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Manners, Culture and Dress of the Best American Society (Part Two)

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HOME ETIQUETTE.



HOME ETIQUETTE.

THE HOME.

CHAPTER 18.



If the home is graced and sweetened with kindness and smiles, no matter how humble the abode, the heart, will turn lovingly toward it from all the tumult of the world, and it will be the dearest spot beneath the circuit of the sun. A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, do kind words and gentle acts and sweet dispositions, make glad the home where peace and blessing dwell.

The influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and the fatherly kindness feels its echo in the nobility and courtesy of sons, who come to wear his mantle and fill his place; while on the other hand, from an unhappy, misgoverned, and disordered home go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings which have made their early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of discontent and strife and trouble they fly forth as vultures to rend their prey.

The class of men who disturb and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those around them.

An ideal home must first have a government, but love must be the dictator. All the members should unite to make home happy. We should have light in our homes, heaven's own pure, transparent light. It matters not whether home is clothed in blue and purple, if it is only brim-full of love, smiles and gladness.

Our boards should be spread with everything good and enjoyable. We should have birds, flowers, pets, everything suggestive of sociability. Flowers are as indispensable to the perfections of the home as to the perfections of the plant. Do not give them all the sunniest windows and pleasantest corners, crowding out the children.

Of the ornamentation about a house, although a broad lake lends a charm to the scenery, it cannot compare with the babbling brook. As the little streamlet goes tumbling over the rocks, and along the

shallow, pebbly bed, it may be a marvelous teacher to the children, giving them lessons of enterprise and perseverance.

In our homes we must have industry and sympathy. In choosing amusements for the children, the latter element must be brought in. To fully understand the little ones, you must sympathize with them. When a child asks questions, don't meet it with, "Oh, don't bother me." Tell it all it wants to know. Never let your anger rise, no matter how much you may be tried.

For full and intelligent happiness in the home circle, a library of the best works is necessary. Do not introduce the milk and water fiction of the present day, but books of character. Our homes should have their Sabbath and their family altars. Around these observances cling many of the softest and most sacred memories of our lives.

A celebrated observer of American life recently remarked to us that a great change had come in the last ten years to the home-life of the country. One point which he made was, that a great many games of skill were being played in New England homes to-day which were not known, or, if known, were forbidden by parents ten years ago. Chess, within the past few years, has won a high place in the popular regard. It speaks well for a people when such an intellectual game can become popular. For it takes brains to play chess even moderately well, and none but clever and thoughtful people would ever like it.

Checkers are not perhaps more universal, but they are more fashionable. They have fought their way into high life, and whereas they once found their friends in the village tavern and in the farmer's kitchen, they are now admitted into the parlors of the wealthy and refined. The games played with historical cards are also numerous, and many of them pleasantly exciting, and you find them in almost every household. Now this is all very pleasant and hopeful. It reveals to the thinker the fact that home-life is more vivacious and happy than it used to be; that the long, dull evenings are being enlivened with sprightly and stimulating amusements, and that the home circle is charged with attractions which it once sadly lacked. These games are helping to make the homes of the country happier, helping to make the children more contented with their homes, and in doing this they are helping to make the country more intelligent and more virtuous. By wise parents these games are looked upon as God-sends. They solve the problem of home amusements and recreations.

A great many homes are like the frame of a harp that stands without strings. In form and outline they suggest music, but no melody rises from the empty spaces; and thus it happens that home is unattractive, dreary and dull.

Among home amusements, the best is the old-fashioned habit of conversation; the talking over the events of the day, in bright and quick play of wit and

fancy; the story that brings the laugh, and the speaking the good and kind and true things which all have in their hearts. It is not so much by dwelling upon what members of the family have in common, as bringing each to the other something interesting and amusing, that home-life is to be made cheerful and joyous. Each one must do his part to make conversation genial and happy. We are too ready to converse with newspapers and books, to seek some companion at the store, hotel or club-room, and to forget that home is anything more than a place in which to sleep and eat.

Conversation in many cases is just what prevents many people from relapsing into utter selfishness at their own firesides. This is the truest and best amusement; it is the healthy education of great and noble characters. There is the freedom, the breadth, the joyousness of natural life. The time spent thus by parents, in the higher entertainment of their children, bears a harvest of eternal blessings, and these long evenings furnish just the time.

