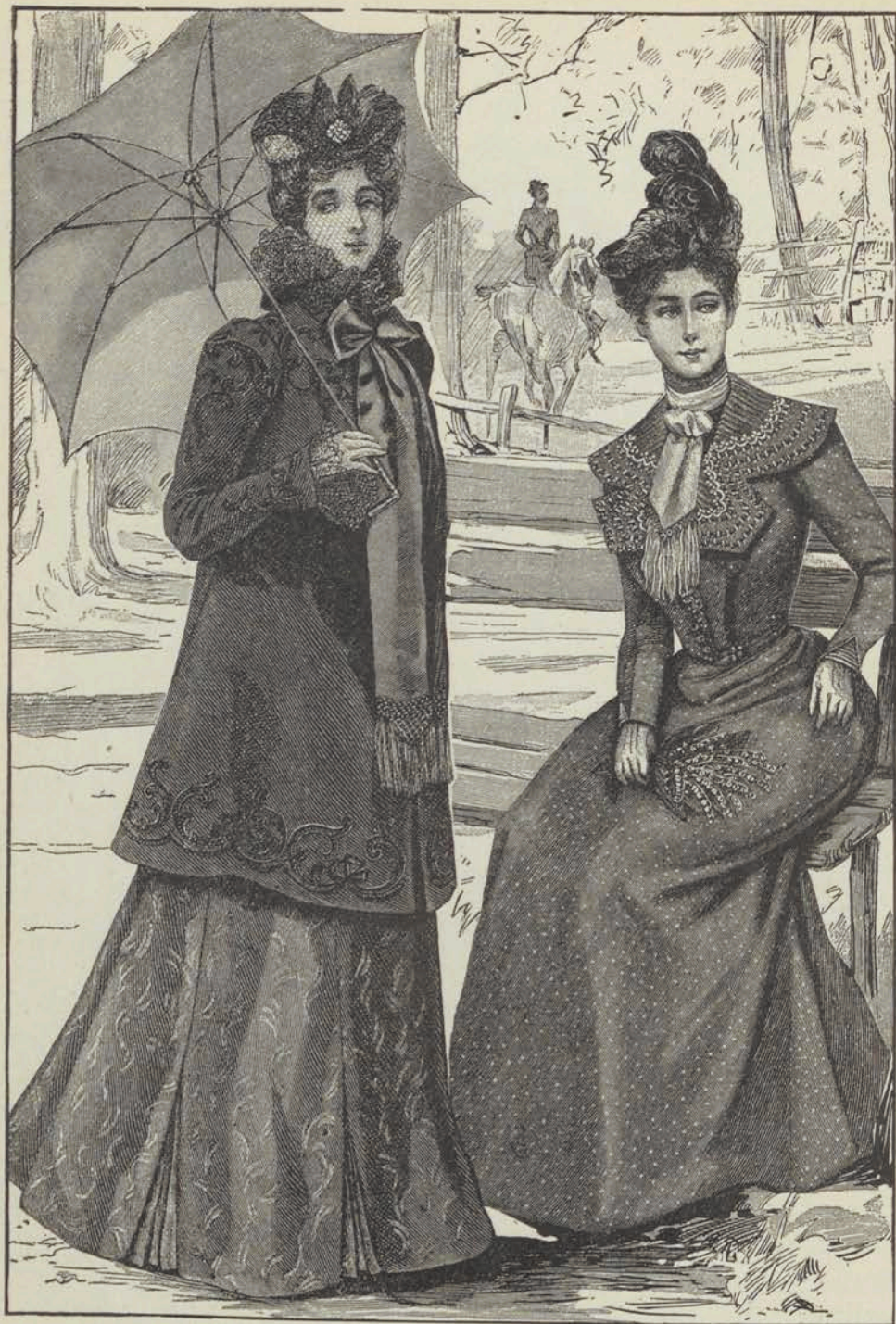
If the ignorant and uncultivated classes of the rising generation in

The upper part of this opera cape can be made of cheap figured pink Eiderdown and the lower part of plain Eiderdown, trimmed in shirred white cheese cloth. The skirt of pale blue muslin.



This smart English toilette can be made from yellow crinoline, with black trimmings and bonnet.





IN CENTRAL PARK

*"If thou wouldst read a lesson that will keep  
Thy heart from fainting, and thy soul from sleep,  
Go to the woods and hills! No tears  
Dim the sweet look that nature wears."*

—LONGFELLOW.

our large cities could be properly trained what, think you, would be the state of politics, society and religion when the present generation have passed into oblivion? This is an important and serious consideration, and it is high time that fathers, mothers and educators should see to it, that they place in the hands of the children committed to their charge logically developed faculties, and thoroughly trained powers, so the future of our state and country, suffering no decline of character or integrity may gloriously rise above the faults and weaknesses of the present into a brighter and more perfect day.

#### COME, LET US LIVE WITH OUR CHILDREN

The child learns through doing. The work of the hands clears the thought of the head.

In the kindergarten the laying of sticks, whole rings and half rings on the table, hold a little world of amusement in itself, for the children.

At a school where I recently visited, one little fellow on whose mind the dissemination of astronomical truth hung so heavily as to have impressed him with the appearance of the heavens during a thunder shower, he made, as he called them, the clouds. These were formed by little rings curved around the western horizon. Sticks were laid zigzag fashion to represent the lightning. Way over to the right peeped the moon, half covered by a cloud; a little further off were two stars shining dimly. I inquired what that was, pointing to his work of art. "It's the heavens during a storm," he answered.

Pointing to the other side, I said: "Harry, what's that?" He replied: "Why, that's the moon peeping out from behind the cloud, and if it comes clear out, then it will be a moony night; and if clouds hide it, then it will be a rainy night." The disheartened young architect looked up and said: "I've dot it all but the rain." Then a happy thought striking him, he took his fingers and said: "This is the way the rain comes down," and he smiled triumphantly at his success.

#### THEIR WAYS ARE, INDEED, PAST FINDING OUT

The teacher told me that on the day previous a little fellow was throwing together blocks, making such a confusion of squares and triangles

that she concluded he was tired of play. Upon inquiry he said: "I'm making a busted up locomotive. Look! here's the smoke stack, and here is the bell, and here are the wheels gone to smash!"

He said to her: "Now watch me. I can mend the wreck, and put it in motion again." So he did.

#### THE LESSONS OF LIFE.

In the kindergarten there are many occupations such as weaving, embroidery, interlacing, folding, pasting, cutting, drawing and perforating, all containing valuable lessons, the most important of which are industry, perseverance, self-reliance, sacrifice and unselfishness.

What is more pleasing than the kindness of children to one another—the older guiding and directing the younger ones, the tying up of bonnets, and the pretty heart-felt thanks coming from the lips and beaming from the eyes? As it calls to mind a little incident that occurred to-day, I can only think of the love and kindly feeling flowing from heart to heart. A wee one of five summers wrapped another of the same age, and almost a stranger. Like a woman of years made her ready for home, then winding both arms around her neck, gave her a loving kiss, saying: "You're weedy, now."

Shall we not, dear mother, learn a lesson from this—"That a little child shall lead them?"

The immortal Garfield said: "I always look with reverence on a boy; we never know what possibilities are buttoned up under his ragged jacket." Never was he so pressed with care and troubles of his busy life but that he had time to look with pleasure upon a childish face. He never received them with a frown or an angry look. In him they always found a counsellor and a friend.

With his noble words still ringing in our ears, and with such a system of education as that of Froebel's before us, we cannot but repeat his motto:

"Come, let us live with our children."

## CHAPTER XLII.

### WOMEN BEAUTIFUL

*"Aim at perfection in everything, though in most things it is unattainable. However, they who aim at it and persevere, will come much nearer to it than those whose despondency makes them give it up as unattainable."*

—CHESTERFIELD.



THE body is the temple of the soul; the shrine of the spirit.

To care for it and preserve it in its highest perfection is the duty of every man and woman. Every true woman desires to be beautiful. Beauty is the gift of the Creator, and to slight or despise it is to spurn a precious inheritance. To make the most of the charms bestowed by the Master-hand, is to cherish and fit the temple for its occupant.

Frances Willard said: "The desire to be beautiful is instinctive, because we were all meant to be so, though so ruthlessly defrauded of it, on the material plane by the ignorant

excesses of our ancestors and the follies of our own untaught years." She

uttered a truth which strikes home to the consciousness of every woman who desires to be fair to look upon, and of every man who is led captive by the spells of beauty.

Beauty without sense and intelligence is lamentable; but beauty joined to wit and intellect is irresistible. Beauty is to woman what strength is to man. Cultivation of the mind and body should



go hand in hand. Then let every girl feel that she is only performing a pleasant duty when she is using every proper means to develop and preserve her natural beauty.

#### THE STANDARD OF BEAUTY

There can be no fixed standard of beauty where the tastes of different peoples are so varied. The Chinese admire fat, laid on in abundance, and to them the feet of one of our belles who wears a No. 1 shoe are monstrosities. In some of the barbaric tribes a beautiful woman's teeth must be coal black. Some tribes press their babes' heads to make them square, while others admire the sugar-loaf head. The French like embonpoint, the Italians and French pay homage to a lissome grace, while the English pronounce the woman who unites health and strength with grace of form as up to the best standard of female loveliness.

#### HEALTH A REQUISITE

There can be no solid and enduring loveliness without health. This is the foundation of all beauty. To maintain this, constant exercise is necessary, that the figure may round out, the muscles become firm, and the step elastic and springy. A beautiful form is often deemed more desirable than a handsome face. Defects of form are often inherited, while others are the result of lack of care. Bow-legs come from placing the child on its feet too young. Uneven shoulders by allowing a child to sleep continually on one side, or when growing by sitting in school or at their work, one-sided. If the head is too high at night, round shoulders will result. All these faults can be corrected, and much attention given to outdoor exercise, as skating, rowing, horseback riding, swimming, and walking. Lawn-tennis and croquet have their uses also. All tend to develop the figure, and impart to it that fullness and vigor which is the perfection of beauty.