It has been said that a "man's manners form his fortune." Whether this be really so or not, it is certain that his manners form his reputation—stamp upon him, as it were, his current worth in the circles where he moves. If his manners are the product of a kind heart, they will please, though they be destitute of graceful polish. There is scarcely anything of more importance to a child of either sex than good breeding. If parents and teachers perform their

duties to the young faithfully, there will be comparatively few destitute of good manners.

Visit a family where the parents are civil and courteous toward all within their household, whether as dwellers or as guests, and their children will have good manners just as they learn to talk from imitation. But reverse the order of things concerning the parents, and the children learn ill manners, just as in the former case they learn good manners, by imitation.

Train children to behave at home as you would have them act abroad. It is almost certain that they, while children, conduct themselves abroad as they would have been in the habit of doing under like circumstances when at home. "Be courteous," is an apostolic injunction which all should ever remember and obey.

Cherish the spirit of kindly affection. Let the love of childhood find a return, never repulsing the confiding tenderness every child displays when surrounded by kindly influences. Remember how much of the joy of life flows from sympathetic mingling of congenial spirits, and seek to bind such to you closer and closer with the golden links of affection's easy bondage.

Cultivate singing in your family. Begin when the child is not yet three years old. The songs and hymns your childhood sang, bring them all back to your memory, and teach them to your little ones; mix them all together to meet the varying moods, as

in after life they come over you so mysteriously at times. Many a time, in the very whirl of business, in the sunshine and gayety of the avenue, amid the splendor of the drive in the park, some little thing wakes up the memories of early youth—the old mill, the cool spring, the shady tree by the little schoolhouse—and the next instant we almost see again the ruddy cheeks, the smiling faces and the merry eyes of schoolmates, some of whom are gray-headed now, while most have passed from amid earth's weary noises. And anon, "the song my mother sang," springs unbidden to the lips, and soothes and sweetens all these memories. At other times, amid the crushing mishaps of business, a merry ditty of the olden time breaks in upon the ugly train of thought, and throws the mind in another channel; light breaks from behind the cloud in the sky, and new courage is given us. The honest man goes gladly to his work; and when the day's labor is done, his tools laid aside and he is on his way home, where wife and child, and the tidy table and cheery fireside await him, how can he but have music in his heart to break forth so often into the merry whistle or the jocund song? Moody silence, not the merry song, weighs down the dishonest tradesman, the perfidious clerk, the unfaithful servant, the perjured partner.

OUR GIRLS.

Girls, and especially those who are members of large families, have much influence at home, where

brothers delight in their sisters, and where parents look fondly down on their dear daughters, and pray that their example may influence the boys for good. Girls have much in their power with regard to those boys; they have it in their power to make them gentler, purer, truer, to give them higher opinions of women; to soften their manners and ways, to tone down rough places and shape sharp, angular corners.

All this, to be done well, must be done by imperceptibly influencing them and giving them an example of the gentleness and purity, the politeness and tenderness we wish them to emulate. When we see boys careless to their elders, rude in manner and coarse in speech, and we know that they have sisters, we often, and I think with reason, conclude that there must be something wrong, and that the sisters are not trying to make them better boys, but leaving things alone, letting them go their own course. Perhaps their excuse would be that they were too much occupied themselves, and that their own studies and pursuits prevented them from being able to pay much attention to their brothers; and "boys will be boys," you know. By all means, let boys be boys. I, for one, regard boys too highly to wish them to be otherwise; but the roughness and coarseness and rudeness of which I speak are not necessary ingredients of boyhood; and it is you, their sisters, who must prove that they are not. Interest yourselves in their pursuits, show them, by every means in your

power, that you do not consider them and their doings beneath your notice; spare an hour from your practicing, from your drawing, from your languages, for their boating or sports, and don't turn contemptuously away from the books and amusements in which they delight, as if, though good enough for them, they are immeasurably below you. Try this behavior, girls, for a short time; it will not harm you, and will benefit them greatly. You will soon find how a gentle word will turn off a sharp answer; how a grieved look will effectually reprove an unfitting expression; how gratefully a small kindness will be received, and how unbounded will be the power for good you will obtain by a continuance of this conduct.

Equally great will a girl's influence be on her younger sisters, in whose eyes she is the perfection of grace and goodness, in whose thoughts she is ever present. Beautiful, exceedingly beautiful, is the close friendship between an older and a younger sister; but let the elder beware of the influence she exerts.