#### CARE OF THE TEETH

Food and drinks that are too hot or too cold will destroy the beauty of the teeth. They should be brushed after each meal, and the mouth

well rinsed with cold water. Cleanliness will preserve and beautify any teeth, unless they are actually diseased, and then resort should be had to a good dentist at once. Delay is fatal, for the diseased tooth decays rapidly, and will infect those that are sound. Salt and water cure tender gums. One-half teaspoonful of listerine in a half glass of tepid water is also excellent for the teeth. Never use a pin or any metal substance to remove food that lodges between the teeth. When tartar accumulates upon the teeth, it can only be removed by a dentist. In the early stages, lemon juice in water will remove it, but if it remains too long it has a tendency to loosen the teeth. After using the toothbrush rinse it in clean cold water, and dry it ready for further use.

#### FOUL BREATH

This most disagreeable affliction rises from two causes—decayed teeth, or some affection of the stomach. If the latter, a physician should be consulted. If the teeth are at fault, attention at the dentist's hands is again required. A gargle made of a spoonful of chloride of lime, dissolved in a half tumbler of water, will sweeten the breath. Do not swallow it. The taint of smoking can be corrected by chewing common parsley, and the odious taint of onions is also overcome by parsley, vinegar or burnt coffee. So many like this latter vegetable that we append a sure remedy for their disagreeable odor. Dissolve half a teaspoon of soda in boiling water, and drink it, after eating them.



Orris root is also good. Careful brushing and frequent rinsing of the mouth will keep the teeth in excellent condition without resorting to tooth washes or pastes.

#### TO REMOVE FLESH-WORMS

These "worms" are merely a greasy or sebaceous matter, which the glands secrete in little sacs; due generally to a lack of bathing. They can be pressed out by a watch-key. Then apply a soft cloth, wet with listerine. The best remedy is to bathe the affected parts once or twice a day with warm water, then cold water, and rub dry with a towel.

#### A FINE COMPLEXION

This is one of the principal essentials of beauty and outranks mere beauty of feature, for it is of no consequence to possess a perfect arm, or a beautiful face if the skin is as rough as a nutmeg grater, or is disfigured by pimples and blotches. And what we say is applicable to gentlemen as well as ladies. A clear, polished skin can only be had by observing three things—temperance, cleanliness, exercise and breathing. The inordinate use of liquors or strong coffee, greasy food or hot biscuit will tell upon the finest complexion in time. The young lady who devours pickles, sits up half the night reading novels, and lounges round the house the next day, can never expect that clear, fresh, peach-like complexion which she longs for so ardently. Nourishing food (avoiding all meat), regular exercise, and perfect cleanliness can alone restore that youthful brightness to those ladies which they have lost through neglect of obedience to nature's laws.

Late hours are inveterate foes to a beautiful complexion. Sleep is a great restorer of the exhausted nerves. Parties, balls and amusements of any sort that are carried into the "wee, sma' hours" should be indulged in sparingly. The division which some agitators make of "Eight hours for sleep, eight hours for work, and eight hours for recreation," is a very fair one in all departments of life. It has become a well-recognized fact that the demands of society life upon the gentler sex are so severe that it has forced them to retire at the end of a season, for a period of rest and massage, which will build up their exhausted

frames and restore their wonted vitality, and that they reappear as brilliant and beautiful as ever.

#### THE FACE BRUSH

Among many is now considered quite as important a toilet article as the hair brush. It is a very fine, soft, round brush, which reaches well into the pores and removes all foreign matter. With it many use what is now known as green soap. It is a pure imported soap, excellent but somewhat expensive.

#### PERSPIRATION

The odor of perspiration emanating from some persons is very offensive. A corrective is to wash the body with water to which has been added two tablespoonfuls of ammonia—the compound spirits. It is perfectly harmless.

#### BRAN MITTENS

Large mittens worn at night filled with wet bran or oatmeal, keep the hands white, in spite of the disfiguring effects of house-work.

#### TO PREVENT CHAPPING

After cleansing the hands and thoroughly drying them, apply Indian meal or rice flour.

Lemon juice, three ounces; white wine vinegar, three ounces, and white brandy half a pint is a nice preparation.

Ten drops of carbolic acid, and one ounce of glycerine, applied freely at night, is another cure for chapping.

#### BEAUTIFUL HAIR

There is no perfection of beauty without fine hair. It is called, even by that old bachelor, St. Paul, who was rather strict in his ideas of feminine beauty, "the glory of woman." The most bewitching face, unshaded by soft, shiny hair, and a goodly share of it, cannot lay claim to beauty. Every woman, who has a fine head of hair, is proud of it, and justly so. It may be contradicted, but we dare the assertion that

every woman can have this crowning glory if she pays proper attention to keeping it clean.

It requires continual brushing. Each morning it should receive a thorough brushing, lasting at least ten minutes, and the brush used should be soft and clean. The most dry and harsh hair will yield to this treatment, and become soft, glossy and strong. The morning is the best time for performing this duty, for the hair is more pliable then. It is a bad practice to use a very hard brush, under the impression that it stimulates the scalp. It may do that, but at the expense of the hair, which it breaks and snarls and loosens at the roots. The head should be washed at least twice a month. A good cleanser is to break the whites of two eggs into a basin of soft water and work them up to a froth in the roots of the hair. Tar soap is considered by many to be the best soap with which to wash the hair. Rinse thoroughly with clean warm water, and wipe and dry the head as thoroughly. Do not dress your hair until it is perfectly dry, else it will have a musty odor.

When the hair is thin or "endy," try brushing it the wrong way. It is a favorite method of grooming it in Paris. Divide the hair into many small parts, and then, with a large brush, begin the work. Taking each strand of the hair in the left hand, start at the bottom and brush upward toward the head. After each strand has been thus brushed, smooth each one back into its original position. Perseverance in this process will prove more beneficial than the best tonic advertised.

#### CARE OF CHILDREN'S HAIR

Great care should be taken of the heads of children. Frequent cutting should be practiced. Indeed the hair will be much more luxurious in maturity if it is kept short up to twelve or thirteen years of age. The scalp should be cleansed each morning with a damp sponge, and constantly brushed. Fine-teeth combs should never be used; they scratch and wound the scalp, and loosen the hair.

#### REMEDY FOR BALDNESS

This recipe has been known for many years, and found a prominent

place in the list of remedies for this evil. It is the celebrated Baron Dupuytren's pomade:

Boxwood shavings.....	6	oz.
Proof spirit.....	12	"
Spirits of rosemary.....	2	"
Spirits of nutmegs.....	$\frac{1}{2}$	"

The boxwood shavings should be left in the spirits to steep for fourteen days at 60 degrees temperature. The liquid is then to be strained off, and the other ingredients added. Rub this thoroughly on the bald spots, night and morning.

#### PREVENTIVE FOR GRAY HAIR

It does not by any means assume that a person is old because the hair has turned white, for premature blanching of the hair is on the increase. There are many reasons for this, such as late hours, nervous exhaustion, too much anxiety, giving way to violent passions; all have an evil tendency. There are many young people whose lives are as placid as summer day, whose hair is snowy, and there are old people whose lives have been spent in direct violation of all the laws of hygiene, and yet whose hair is as dark and glossy as in youth. So, after all, it seems as if these things were constitutional. There does not appear any probability of "restoring" gray hair to its former color. We can only counsel moderation in all those pleasures that tend to an exciting, unhealthy mode of living. We give a recipe that a writer says she believes wards off gray hair:

Oxide of bismuth.....	4	dr.
Spermaceti .....	4	"
Pure hog's lard (unsalted).....	4	oz.

Melt the lard and spermaceti together, and when cool add bismuth. Perfume to suit yourself. Use as a dressing.

#### DYEING GRAY HAIR

Dyeing the hair is a very dangerous business, as most of the hair-dyes have for their base sugar of lead, caustic alkalies, limes, litharge

and arsenic, all of which burn the hair. We have known of cases of paralysis of the brain occasioned by the inordinate use of hair dyes which their unscrupulous makers asserted were "perfectly harmless."

Shampooing is a great detriment to the beauty of the hair. Soap fades it, often turning it yellow. Brushing is the only safe method of removing the dust from the hair, with an occasional washing with the whites of eggs. Complete rinsing and drying must always follow. Nightcaps heat the head, and injure the hair.

#### MOLES

Never tamper with these disfigurements. There is but one way to have them safely removed, and that is by a surgeon.

#### THE BATH

Every house should make some provision for a bath-room. Nothing is so conducive to health and beauty as the bath. It should be of a temperature from 80 to 95 degrees Fahrenheit. It is not wise to remain in the bath too long, and on leaving it a vigorous rubbing with flesh-brush and Turkish towels aids the circulation. A bath twice a week, exercise in the open air, plain food, and early rising will prove the best beautifiers for the complexion, and will change a skin as rough as a nutmeg grater to one as smooth and brilliant as satin.

If there is no bath-room, a sponge bath can be substituted. Many declare this to be the most desirable form of bathing. Place an oil-cloth or a rubber mat on the floor, and improvise a bath for yourself.

Shower baths are not safe for delicately organized persons. In all baths the head should be wet first.

#### CARE OF THE EYES

The eyes, "those windows of the soul," are terribly abused. Late hours, reading by bad lights, straining them by over use, are all destructive of their beauty. A darkened room is not the best, indeed, it will weaken them. A good, steady, strong light is more favorable to them.

A physician who has had a large practice in diseases of the eye, says: "In cases of ordinary inflammation a safe wash is made by putting

a teaspoonful of table salt into one-half pint of water. Allow it to dissolve thoroughly and use once, twice, or three times a day in the eye, and not on the outside, as most people do. When you simply dash the outside of the lid with salty water the seat of the inflammation is not reached at all. A teaspoonful of boracic acid, dissolved in a half pint of warm water and allowed to stand until cool is one of the most cooling and soothing of the simple eye remedies. It can be used several times a day, and rarely ever fails to relieve inflammation.

"It's an excellent thing to rest the eyes as much as possible," concludes the doctor.

"Especially does this apply to city people. The things that meet the eye constantly in the country are not so taxing on the vision, but the shifting variety of persons and things that one has to see in the city is very straining. When you get in a street car don't take a book or paper along to read to save time, don't study the people about you, or read the signs as you pass. Quietly close your eyes and become acquainted with yourself."

Another almost unfailing remedy for tired or inflamed eyes is the frequent use of witch hazel diluted with water, half and half. Use it freely in the eyes, and it will strengthen them amazingly.

#### TO REMOVE A STY

These painful little affections are easily removed by placing a little tea in a bag. Pour on boiling water to moisten it, and apply to the eye warm. Keep it on all night. A second application will perhaps be necessary.

#### HOW TO TRIM THE NAILS

Filbert-shaped nails are esteemed handsomest. Trim them with round corners. But be very particular to keep the nails clean. Nothing is more disgusting than a finger with a black border at the end. A well kept nail will be smooth, shiny and rosy.

#### CARE OF THE HANDS

If a lady desires a soft, white hand she should wear gloves when



performing her household tasks. There is a rubber glove for sale which many ladies use who do their own washing of dishes. Gloves should always be worn when outdoors. A beautiful hand is a poem in itself, and many are the devices resorted to to keep it white and shapely. A French recipe for this purpose is to sleep in gloves filled with a paste of the following ingredients:

Half a pound of soft soap, a gill of salad oil, an ounce of mutton tallow, boiled together until thoroughly incorporated. As soon as done boiling, but before cold, add one gill of spirits of wine and a grain of musk. This is rather a troublesome process, but the result is entirely satisfactory.

Sleeping in soft old white kid gloves, after rubbing mutton tallow on the hands, will keep them soft and white.

When the nails or skin are discolored, drop a teaspoon of lemon juice in a cup of water, which is quite warm. This is a fine manicure acid, loosening the skin naturally and removing all stains.

The following lotion renders the arms and neck soft and white: Mix together two drachms of hazeline, two drachms of benzoin, eight ounces elder flower water, half an ounce of glycerine, one drachm of powdered borax. This is to be applied after washing and the arms bandaged with soft washed linen.

#### MOIST HANDS

Some people have moist, clammy hands, very disagreeable to the touch. Exercise, plain living, and the local application of starch powder and lemon juice will cure this affliction.

#### CARE OF THE FEET

The health and comfort of the feet depend on the care which they receive. One way to keep them in a healthy state is to soak them three times a week in hot water into which a handful of salt has been thrown. Another excellent treatment is to soak them at night for fifteen minutes in hot soapsuds. Then rub them well, and with a ball of pumicestone rub off all the dead skin, after which olive oil or oil of sweet almonds

may be rubbed in. To preserve the bedclothes from being soiled, a pair of light stockings should be worn to sleep in. Such treatment will keep the feet in a soft and healthy condition. Cleanliness and health are closely allied; and these too often neglected members of the body must receive the attention they deserve if we would maintain their beauty and health.

India rubbers should be worn only in rainy, muddy weather. They prevent the circulation of air, and cause an offensive perspiration. Insoles are better for the feet than rubbers. Thick-soled leather shoes are healthy for every-day use, taking care that they are amply long. A short shoe will deform any foot in time.

#### BUNIONS AND CORNS

A shoe that is too large will cause a corn quite as readily as one that is too small. Pressure or abrasion causes these painful accompaniments of civilization. Turpentine may be used for both corns and bunions. A very weak solution of carbolic acid will remove soft corns between the toes.

#### CHILBLAINS

Friction is advised on their first appearance, together with the application of one of the following lotions: (1) Take one part spirits of wine and five parts spirits of rosemary, and mix. (2) A more active lotion is the following: Take ten drachms of compound soap liniment (opodeldoc) and two drops of tincture of cantharides; mix. One of these two may be briskly rubbed in on the first appearance of redness or irritation.

Another excellent remedy is to place the feet six successive nights in very cold water. If thoroughly rubbed afterwards, one is in no danger of taking cold.

#### TINCTURE OF ROSES

Take the leaves of the common rose (*centifolia*), and place, without pressing them, in a common bottle; pour some good spirits of wine upon them, close the bottle, and let it stand till required for use. This tinc-

ture will keep for years and yield a perfume little inferior to attar of roses. A few drops of it will suffice to impregnate the atmosphere of a room with a delicate odor. Common vinegar is greatly improved by a very small quantity being added to it.

#### TO WHITEN THE ARMS

for an evening party or theatricals, rub them with glycerine, and before the skin has absorbed it all dust on refined chalk.

#### DYEING THE HAIR BROWN

A dye for the hair is made by boiling walnut bark, say an ounce to a pint of water, for an hour, slowly, and adding a lump of alum the size of a thimble, to set the dye. Apply with a delicate brush to eyebrows and lashes, or with a sponge to the hair.

#### HOW TO REDUCE FLESH

A man or woman who feels that flesh is accumulating too rapidly may lose it by drinking sassafras tea, either cold or hot, with or without sugar, as the taste demands. There might be conditions of the system when it might be injurious, however, and it would be better to consult a doctor before using it. A strong infusion may be made of one ounce of sassafras to a quart of water. Boil half an hour very slowly, let it cool, and keep from the air.

A perfectly safe way to get thin is to eat plenty of chopped meat without any potatoes. Drink as little as possible of any fluid. Exercise a great deal without drinking and if possible eat no bread, butter or sweets. Lemonade, acid drinks of any kind, a little strong tea and saline mineral waters will assist you, but of these take only as little as possible. Start the morning by drinking a glass of clear water.

#### HOW TO INCREASE FLESH

Thin people who wish to get stout should eat oatmeal, hominy, or any of the preparations of wheat now sold. Wheat rolls, corn mush, cream, chocolate, milk, sugar, omelets, jams, eggs, potatoes, bacon, and all other fattening foods. They should bathe freely, exercise daily and

keep a happy disposition. There is nothing better than joyfulness and a contented spirit to grow plump on.

#### A GOOD CARRIAGE

To keep slim and look youthful learn to hold yourself well. This is one of the secrets of always looking graceful. Nothing robs a woman of youthful beauty more quickly than the thickening of the figure, the sort of settling down of the waist into the hips, and it can be avoided if care be taken to hold the body upright when sitting or standing. The muscles are in this way preserved and kept firm and well stretched. When standing, let it be fairly and squarely on both feet, and when sitting the curve of the back should be in, not out.

#### WARDING OFF WRINKLES

is prolonged by a simple secret, the tepid bath in which bran is stirred, followed by long friction, till the flesh fairly shines. This keeps the blood at the surface, and has its effect in warding off wrinkles.

#### MOSQUITOES

These torments may be kept away from the pillow by sprinkling oil of pennyroyal about it (a few drops), at night. Be careful that the oil does not fall into children's hands.

#### TO REMOVE TAN

An elegant preparation for removing tan is made of New milk, one-half pint; lemon juice, one-quarter ounce; white brandy, one-half ounce. Boil all together and remove the scum. Use night and morning.

#### TO PREVENT DISCOLORATION BY A BRUISE

Apply to the bruise a cloth wrung out of nearly boiling water, and apply until the pain ceases.

#### COMPLEXION WASH

A wash for the complexion very highly prized by Southern ladies who understand its virtues is the juice of the watermelon. After being

exposed to the sun and wind during a drive, sail, or other outing, it will soothe and allay the burn and whiten the skin. The juice from both the pulp and rind is used. Washing with it cleanses the skin and makes it soft and clear. The white pulp, next the red, is sometimes crushed and bound on the skin to whiten it, with excellent results.

#### DANGER OF COSMETICS

One of the most famous beauties of the last century, Maria Gunning, who married the Earl of Coventry, not content with her natural beauty sought to enhance it, and used cosmetics which caused her death. Physicians are continually called on to treat ladies suffering from the use of injurious cosmetics, and the patient almost invariably used them in utter ignorance of the harmful nature of the compound. Ladies cannot be too cautious about using such preparations, the composition of which they do not understand, however loudly they may be advertised, or however highly recommended.

#### HIVES

When these are caused by eating any article of food, it should be discontinued, and a mild laxative be given, as some of the aperient mineral waters. The itching may be allayed by bathing the skin in warm, soft water, containing about a tablespoonful of baking soda to the quart of water. This is also good to allay the itching of prickly heat.

#### WRINKLES

The wrinkles which develop so early upon the neck are dreaded by every woman, and various are the methods employed to ward them off, for all know that a beautiful neck, tastily dressed, makes the owner look fairer and younger. Not even the "crows'-feet" which come to so many are so much disliked as are the flabby, wrinkled necks, for the former are often indications of a mirthful disposition, while the latter are unerring indications of the approach of years. The hand of Time cannot be stayed, but his marks need not be placed there permanently.



**MOURNING**

*"Grief knits two hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joy."*

—LAMARTINE.



### JEALOUSY

*"O jealousy! thou merciless destroyer. More cruel than the grave! What ravages doth thy wild war make in the noblest bosoms."*

—MALLET.

A well-known beauty expert solves the problem of how to keep young looking thus:

"Gymnastic movements for retarding the wasting away of the muscles of the neck, are: 1. Slowly but firmly bend the neck forward until the chin nearly touches the neck; then gradually raise the head. 2. Slowly but firmly bend the head backward as far as you comfortably can. Repeat this movement twenty times. 3. Bend the head sideways to right twenty times and to the left the same number of times. 4. Roll the head slowly to the right, then to the left, twenty times."