If she herself be careless, frivolous, undutiful and irreligious, the child will inevitably be so, unless the fatal influence be counteracted by some other holier one. If she gives sharp answers, or shows but little regard for truth, let her not be astonished if the little one be ill-tempered and untruthful, and sorrowful will be the conviction that she has had not a little to do with making her so.

In school, too, a girl of determined, resolute character, will soon take the lead and acquire a certain influence. School-girls are gregarious, and follow naturally any one who is stronger minded and more decided. When the influence is exercised to elevate the young minds, and give them higher and nobler aspirations, it is a salutary and beneficial effect of school life ; but when it is otherwise, it is a very sad one.

Two or three older girls in a school, having a noble object in view, steadily endeavoring to do right, acting quietly and without ostentation, but seeking humbly to follow in the footsteps Christ has marked out for us, may do an immense amount of good. "A little leaven leaveneth the whole lump."

Boys.

A boy may be spoiled about as easily as a girl, by injudicious training. No, we take that back—much easier. In the first place, then, by leading him to depend upon his sisters.

Who has not seen the spoiled boy in the man who could not arrange his tie without calling his wife from the breakfast-table to help him ? or put on his coat without she held the sleeves ? or get a drop of hot water when the kettle was right before him ?

Another way to spoil a boy is to pick up after him. We hold that there is as much need of neat habits in a boy as in the gentler sex ; and this idea of gathering the coat from the sofa, the vest from the rocking-chair, the boots from the hearth-rug, the collar from

the table, and the neck-cloth from nobody knows where, is perfectly and superlatively ridiculous.

Again, why is the boy allowed to use coarse, indelicate expressions that, from the lips of a girl, would call forth well-merited rebuke? Should the mind of man be made of coarse material because he is expected to jostle his way through the rude elements of human nature? That is not the law of the machinist who controls dumb matter. Though one engine may be ponderous and massive, destined for the roughest work, and another delicate and complicated, there is the same smoothness of material in both—the same polish, the same nice finish.

A boy will most surely be spoiled if led to think he can commit offences against morals, which by the parents are considered only masculine—not criminal.

Another wrong thing is to bring a boy up for a profession, will he nill he. Some parents have a respectable horror for dirt, and cannot think of soiled hands and a trade with any degree of complacency. Therefore the world is burdened with burdens to themselves, in the shape of lawyers, doctors, etc., who are too poor to live and too poor to die—in comfort. Finally, the surest way to spoil a boy is not to instil into his very soul, from the time he is an infant, a true reverence for woman, a regard for her virtue as sacred as the love he bears his mother. Never let her name be trifled with in his presence, or her actions interpreted loosely, else you may hereafter share the disgrace of having given to the world a

curse more corrupting than all others—a heartless libertine.

Most boys go through a period when they have great need of patient love at home. They are awkward and clumsy, sometimes strangely willful and perverse, and they are desperately conscious of themselves, and very sensitive to the least word of censure or effort at restraint. Authority frets them. They are leaving childhood, but they have not yet reached the sober good sense of manhood.

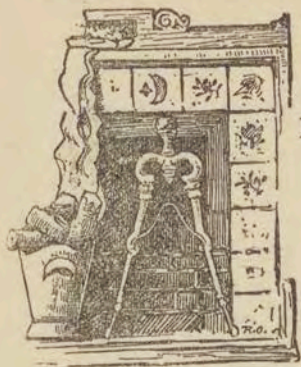
They are an easy prey to the tempter and the sophist. Perhaps they adopt skeptical views from sheer desire to prove that they are independent and can do their own thinking. Now is the mother's hour. Her boy needs her now more than when he lay in his cradle. Her finer insight and serener faith may hold him fast and prevent him from drifting into dangerous courses. At all events there is very much that only a mother can do for her son, and that a son can receive only from his mother in the critical period of which we are speaking. It is well for him if she has kept the freshness and brightness of her youth, so that she can now be his companion and friend, as well as instructor.

We know not half the power, for good or ill,
Our daily lives possess o'er one another;
A careless word may help a soul to kill,
Or by one look we may redeem our brother.

'Tis not the great things that we do or say,
But idle words forgot as soon as spoken;
The little, thoughtless deeds of every day
Are stumbling-blocks on which the weak are broken.

DOMESTIC ETIQUETTE AND DUTIES.

CHAPTER 19.