After these exercises the neck should be bathed in warm water and olive oil soap and rubbed with a soft towel. Follow this by anointing the neck with retiring cream, and, if persisted in, the fair patient will soon be rewarded by being the proud possessor of a beautiful white neck.

It is an excellent plan to wipe the throat and neck over with lemon juice twice or three times a week at bedtime, and on the alternate nights it is well to use a softening cream, which is made as follows: Pound one and a half ounces of blanched sweet almonds to the finest possible paste with one ounce of clarified honey, then melt with two ounces of cold cream, and while the cream is still liquid work in by degrees two and a half ounces of orange flower water, and continue to stir until the mixture is cold.

#### PATTI'S CRUSADE

Patti, the famous diva, ever young and ever beautiful, tells the world at large how she avoids wrinkles:

"I get one pound of mutton—fat mutton," she says. "It is hard, like suet. Upon a little alcohol stove in my room I try it out. Slowly the grease simmers in my little white dish until there is a warm, swimming cupful of fat. This I run through a little hair sieve which I carry with me. Once tried out, I take the fat, which is now the purest mutton tallow, and stir into it as much glycerine as there is fat. I keep stirring gently until it begins to harden. When it is done, I put it in stone jars. Every night I massage with this cream. It keeps away wrinkles."



## LINES IN THE FOREHEAD

If you are getting lines in the forehead or at the corners of the mouth or eyes, smooth them out repeatedly as you would if you were trying to get the creases out of a ribbon, with common every-day butter with the salt washed out.

Next take a cup of oatmeal and mix it with cold water until you have a rather thick paste. Spread this over the face and knead it until it falls off of itself, as it will, in flakes.

This takes time, but you will find the meal will take all the grease off and leave your face as soft and fair as velvet.

If, despite the oatmeal, your skin looks a little oily, dust a little corn starch over the face and wipe it carefully off with a handkerchief.

Don't use powder unless you absolutely require it.

## REMEDY FOR COLD FEET

People who are troubled with cold feet will find a simple and effective remedy is to bathe them in cold water night and morning, and apply friction to stimulate the circulation. A little red pepper dusted into the stockings will do much to prevent this unpleasant infliction in the winter. Exercise also relieves this complaint. They may be caused by debility, and then internal remedies will be required. As a rule, woolen stockings should be worn by people thus troubled. The wearing of these will, however, in some persons, cause a perspiration which results in clammy feet. A woolen stocking with a merino foot is now sold designed to relieve such cases.

## RESTORING FADED FLOWERS

Wilted flowers can be restored to freshness by taking the shears and clipping off the stems and then setting them for a few moments in hot water (not warm water) for the sap to run up into the flowers, then set them in a refrigerator or cold cellar for an hour or two. They will then look as fresh as ever and come to the dinner table as if new. It is the extremes of heat and cold that revives them. They have been known to keep several days longer.

## CHAPTER XLIII.

### THE LANGUAGE OF THE HAND

*"Nature is man's best teacher. She unfolds  
Her treasures to his search, unseals his eye,  
Illumes his mind, and purifies his heart,  
An influence breathes from all the sights and sounds  
Of her existence; she is wisdom's self."*

—STREET.

**M**AN will ever thirst for knowledge—he will ever be anxious to pierce the veil that separates the present from the future—the known from the unknown. History, both biblical and profane, is full of incidents describing the yearning of the soul toward the mysteries of the unknown, and the desire is just as strong at the present time as it ever was in the past.

#### WHAT THE HAND REVEALS

To-day many profound students of nature's phenomena are making a close study of the hand, claiming that our successes, failures and qualifications are marked in our hand by our Creator and that when we know how to read them aright, the past and much of the future will be like an open book. Whether this be true or not, there can, at least, be no harm in looking into Palmistry. If it helps one to know himself and helps one to understand others, it is then a most delightful study and can be made a pleasant pastime for social gatherings either at home or in public.

The Bible mentions the human hand 1,433 times.

#### QUOTATIONS FROM THE BIBLE

Length of days are in her right hand; riches and honor in her left.—  
Prov. 3:16.

Thine hand shall find out all thine enemies. Thy right hand shall find out those that hate thee.—Psa. 21:18.

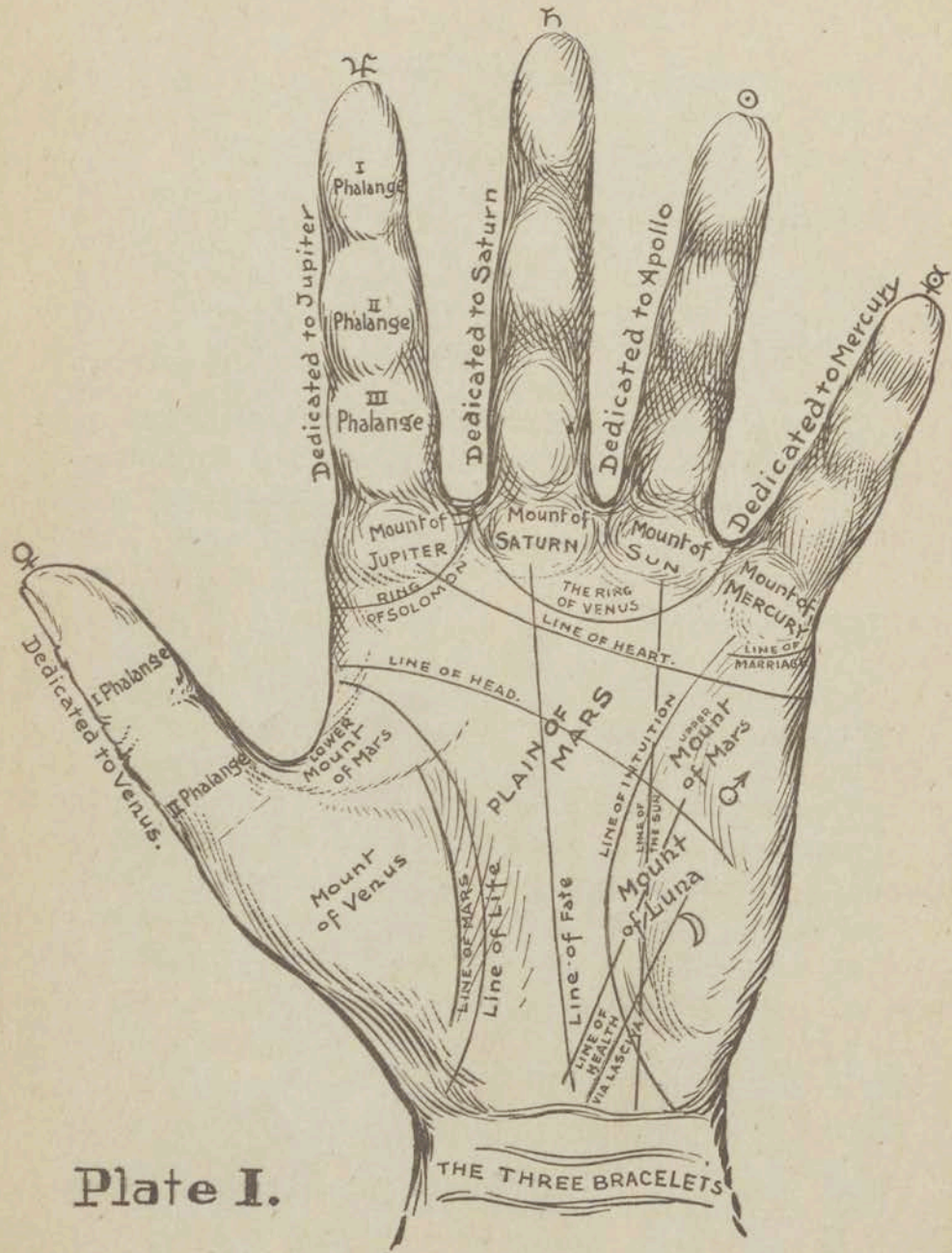


Plate I.

THE MAP OF THE HAND.



THE OLD TIME PROPOSAL



**THE ANXIOUS CONFESSION**

*"A man should never be ashamed to own he has been in the wrong, which is but saying  
in other words, that he is wiser to-day than he was yesterday."*

—POPE.

He sealeth up the hand of every man that all men may know his work.  
—Job. 37:7.

And it shall be for a sign unto thee upon thine hand.—Exo. 13:9.

What evil is in mine hand.—Sam. 36:18.

### THE SCIENCE OF PALMISTRY

You will observe, as we proceed, that there is a close relation between the science of Astrology and the science of Palmistry, yet I have not considered it in conjunction with Astrology, for it is quite complete by itself.

Palmistry, which is a study of the hand, is divided into two sections, the first dealing with the shape of the hand, and its hereditary influence; the second, with the markings of the hand, and its relation to life.

Palmistry has been said by some to trace its mysteries to the stars and their influence on the earth; by others, to be the result of the brain transmitting its knowledge to the hand through the nerves. The latter is no doubt the more plausible, for it has long been acknowledged that the hand can express as much by gestures as the lips can by speech. Medical science has demonstrated that there are more nerves in the hand than in any other portion of the system. It has also proven that the nerves from the brain to the hand are so active that the latter is the immediate servant of the brain.

Occasionally we hear some say that there are many frauds indulged in when reading the hand for money. That is doubtless too true, and yet perhaps it is not strange in this ambitious world, for, without a real knowledge of the science, an active and unscrupulous mind, led on by a fertile imagination, has great opportunity to trade upon the credulity of the people; but, are there not licensed doctors just as ignorant and just as ready to impose upon the innocence of the public?

### CAN THE HAND BE CHANGED?

It is quite true that the form of the hand, the thumb and the fingers, as well as the lines and signs marked in the palm cannot be modified by any act of the possessor, so far as his physical exertion is concerned, no matter

how much he may desire it, but education and discipline, as well as anxiety and worry, frequently develop strong lines in the hand, that were once absent, and frequently, too, an occasional line fades and passes away as the conditions change.

### HOW TO READ THE HAND

The first that concerns us in the hand, is its shape; whether it be wide or narrow, short or long, soft or hard, dry or moist and whether it be curved backward or forward; the second that concerns us, is the shape of the fingers, the texture and form of the nails, the thumb, the mounts, the lines and dots in the palm and lastly the touch.

We should examine both hands when reading the characteristics, but rely mostly on the right. There is a well-known old saying, "The left is the hand we are born with; the right is the hand we make." It should be remembered, too, that when considering the size of the hand, we should compare it with the size of the body, and when reading the hand take into consideration the age of the individual. As we age, our hands generally grow less supple, harder and dryer.

### PART I

#### THE HANDS—PALM, FINGERS AND THUMB.

Small hands are the hands of the people who write a large hand, are broad in their views, slowly offended, and fond of the bustle of life. Large hands are the hands of people bent on the little things of life; generally such people write a small hand. Soft hands are the hands of people who have fertile imaginations and sensitive natures. Flabby hands are the hands of active brains and evil doers. Hard hands signify a straightforward nature and a willingness to work hard. Very hard hands denote indifference to pain in others.

#### THE PALM

A thin and narrow palm denotes meanness, timidity and lack of energy; a thin palm and soft hand over-confidence and selfishness; a

thick palm and hard hand denote nervousness and a worried nature. A very hollow palm denotes a poor financier.

### THE FINGERS

Short fingers denote impulsiveness. Long fingers denote love of detail. Short square fingers on a square hand denote an obstinate and narrow-minded nature; their possessors are great plodders and fond of saving money. Thick fingers, if short, indicate selfishness, especially if full at the base; they show, also, that the possessor has a fondness for eating and drinking. Crooked and twisted fingers denote extreme cruelty and a tendency to crime. Long bony fingers show an exacting nature, a love of detail and one philosophically inclined. Smooth fingers indicate inspirational powers (smoothness due to rapid circulation). Knotty fingers on a square palm (the knottiness due to bile in the system), indicate an independent thinker, one fond of construction, a mathematician, a philosopher. Long, narrow, tapering fingers are the fingers of an emotional and visionary nature. Mixed fingers on a square palm, belong to a person who at one time is scientific, at another, logical. Mixed fingers on a mixed hand belong to a person who adapts himself to all conditions, but is never thoroughly successful.

Smooth joints in fingers show impulsiveness in thought, a jumping at conclusions and a carelessness in little things. The opposite is true of persons with developed joints.

### THE FIRST PHALANGE

The fingers are either pointed, conical, square, or spatulate. (See Plate III.) If the first phalange in Jupiter (index finger) is longer than the others of the same fingers, it denotes special ability of its possessor to control; if the first phalange in Saturn (second finger) is longer, it denotes special aptitude for the sciences; if in Apollo (third finger) it indicates love for art; if in Mercury (fourth finger) it denotes eloquence.

### THE SECOND PHALANGE.

If the second phalange in Jupiter is long and thick, it indicates leadership; if short and thick, it indicates a wavering disposition. If



the second phalange in Saturn is long it indicates a mastery of difficult problems. If the second phalange in Apollo is stout and long, it denotes art, beauty and culture. If the second phalange in Mercury is long and especially if stout, it denotes physical power and energy.

#### THE THIRD PHALANGE

The third phalange is in a measure governed by the characteristics of the palm, being very closely allied to it. When the third phalange in Jupiter is long and especially if it is stout it signifies love of power and supremacy. When the third phalange of Saturn is long and fat, it shows a great desire to know all things, not only for the knowledge it affords, but for what it will bring. When the third phalange in Apollo is long and heavy, it shows a taste for art and a desire to convert art into money. When the third phalange in Mercury is long it shows a desire to enjoy the comforts of life.

#### FINGER NAILS AND WHAT THEY DENOTE

A study of the nails is an important subject and especially so when we come to understand that the conditions attending their appearance mean much to the possessor's health. All physicians to-day admit that the heat of the palm and the color of the nails, are elements that cannot be neglected when making a diagnosis of a patient's illness.

I shall speak here only of that part of the nail which extends to the finger tip; the growth above has nothing to do with the reading of the hand. However, it is not out of place to say that finger nails which are kept short by biting, show indication of a nervous nature.

Long nails show a weak physical nature. Long, thin and curved or fluted nails denote a consumptive tendency. Moderately long nails with a bluish tint, indicate poor circulation. Long, thin and brittle nails, show a tendency to throat trouble. Short broad nails, denote perfect circulation. Short square nails indicate rugged constitution. Short and triangular nails denote tendency to paralysis. The moons at base of the nails also indicate the condition of the circulation. When circulation is good the moons are large—as circulation fails they grow less or disappear—indicating heart trouble.

The perfect nail should be white, slightly pink, naturally polished, transparent, but not brittle—such are the nails of those whom it is a joy to have about.

#### THE THUMB AN IMPORTANT FACTOR IN READING CHARACTER

As the thumb holds a superior position with regard to the hand, so does it hold an important position in reading character by Palmistry.

The owner of a small thumb is easily influenced, while the owner of a large thumb is self-reliant and independent.

A flexible thumb denotes adaptability to conditions, a stiff thumb indicates stubbornness.

A short thick-set thumb indicates coarseness and brutality. A long well-shaped thumb denotes intellectuality and refinement.

The first phalange of the thumb represents will-power, and according to its length, the characteristic is marked. The second phalange represents reasoning power and judgment, while the third phalange, called "Mount of Venus," belonging more properly to the palm, denotes love.

### PART II

#### THE MOUNTS—THEIR POSITION AND MEANING

The "Mounts" are slight elevations on the palm; of these, there are seven, as follows:

- 1st. The Mount of Jupiter (situated below the index finger).
- 2nd. The Mount of Saturn (situated below the middle finger).
- 3rd. The Mount of Sun (situated below the ring finger).
- 4th. The Mount of Mercury (situated below the little finger).
- 5th. The Mount of Venus (the third phalange of the thumb).
- 6th. The Mount of Luna (situated below the upper Mount of Mars).
- 7th. The Mount of Mars (of these there are two, one placed between the "Mount of Mercury" and the "Mount of Luna," called the upper "Mount of Mars"; and the other just beneath the "Mount of Jupiter," called the lower "Mount of Mars").

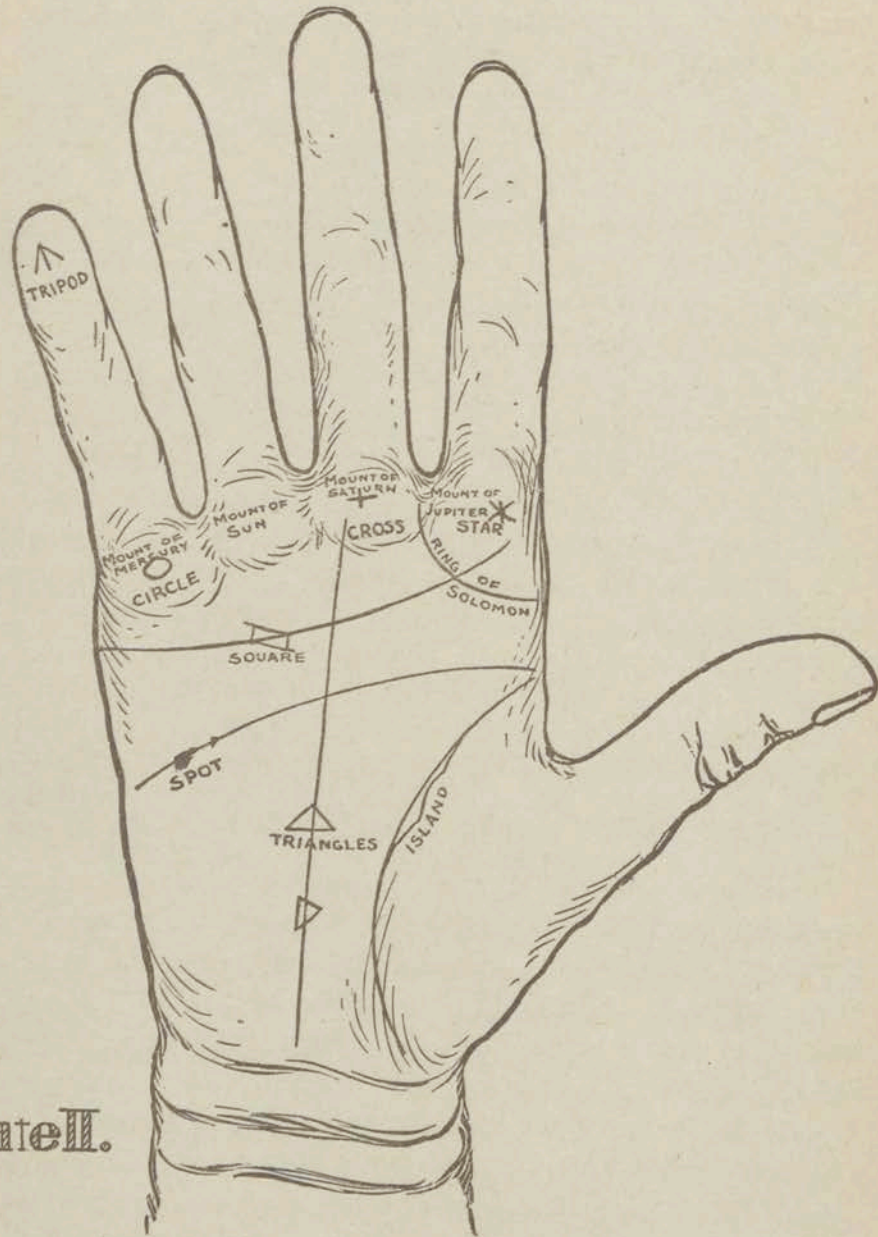


Plate II.