HOME, as well as a larger community, should be regulated by well-defined customs. Said the Vicar of Wakefield about his family life: "We all assembled early, and after we had saluted each other with proper ceremony (for I always thought fit to keep up some mechanical forms of good breeding, without which, freedom ever destroys friendship), we all knelt in gratitude to that Being who gave us another day. So also when we parted for the night."

We earnestly recommend that the precepts and example of the good old Vicar should be followed and adopted by every newly-married couple. With regard to the first, the courtesies of society should never be omitted, in even the most trivial matters; and as respects the second, what blessing can be reasonably expected to descend upon a house wherein the voice of thanksgiving is never heard, nor yet protection sought by its acknowledged head!

DUTIES OF THE WIFE.

On the wife especially devolves the privilege and pleasure of rendering home happy. We shall, therefore, speak of such duties and observances as pertain to her.

When a young wife first settles in her home, many excellent persons, with more zeal, it may be, than discretion, immediately propose that she should devote some of her leisure time to charitable purposes: such, for instance, as clothing societies for the poor, or schools, or district visiting. We say with all earnestness to our young friend, engage in nothing of the kind, however laudable, without previously consulting your husband, and obtaining his full concurrence. Carefully avoid, also, being induced by any specious arguments to attend evening lectures, unless he accompanies you. Remember that your Heavenly Father, who has given you a home to dwell in, requires from you a right performance of its duties. Win your husband, by all gentle appliances, to love religion; but do not, for the sake even of a privilege and a blessing, leave him to spend his evenings alone. Look often on your marriage ring and remember the sacred vows taken by you when the ring was given; such thoughts will go far toward allaying many of these petty vexations which circumstances call forth.

AVOID ALL CAUSES FOR COMPLAINT.

Never let your husband have cause to complain that you are more agreeable abroad than at home; nor permit him to see in you an object of admiration as respects your dress and manners, when in company, while you are negligent of both in the domestic circle. Many an unhappy marriage has been occasioned by neglect in these particulars. Nothing can be more senseless than the conduct of a young woman, who seeks to be admired in general society for her politeness and engaging manners, or skill in music, when, at the same time, she makes no effort to render her home attractive; and yet that home whether a palace or a cottage, is the very centre of her being—the nucleus around which her affections should revolve, and beyond which she has comparatively small concern.

BEWARE OF CONFIDANTS.

Beware of intrusting any individual whatever with small annoyances, or misunderstandings, between your husband and yourself, if they unhappily occur. Confidants are dangerous persons, and many seek to obtain an ascendancy in families by gaining the good opinion of young married women. Be on your guard, and reject every overture that may lead to undesirable intimacy. Should any one presume to offer you advice with regard to your husband, or seek to lessen him by insinuations, shun that person as you would a serpent. Many a happy home

has been rendered desolate by exciting coolness or suspicion, or by endeavors to gain importance in an artful and insidious manner.

REGARDING MONEY MATTERS.

In all money matters, act openly and honorably. Keep your accounts with the most scrupulous exactness, and let your husband see that you take an honest pride in rightly appropriating the money which he intrusts to you. "My husband works hard for every dollar that he earns," said a young married lady, the wife of a professional man, to a friend who found her busily employed in sewing buttons on her husband's coat, "and it seems to me worse than cruel to lay out a dime unnecessarily." Be very careful also, that you do not spend more than can be afforded in dress; and be satisfied with such carpets and curtains in your drawing-room as befit a moderate fortune, or professional income.

HOW TO KEEP A HOME.

Natural ornaments, and flowers tastefully arranged, give an air of elegance to a room in which the furniture is far from costly; and books judiciously placed, uniformly produce a good effect. A sensible woman will always seek to ornament her home, and to render it attractive, more especially as this is the taste of the present day. The power of association is very great; light, and air, and elegance, are important in their effects. No wife acts wisely who per-

mits her sitting-room to look dull in the eyes of him whom she ought especially to please, and with whom she has to pass her days.

AVOID CONCEALMENT.