HAND SHOWING CROSS, TRIANGLE &amp;c

An absence of mounts upon the hand denotes that the life of the individual is a negative one; if the mounts are large and the corpuscles red, they show an active body.

#### THE MOUNT OF JUPITER

The absence of the "Mount of Jupiter" denotes lack of self-esteem; when well-developed—great pride and ambition. If it leans toward the "Mount of Saturn," instead of lying directly under the index finger, it shows a religious inclination. The Mount of Jupiter is said to be the man's mount.

#### THE MOUNT OF SATURN

The absence of the "Mount of Saturn" denotes an insignificant life; when normally developed, it shows a desire for somber things, a love of solitude and a tendency toward the sacred things of life.

#### THE MOUNT OF SUN

When the "Mount of Sun" or Apollo, as it is sometimes called, is absent, it denotes indifference to literary and artistic affairs; when well developed, it denotes enthusiasm, inventive genius, or an appreciation of the beautiful. If it leans toward Saturn, life's brightness is tarnished.

#### THE MOUNT OF MERCURY

When the "Mount of Mercury" is absent, it denotes absolute inaptitude for the sciences. When normal, commercial aptitude, taste for travel and occult sciences, or brilliant oratory. If the mount leans toward the Mount of Sun it shows artistic appreciation.

#### THE MOUNT OF VENUS

The "Mount of Venus" covers the great palmar arch, the most important blood vessel in the hand. When the mount is well developed, it indicates robust health; when small, it denotes poor health. This mount signifies love, affection, sympathy and attraction for the opposite sex. According to its development, so its characteristics marked. This mount is said to be the woman's mount.

## THE MOUNT OF LUNA

When the "Mount of Luna" is well developed, it indicates a love for romance; if absent, it denotes the possessor is cold and material in thought.

## THE MOUNT OF MARS

The upper "Mount of Mars" denotes resignation, quiet courage and resistance; the lower Mount of Mars shows very active courage, great bravery and a combative disposition.

## PART III

## THE LINES OF THE HAND AND WHAT THEY INDICATE

The lines of the hand are very important in reading Palmistry. When perfect, they are clear and well marked, neither broad nor pale and free from all breaks, islands and irregularities.

The more important are:

- 1st. The line of Life (see plate I).
- 2nd. The line of Head. "
- 3rd. The line of Heart. "
- 4th. The line of Health. "
- 5th. The line of Fate. "
- 6th. The line of Sun. "
- 7th. The ring of Venus. "

The less important lines:

- 1st. The line of Marriage. "
- 2nd. The line of Intuition. "
- 3rd. The Three Bracelets. "
- 4th. The Via Lasciva. "
- 5th. The Line of Mars. "

## THE LINE OF LIFE

Volumes could be written upon the Line of Life, but we have space only to consider the most salient points. By referring to Plate I, it will be



**REPROOF**

**"Too bad, darling. You hurt that little boy's feelings."**

*"It is better to keep children to their duty by a sense of honor, and by kindness, than by fear and punishment."*

—TERTULLIAN.



INVITED TO SPEND VACATION

*"He who receives a good turn should never forget it; he who does one should never remember it."*

—CHARRON.

seen that it girdles the Mount of Venus. The longer the line, the longer the life. Sometimes, however, it appears short when really it is sustained and strengthened by the Line of the Head and by the Line of Mars. The accompanying lines must always be taken into consideration when reading the hand.

According to the color, breadth and depth of the line, so is the length of life indicated. If long, deep and regular without crosses, a peaceful life is promised. If broken here and there, it denotes poor health. This line, however, becomes again unbroken when the health becomes normal. If the line is broken near the Mount of Jupiter, the indications are that ill-health was caused in early youth; if near the Mount of Mars then the indications are that the trouble took place or is to take place at about twenty years of age and it suggests that the struggle to maintain life was or will be the cause; if near the Mount of Venus, then about the middle of life, and might it not indicate that the weakness will be due to some unfortunate love affair?

If the Line of Life ceases abruptly, it indicates sudden death. If the three lines, Line of Life, the Line of Head and the Line of Heart all join, at the commencement, the sign is bad; it denotes disaster. When the Line of Life divides, it indicates a change of living or locality. If well up toward the "Mount of Mars" the change takes place in youth; if opposite Venus, then in middle life, and so on.

Generally speaking, all lines emerging from the Life Line, with one exception, denote an increase in power; this exception, is when the line is broken and turns toward the thumb, it then denotes fatality, provided all other indications point the same way.

The more lines following the Life Line the happier are the conditions. If a line ascends to the Mount of Jupiter, crossing the Line of the Head, it foreshadows a life of prominence. Hair-lines clinging to the Line of Life, denote weakness.

Sterility is generally denoted when the Life Line lies close to the thumb and when at the same time the Mount of Venus is poorly developed.

An island on the Line of Life signifies trouble. If at the beginning, it indicates some mystery of birth. Found opposite the Mount of Venus, it



denotes sorrow and the indications point to misplaced affection as the cause of the trouble.

#### THE LINE OF HEAD

The "Line of Head" relates principally to the intellectual side of man. When this line rises from the center of the Mount of Jupiter, it points to the individual as having boundless ambition, talent and purpose. If, in addition to the above, the Line of Head touches the Life Line, the possessor will have the added power of controlling others with great diplomacy. If commencing in the Mount of Mars, it denotes a fretful, timid and inconstant nature.

When the Line of Head runs evenly and uninterruptedly, it denotes a love for material affairs; when sloping at the middle, it denotes a blending of the practical and the imaginative; when sloping the entire length, a natural inclination toward ideality—painting, music, literature and invention; when very sloping, ending in a small fork, it denotes great literary talent. If, on the contrary, the "Head Line" curves upward, it denotes a very keen instinct for money-making and money-saving propensities.

When the Line of Head is short, it denotes early death; when linked like a chain, it denotes indecision; when broken, it denotes death by accident or by disease of the head

#### THE LINE OF HEART

The "Line of Heart," which runs across the upper part of the hand and along the base of the Mount of Jupiter, Saturn, Sun and Mercury, is an important factor in the study of the hand.

The "Line of Heart" may rise in three different places. The most desirable is from the center of the Mount of Jupiter. When rising here, the noblest type of affection is indicated. The possessor's love is firm and strong, and he desires that the person whom he loves shall be noble, virtuous and gifted. If the line rises higher still, toward the base of the finger, the lover will love like an enthusiast and can see no faults in the person of his choice.

The second best place for the Line of Heart to rise, is between the index and second fingers. When it rises here, the individual is selfish in his love. When it rises well up on the "Mount of Saturn," then the love will be passionate and selfish. When chained and broad, it denotes indifference to the opposite sex.

The least desirable is when the "Line of Heart" lies directly across the hand; this denotes jealousy.

Inconstancy and flirtations are probable in all cases when the "Line of Heart" is fringed by little lines rising from it. Broken lines indicate disappointment in affection.

### THE LINE OF HEALTH

The point where the "Line of Health" rises, has never been definitely fixed, but the best authorities give it as rising either on the face or at the base of the Mount of Mercury. From here it runs down toward the Line of Life, and when it meets that line death is the result. This is true even though the Line of Life may appear good from natural tendencies. When the "Line of Health" is absent, it denotes a good constitution.

### THE LINE OF FATE

The "Line of Fate" (sometimes called the Line of Saturn or the Line of Luck) when perfect, commences close to the wrist and ascends in a vertical line to the base of the Mount of Saturn or even higher up on the mount.

If the line in both hands is unbroken, well defined and of good color, untold blessing and happiness are denoted. If absent in one hand and perfect in the other, prosperity will come, but only by effort and hard work.

If a series of crosses are shown on the "Line of Fate" near the wrist a miserable childhood is denoted. If chained when crossing the Line of Heart a love trouble is foretold; if the line penetrates the third phalange of Saturn an extraordinary destiny is foreshadowed. If it runs through a square the possessor's life will be saved from danger. This is true in the case of youth, middle or old age, according to the distance on the line

at which it occurs; if near the wrist, then he will be saved early in life; if at the center, then at middle life and if near the Mount of Saturn, then late in life.

If the Line of Fate be absent in early life, but starts later on in the Plain of Mars, it denotes a hard and troubled life, but if it continues unbrokenly, happiness and success will be the possessor's fortune—due to the surmounting of obstacles.

If the Line of Fate joins the Line of Heart, and they become one and run upon the Mount of Jupiter, the individual will rise to influence and power.

If the Fate Line is stopped and replaced by a cross, no matter where it occurs—whether at a quarter of its natural length or otherwise, it denotes sudden death.

#### THE LINE OF SUN

The "Line of Sun" frequently called the "Line of Apollo" generally denotes success, although it must be considered with other features.

It may rise from the Line of Life, the Line of Head, the Line of Heart, the Mount of Luna, or the Mount of Mars. If it rises from the Line of Life and all other features are normal, it denotes worship of the beautiful; if from the Line of Head it denotes success in literature; if from the Line of Heart, it denotes influence in the world; if from the Mount of Luna it denotes distinction through the help of others; if from the Mount of Mars it denotes success after repeated trials. Its chief individuality, when deeply marked, is its tendency to sensitiveness.

#### THE RING OF VENUS

The Ring of Venus is a semi-circle rising between the index and second finger, and ending between the third and little finger. This circle denotes a highly strung and sensitive nature. When unbroken, it tends to make all miserable who are associated with the possessor.