In middle life, instances frequently occur of concealment with regard to money concerns; thus, for instance, a wife wishes to possess an article of dress which is too costly for immediate purchase, or a piece of furniture liable to the same objection. She accordingly makes an agreement with a seller, and there are many who call regularly at houses when the husband is absent on business, and who receive whatever the mistress of the house can spare from her expenses. A book is kept by the seller, in which payments are entered; but a duplicate is never retained by the wife, and therefore she has no check whatever. We have known an article of dress paid for in this manner, far above its value, and have heard a poor young woman, who has been thus duped say to a lady, who remonstrated with her: "Alas! what can I do? I dare not tell my husband." It may be that the same system, though differing according to circumstances, is pursued in a superior class of life. We have reason to think that it is so, and therefore affectionately warn our young sisters to beware of making purchases that require concealment. Be content with such things as you can honorably afford, and such as your husbands approve. You can then wear them with every feeling

of self-satisfaction, and have a contented mind.

AVOID ALL BICKERINGS.

Before dismissing this part of our subject, we beseech you to avoid all bickerings. What does it signify where a picture hangs, or whether a rose or a pink looks best on the drawing-room table? There is something inexpressibly endearing in small concessions, in gracefully giving up a favorite opinion, or in yielding to the will of another; and equally painful is the reverse. The mightiest rivers have their source in streams; the bitterest domestic misery has often arisen from some trifling difference of opinion. If, by chance you marry a man of hasty temper, great discretion is required. Much willingness, too, and prayer for strength to rule your own spirit are necessary. Three instances occur to us, in which, ladies have knowingly married men of exceedingly violent tempers, and yet have lived happily. The secret of their happiness consisted in possessing a perfect command over themselves, and in seeking, by every possible means, to prevent their husbands from committing themselves in their presence.

BECOMING CONDUCT FOR A WIFE.

* Lastly, remember your standing as a lady, and never approve a mean action, nor speak an unrefined word; let all your conduct be such as an honorable and right-minded man may look for in his

wife, and the mother of his children. The slightest duplicity destroys confidence. The least want of refinement in conversation, or in the selection of books lowers a woman, ay, and forever! Follow these few simple precepts, and they shall prove to you of more worth than rubies; neglect them, and you will know what sorrow is. They apply to every class of society, in every place where man has fixed his dwelling; and to the woman who duly observes them may be given the beautiful commendation of Solomon, when recording the words which the mother of King Lemuel taught him:

SOLOMON'S DESCRIPTION OF A WOMAN.

"The heart of her husband doth safely trust in her; she will do him good, and not evil, all the days of her life. Strength and honor are her clothing; and she shall rejoice in time to come. Her children rise up and call her blessed; her husband also, and he praiseth her."—Prov. xxxi.

DUTIES OF A HUSBAND.

We shall now address ourselves exclusively to our brethren; to them who have taken upon themselves the sacred and comprehensive names of husband and of master, who have formed homes to dwell in and have placed therein, as their companions through life's pilgrimage, gentle and confiding ones who have left for them all that was heretofore most dear, and whom they have sworn to love and to cherish.

THINGS TO REMEMBER.

Remember that you have now, as a married man a very different standing in society from the one which you previously held, and that the happiness of another is committed to your charge. Render, therefore, your home happy by kindness and attention to your wife, and carefully watch over your words and actions. If small disputes arise, and your wife has not sufficient good sense to yield her opinion; nay, if she even seems determined to have her own way, and that tenaciously, do not get angry; rather be silent and let the matter rest. An opportunity will soon occur of speaking affectionately, yet decidedly, on the subject, and much good will be effected. Master your own temper, and you will soon master your wife's; study her happiness without yielding to any caprices, and you will have no reason to regret your self-control.

ACCOMPANY YOUR WIFE TO CHURCH.

Never let your wife go to church alone on Sunday. You can hardly do a worse thing as regards her good opinion of you, and the well being of your household. It is a pitiable sight to see a young wife going toward the church-door unattended, alone in the midst of a crowd, with her thoughts dwelling, it may be very sadly, on the time when you were proud to walk beside her. Remember that the condition of a young bride is often a very solitary one;

and that for your sake she has left her parent's roof, and the companionship of her brothers and sisters. If you are a professional man, your wife may have to live in the neighborhood of a large city, where she scarcely knows any one, and without those agreeable domestic occupations, or young associates, among whom she had grown up. Her garden and poultry-yard are hers no longer, and the day passes without the light of any smile but yours. You go off, most probably after breakfast, to your business or profession, and do not return till a late dinner; perhaps even not then, if you are much occupied, or have to keep up professional connections. It seems unmanly, certainly most unkind, to let your young wife go to church on Sunday without you, for the common-place satisfaction of lounging at home.

A BREACH OF DOMESTIC ETIQUETTE.

To act in this manner is certainly a breach of domestic etiquette. Sunday is the only day in which you can enable her to forget her father's house, and the pleasant associations of her girlhood days—in which you can pay her those attentions which prevent all painful comparisons as regards the past. Sunday is the day of rest, wisely and mercifully appointed to loose the bonds by which men are held to the world; let it be spent by you as becomes the head of a family. Let no temptation ever induce you to wish your wife to relinquish attending Divine service, merely that she may "idle at home

with you." Religion is her safeguard amid the trials or temptations of this world, And woe may be to you if you seek to withdraw her from its protection!

TAKE YOUR WIFE INTO YOUR CONFIDENCE.

Much perplexity in the marriage state often arises from want of candor. Men conceal their affairs, and expect their wives to act with great economy, without assigning any reason why such should be the case; but the husband ought frankly to tell his wife the real amount of his income; for, unless this is done, she cannot properly regulate her expenses. They ought then to consult together as to the sum that can be afforded for housekeeping, which should be rather below than above the mark.

LET HER MANAGE HER OWN AFFAIRS.

When this is arranged he will find it advantageous to give into her hands, either weekly, monthly, or quarterly, the sum that is appropriated for daily expenditure, and above all things to avoid interfering without absolute necessity. The home department belongs exclusively to the wife; the province of the husband is to rule the house—hers to regulate its internal movements. True it is, that some inexperienced young creatures know but little of household concerns. If this occur, have patience, and do not become pettish or illhumored. If too much money is laid out at first, give advice, kind-

ly and firmly, and the young wife will soon learn how to perform her new duties.

AVOID UNNECESSARY INTERFERENCE.

No good ever yet resulted, or ever will result from unnecessary interference. If a man unhappily marries an incorrigible simpleton, or spendthrift, he cannot help himself. Such, however, is rarely the case. Let a man preserve his own position, and assist his wife to do the same; all things will then move together, well and harmoniously.

BE ALWAYS READY TO PRAISE.

Much sorrow, and many heart-burnings, may be avoided by judicious conduct in the outset of life. Husbands should give their wives all confidence. They have intrusted to them their happiness, and should never suspect them of desiring to waste their money. Whenever a disposition is manifested to do right, express your approbation. Be pleased with trifles, and commend efforts to excel on every fitting occasion. If your wife is diffident, encourage her, and avoid seeing small mistakes. It is unreasonable to add to the embarrassments of her new condition, by ridiculing her deficiencies.

AVOID COMPARISONS.

Forbear extolling the previous management of your mother or your sisters. Many a wife has been alienated from her husband's family, and many an

affectionate heart has been deeply wounded by such injudicious conduct; and, as a sensible woman will always pay especial attention to the relations of her husband, and entertain them with affectionate politeness, the husband on his part should always cordially receive and duly attend to her relations. The reverse of this, on either side, is often productive of unpleasant feelings.

CONCLUSION.

Lastly, we recommend every young married man, who wishes to render his home happy, to consider his wife as the light of his domestic circle, and to permit no clouds, however small, to obscure the region in which she presides. Most women are naturally amiable, gentle and complying; and if a wife becomes perverse and indifferent to her home, it is generally her husband's fault. He may have neglected her happiness; but nevertheless it is unwise in her to retort, and, instead of faithfully reflecting the brightness that still may shine upon her, to give back the dusky and cheerless hue which saddens her existence. Be not selfish, but complying in small things. If your wife dislikes cigars—and few young women like to have their clothes tainted by tobacco—leave off smoking; for it is at best, an ungentlemanly and dirty habit. If your wife asks you to read to her, do not put your feet upon a chair and go to sleep. If she is fond of music, accompany her as you were wont when you sought her for a bride.

The husband may say that he is tired, and does not like music, or reading aloud. This may occasionally be true, and no amiable woman will ever desire her husband to do what would really weary him. We, however, recommend a young man to practice somewhat of self-denial, and to remember that no one acts with a due regard to his own happiness who lays aside, when married, those gratifying attentions which he was ever ready to pay the lady of his love; or those rational sources of home enjoyment which made her look forward with a bounding heart to become his companion through life.

Etiquette is a comprehensive term; and its observances are nowhere more to be desired than in the domestic circle.