#### THE LINE OF MARRIAGE

The Line of Marriage is a line of considerable importance when we consider the results. The lines of marriage generally rise on the side of the hand; sometimes, however, they are only marked across the face of

the Mount of Mercury. When the line lies close to the Line of Heart the marriage will be in early life, at about eighteen years of age; when near the center of the Mount of Mercury, at about twenty-five years of age; three-fourths up the Mount of Mercury at about thirty-eight years of age; if still higher up marriage will occur still later in life.

If the line curves upward, the individual is pretty sure to remain single. If the line curves downward, the companion to whom one is married will die first. If the drooping line is crossed by small line or lines, sudden death is indicated. When the line ends with a fork, sloping towards the center of the palm, it denotes divorce. If the line has one or more islands it denotes unhappiness; if full of islands and drooping lines it is best not to marry. If two lines are marked two marriages are indicated; if three lines are registered, three marriages are indicated.

#### THE NUMBER OF CHILDREN

The upright lines at the end of the line of marriage denote the number of children. Narrow lines denote girls, broad lines denote boys. If clear and distinct, the children will be healthy; if faint, delicate.

#### THE LINE OF INTUITION

The "Line of Intuition" is almost a semi-circle extending from the Mount of Luna to the Mount of Mercury. If clearly defined it denotes sensitiveness to every influence. The possessor of this line is a person of presentiments, and dreams are every-day occurrences. This line is especially found in the psychic hand.

#### THE THREE BRACELETS

Not much importance is attached to the bracelets or lines at the wrist, yet some claim that they indicate the number of years one is to live. If but one line, and that near the wrist, it is called the thirty year line, and denotes death at thirty; two lines denote death at sixty years; three lines at eighty-five or ninety years.

Whether these lines indicate length of life or not, there is one important feature connected with the three bracelets and it deserves attention. This is the line nearest the hand; if arched and high up, it denotes pelvic

troubles, and the warning given should receive special attention at the child-bearing period.

#### THE VIA LASCIVA

The Via Lasciva is one of the unimportant lines—not generally found. It is a sister health line and adds force to the passions, when it runs off the palm at the wrist. If run into the Mount of Venus it denotes a shortening of life by indulgences.

#### THE LINE OF MARS

The Line of Mars is known as the inner life line. It rises on the Mount of Mars and runs down along the side of the Life Line, but separate from it. When well-developed, especially on broad hands, it indicates a robust health and a fighting tendency—a good sign on the hand of a military man. Even on small hands where the Life Line is delicate, this line, if deep, denotes strength, and one may be sure it will carry a delicate constitution over many breakers.

### PART IV

#### SIGNS AND WHAT THEY SIGNIFY

The star (see Plate II) found on the hand denotes either good fortune or danger, according to the place it is located.

When found on the highest point of the Mount of Jupiter it is a sign of honor and gratified ambition; when found very low on the base of the Mount of Jupiter, or on the side toward the back of the hand, the same promise as above holds good, with the added advantage of association with distinguished people.

The "star" on the Mount of Saturn denotes distinction in the possessor, but a dramatic end. The star on the Mount of the Sun denotes riches, but not happiness. The star on the Mount of Mercury denotes great brilliancy as an orator and success along all scientific lines. The star on the upper Mount of Mars denotes unrivaled honors, but patience must stand at the helm. The star on the lower Mount of Mars denotes unusual distinction as a soldier. The star on the Mount of Luna is generally considered unfortunate; more frequently fatal than good. The

star on the Mount of Venus denotes the attainment of one's object in love. The star on any of the fingers denotes unusual good luck.

### THE CROSS

The "cross," as its name signifies, generally means trouble and suffering. Palmists see only one exception to this rule in reading the hand. They claim that when the cross is on the Mount of Jupiter it shows that one great love will come into the individual's life.

On the Mount of Saturn a cross is a danger sign. On the Mount of the Sun it signifies disappointment in art or wealth. On the Mount of Mercury it indicates dishonesty; on the Mount of Venus it denotes fatality in love; on the Line of the Heart the death of a dear friend.

### THE CIRCLE AND SQUARE

The sign of the "circle" is indicative of its possessor's character. If one gets into trouble he goes round and round never getting out. It is an unfortunate sign in all cases, except on the Mount of the Sun.

The "square," contrary to the circle, shows a probability of overcoming misfortune—a sign of preservation. If on the Line of Health, it is a sign that the health will be preserved—the same is true on all lines or mounts.

### THE ISLAND AND TRIANGLE

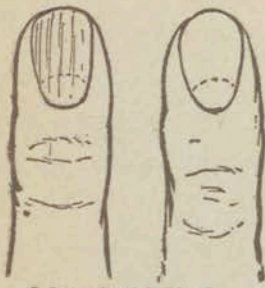
The "Island" is a bad sign, but not necessarily fatal. It indicates interference with the characteristic designated by the line on which it is found. If on the Life Line one's life is threatened, the island disappearing when the danger is removed. Sometimes it is permanent, then it denotes continued trouble. When it grows faint it shows that the trouble is passing and will disappear.

All "triangles" are good signs wherever found. The tripod is a most excellent sign, success being the main indication.

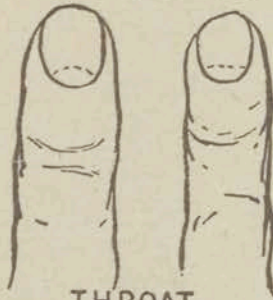
### THE RING OF SOLOMON

The "Ring of Solomon," more properly known as a sign, indicates spiritual power, love of visions and deep mystic power.

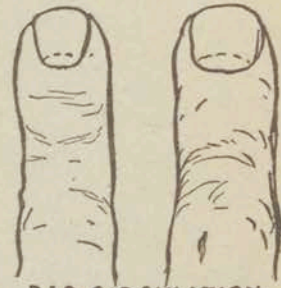
## Plate III.



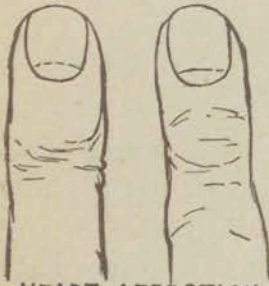
CONSUMPTIVE.



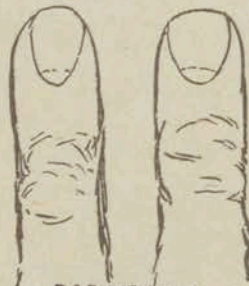
THROAT.



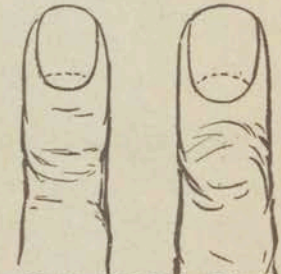
BAD CIRCULATION.



HEART AFFECTION



PARALYSIS.



GOOD CIRCULATION.

The above guide of How to Read the Hand, though brief, I have endeavored to make thoroughly reliable, and only ask that all who make it a study will take no one feature, line or mark as wholly significant, but consider the hand in its entirety.

The information gathered here has been deduced from experience, the knowledge having been brought from the four corners of the earth, and I trust that all who study palmistry, whether for research or amusement, will do it earnestly and conscientiously. As no two trees made by nature are alike, so are no two hands alike. The study is arduous but fascinating in the extreme. For either a private party or a public gathering, can you conceive of a pleasanter way of entertaining? Zest can be added to the occasion by a few persons "masking" themselves and requesting that their hands be read aloud.



**THE RECIPIENTS OF CLASS HONORS—GRADUATION DAY**

*"Honors achieved far exceed those that are created."*

—SOLON.





**A CHRIST-LIKE VISITOR**

*"But when thou doest alms, let not thy left hand know what thy right hand doeth."*

—MATT. VI: 3.

## BIRTHDAY STONES AND THEIR INFLUENCE

*"Alas! this day  
First gave me birth, and (which is strange to tell)  
The fates e'er since, as watching its return,  
Have caught it as it flew, and mark'd it deep  
With some thing great; extremes of good or ill."*

—YOUNG

An old legend tells us that one wearing the jewel of the month in which he was born will be protected against misfortune, the jewel acting as a talisman.

### JANUARY

By those who in this month are born  
No gem save Garnets should be worn;  
They will insure you constancy,  
True friendship and fidelity.

GARNET



### FEBRUARY

The February born will find  
Sincerity and peace of mind—  
Freedom from passion and from care,  
If they the Amethyst will wear.

AMETHYST



### MARCH

Who on this world of ours their eyes  
In March first open shall be wise,  
In days of peril firm and brave,  
And wear a bloodstone to their grave.

BLOODSTONE



### APRIL

Those who in April date their years,  
Diamonds should wear, lest bitter tears  
For vain repentance flow. This stone  
Emblem of innocence is known.

DIAMOND



### MAY

Who first beholds the light of day  
In Spring's sweet flowery month of May,  
And wears an Emerald all her life,  
Shall be a loved and happy wife.

EMERALD



## JUNE

AGATE



Who comes with Summer to this earth  
And owes to June her day of birth,  
With ring of Agate on her hand,  
Can health, wealth and peace command.

## JULY

The glowing Ruby should adorn  
Those who in warm July are born;  
Thus will they be exempt and free  
From love's doubts and anxiety.

RUBY



## AUGUST

MOONSTONE



Wear a moonstone or for thee  
No conjugal felicity;  
The August born without this stone  
'Tis said must live unloved alone.

## SEPTEMBER

A maiden born when Autumn's leaves  
Are rustling in September's breeze,  
A Sapphire on her brow should bind,  
'Twill cure diseases of the mind.

SAPPHIRE



## OCTOBER

OPAL



October's child is born for woe,  
And life's vicissitudes must know;  
But lay an Opal on her breast,  
And hope will lull the woes to rest.

## NOVEMBER

Who first comes to this world below  
With dull November's fog and snow,  
Should prize the Topaz amber hue,  
Emblem of friends and lovers true.

TOPAZ



## DECEMBER

TURQUOISE



If cold December gave you birth,  
The month of snow and ice and mirth,  
Place on your hand a Turquoise blue—  
Success will bless you if you do.

## THE HOROSCOPE IN VERSE

*"With equal pace, impartial fate,  
Knocks at the palace and the cottage gate."*

—HORACE

### JANUARY

Gentle and sweet, blithe and merry,  
The child who is born in January.

### FEBRUARY

True of heart tho' a trifle contrary,  
The child who comes in February.

### MARCH

Brave as a lion, droll and arch,  
The boy or girl who is born in March.

### APRIL

Fragile and sweet as the bright spring flowers,  
The child who comes during April showers.

### MAY

Dainty, smiling and fresh alway,  
Is the dear little bud which blooms in May.

### JUNE

Sweet of face and with soul atune,  
The dimpled darling who comes in June.

### JULY

A loving nature, fair and shy,  
Is the babe who is born in hot July.

### AUGUST

Sure of success in each good work begun,  
Is the child first kissed by the August sun.

## THE HOROSCOPE IN VERSE.

## SEPTEMBER

A heart full of love, a face to remember,  
Has the boy or girl who is born in September.

## OCTOBER

A studious bairn, wi' a face that is sober,  
Is the wise little one who arrives in October.

## NOVEMBER

In spite of skies that are chilly and gray,  
November's child is merry and gay.

## DECEMBER

Full of grace and blessed above all,  
The child whose birth in December doth fall.

—From "Baby's Birthday Jewel."  
Courtesy Thos. Leeming Co.



DAME FORTUNE PEEPING THROUGH THE MOON.

## THE LANGUAGE OF FLOWERS

*"Gather a wreath from the garden-bowers,  
And tell the wish of thy heart in flowers."*

Flowers.	Sentiments.
Almond .....	Hope
Alyssum, Sweet .....	Worth beyond beauty
Anemone .....	Expectation
Apple-Blossom .....	Preference
Batchelor's Button .....	Hope in love
Balsam .....	Impatience
Bell Flower .....	Gratitude
Bramble .....	Envy
Buttercup .....	Riches
Calla Lily .....	Feminine beauty
Carnation, Yellow .....	Disdain
Cedar .....	I live for thee
Chrysanthemum, Yellow .....	Slighted love
Clover, Red .....	Industry
Columbine .....	Folly
Cowslip .....	Pensiveness
Daffodil .....	Chivalry
Dahlia .....	Forever thine
Daisy, White .....	Innocence
Dandelion .....	Coquetry
Evergreen .....	Poverty
Forget-me-not .....	True love
Geranium, Silver Leaf .....	Recall
Heliotrope .....	I love you; devotion
Horse-Chestnut .....	Luxury
Honeysuckle .....	Bond of love
Hyacinth, Blue .....	Constancy
Ivy .....	Friendship; matrimony
Lady's Slipper .....	Capricious beauty
Larkspur .....	Fickleness
Laurel .....	Glory
Lilac .....	First emotion of love

Flowers.	Sentiments.
Lily .....	Purity; modesty
Magnolia .....	Peerless and proud
Marigold .....	Jealousy
Mignonette.....	Your qualities surpass your charms
Mint .....	Virtue
Mistletoe .....	I surmount all difficulties
Narcissus .....	Egotism
Night-blooming Cereus .....	Transient beauty
Oleander .....	Beware
Olive Branch .....	Peace
Orange .....	Generosity
Orange Flower .....	Chastity
Orchid .....	Beauty
Pea, Sweet .....	Departure
Peach Blossom .....	This heart is thine
Peony .....	Anger
Pink, White .....	You are fair
Poppy .....	Consolation of sleep
Rose, Moss .....	Superior merit
Rose, Bridal .....	Happy love
Snowball .....	Thoughts of heaven
Star of Bethlehem .....	Reconciliation
Sunflower .....	Pride
Sweet William .....	Finesse
Thorn Apple .....	Deceitful charms
Tulip .....	Declaration of love
Verbena .....	Sensibility
Violet .....	Love
Weeping Willow .....	Forsaken



## POPULAR NAMES OF STATES

(For the information of those persons who are sometimes puzzled regarding the popular references made to some of the States of the United States, I give them herewith:)

- ALABAMA is popularly known as the Land of Flowers.
- ARKANSAS is known as the Bear State—named so, because of the large number of bears which used to infest its forests.
- CALIFORNIA is called the Golden State, because of the great production of gold in early times.
- COLORADO is popularly known as the Centennial State.
- CONNECTICUT is the Freestone State. Sometimes, also, it is called the Nutmeg State, being noted for the native shrewdness of its people; also humorously charged with selling wooden nutmegs.
- DELAWARE is popularly known as the Diamond State, because of its small size and great worth or supposed importance.
- FLORIDA is known as the Peninsular or Gulf State, so called on account of its shape.
- GEORGIA is called the Empire State of the South.
- ILLINOIS is popularly known as the Prairie State, in allusion to the widespread and beautiful prairies which form a striking feature of the State.
- INDIANA is known as the Hoosier State because its people are called hoosiers, from the word "husher," a bully.
- IOWA is popularly known as the Hawkeye State, being named after an Indian chief, once a terror to travelers.
- KANSAS is called the Sunflower State.
- KENTUCKY is popularly known as the Corn Cracker State.
- LOUISIANA is styled the Creole State, due to the fact that its original inhabitants were chiefly French and Spanish settlers.
- MAINE is popularly known as the Pine Tree State. Its central and northern portions are covered with extensive pine forests. It is also sometimes called the Lumber State.
- MARYLAND is popularly known as the Old Line State.



MASSACHUSETTS is known as the Bay State. A name given it previous to the Federal Constitution, was the colony of Massachusetts Bay.

MICHIGAN is popularly known as the Wolverine State because it formerly abounded in wolverines. It is also sometimes called the Lake State.

MINNESOTA is popularly known as the Gopher or North Star State.

MISSISSIPPI is popularly known as the Bayou State, because it abounds in bayous or creeks.

NEBRASKA is known as the Black Water State.

NEW JERSEY is everywhere known as the Garden State.

NEW YORK is called the Empire State, being the most populous and wealthy State in the Union. It is also called Excelsior State from the motto on its coat of arms.

NORTH CAROLINA is popularly known as the Cracker, Old North or Turpentine State.

NEW HAMPSHIRE is popularly known as the Granite State, because its mountains are largely composed of granite.

OHIO is called the Buckeye State, because of the buckeye tree which abounds there.

OREGON is popularly known as the Web-foot Country.

PENNSYLVANIA is called the Keystone State. It was the central State of the Union at the time of the formation of the Constitution. If the names of the thirteen original States be arranged in the form of an arch, Pennsylvania will occupy the place of the keystone.

RHODE ISLAND is popularly known as Little Rhody, being the smallest of all the States.

SOUTH CAROLINA is popularly known as the Palmetto State, so called from the arms of the State, which contain a palmetto.

TENNESSEE is popularly known as the Volunteer State.

TEXAS is called the Lone Star State, from the device on its coat of arms.

VERMONT is known as the Green Mountain State.

VIRGINIA is popularly styled Old Dominion.

WEST VIRGINIA is known as the Switzerland of America.

WISCONSIN is popularly known as the Badger State on account of the badgers which formerly abounded there.



**LAWN PARTY**

*“To be pleased, one must please What pleases you in others will, in general, please them in you.”*



**LEAVE TAKING**

*Cheer up, my friend.  
"Into each life some rain must fall."*

## A FAREWELL

The preceding pages, dear friends, have been written with much solicitude, knowing that the suggestions given must fall on all kinds of soil, but I shall ever hope that some will fall on good ground, take root and bring forth in abundance. In closing, there are really no better thoughts that I can leave you with, than the two poems entitled "Solitude" and "Gradatim." The first, written by Ella Wheeler Wilcox, is as true to-day as ever, while the last, written by one who has climbed the ladder which leads "to a purer air and a broader view," will never grow old. May you all find help and instruction in these pages.

### SOLITUDE

Laugh, and the world laughs with you;  
Weep, and you weep alone.  
For the sad old earth must borrow its mirth,  
But has trouble enough of its own.  
Sing, and the hills will answer;  
Sigh, it is lost on the air.  
The echoes bound to a joyful sound,  
But shrink from voicing care.  
  
Rejoice, and men will seek you;  
Grieve, and they turn and go.  
They want full measure of all your pleasure,  
But they do not need your woe.  
Be glad, and your friends are many;  
Be sad, and you lose them all;  
There are none to decline your nectared wine,  
But alone you must drink life's gall.  
  
Feast, and your halls are crowded;  
Fast, and the world goes by.  
Succeed and give, and it helps you live,  
But no man can help you die.  
There is room in the halls of pleasure  
For a large and lordly train,  
But one by one we must all file on  
Through the narrow aisles of pain.

## GRADATIM

BY J. G. HOLLAND

Heaven is not reached at a single bound ;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit, round by round.

I count this thing to be grandly true :  
That a noble deed is a step toward God,—  
Lifting the soul from the common sod  
To a purer air and a broader view.

We rise by the things that are under feet ;  
By what we have mastered of good and gain ;  
By the pride deposed, and the passion slain,  
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,  
When the morning calls us to life and light,  
But our hearts grow weary, and, ere the night,  
Our lives are trailing in sordid dust.

We hope, we resolve, we aspire, we pray,  
And we think that we mount the air on wings  
Beyond the recall of sensual things,  
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men !  
We may borrow the wings to find the way—  
We may hope and resolve, and aspire and pray ;  
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown  
From the weary earth to the sapphire walls ;  
But the dreams depart and the vision falls,  
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound ;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

Amar 793 . 120