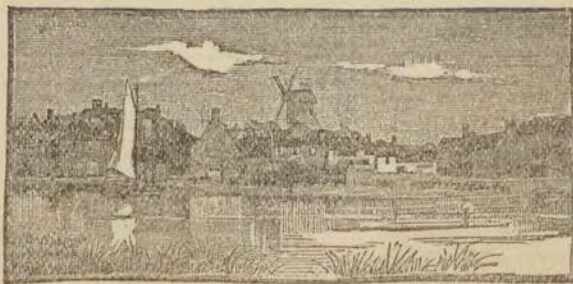


TABLE ETIQUETTE.

CHAPTER 20.



HERE the corps of servants is large, so that the arrangements of the day are not disturbed thereby, it is customary to let the members of the family breakfast at their own proper hour. Each one comes in without ceremony whenever it pleases him or her to do so. In smaller households a good deal of inconvenience would attend such a course, and it is well to insist upon punctuality at a reasonable hour. Nevertheless, at this first meal of the day a certain amount of freedom is allowed which would be unjustifiable at any other time. The head of the house may read his morning paper, and the other members of the family may look over their correspondence if they choose. And each may rise and leave the table when business or pleasure dictates, without waiting for a general signal.

THE BREAKFAST-TABLE.

The breakfast-table should be simply decorated, yet it may be made extremely attractive, with its snowy cloth and napkins, its array of glass, and its ornamentation of flowers and fruit.

Queen Victoria has set the fashion of placing the whole loaf of bread upon the table with a knife by its side, leaving the bread to be cut as it is desired. However, the old style of having the bread already cut when it is placed upon the table will still recommend itself to many. In eating, bread must always be broken, never cut, and certainly not bitten.

Fruit should be served in abundance at the breakfast-table. There is an old adage which declares that "fruit is golden in the morning, silver at noon and leaden at night."

GENERAL RULES FOR BEHAVIOR AT TABLE.

Tea and coffee should never be poured into a saucer.

If a person wishes to be served with more tea or coffee, he should place his spoon in the saucer. If he has had sufficient, let it remain in the cup.

If anything unpleasant is found in the food, such as a hair in the bread or a fly in the coffee, remove it without remark. Though your own appetite be spoiled, it is well not to spoil that of others.

Never if possible, cough or sneeze at the table. If you feel the paroxysm coming on, leave the room.

It may be worth while to know that a sneeze may be stifled by placing the finger firmly upon the upper lip.

Fold your napkin when you are done with it and place it in your ring, when at home. If you are visiting, leave your napkin unfolded beside your plate.

Never hold your knife and fork upright on each side of your plate while you are talking.

Do not cross your knife and fork upon your plate until you have finished.

When you send your plate to be refilled, place your knife and fork upon one side of it or put them upon your piece of bread.

Eat neither too fast nor too slow.

Never lean back in your chair nor sit too near or too far from the table.

Keep your elbows at your side, so that you may not inconvenience your neighbors.

Do not find fault with the food.

The old-fashioned habit of abstaining from taking the last piece upon the plate is no longer observed. It is to be supposed that the vacancy can be supplied if necessary.

If a plate is handed you at table, keep it yourself instead of passing it to a neighbor. If a dish is passed to you, serve yourself first, and then pass it.

LUNCHEON.

Luncheon is a recognized institution in our large cities, where business forbids the heads of families returning to dinner until a late hour.

There is much less formality in the serving of lunch than of dinner. Whether it consists of one or more courses, it is all set upon the table at once. When only one or two are to lunch, the repast is ordinarily served upon a tray.

DINNER.

We have already spoken at some length of ceremonious dinners, so that all we need speak of in this place is the private family dinner. This should always be the social hour of the day. Then parents and children meet together, and the meal should be of such length as to allow of the greatest sociality. Remember the old proverb that "chatted food is half digested."

It may not be out of place to quote here an anecdote from the French, which will illustrate, in most respects, the correct etiquette of the dining-table.

The abbe Casson, a professor in the College Mazarin, and an accomplished *litterateur*, dined one day at Versailles with the abbe de Radonvilliers, in company with several courtiers and marshals of France. After dinner, when the talk ran upon the etiquette and customs of the table, the abbe Casson boasted of his intimate acquaintance with the best dining-out usages of society.

The abbe Delille listened to his account of his own good manners for a while, but then interrupted him and offered to wager that at the dinner just served he had committed numberless errors or improprieties.

"How is it possible!" demanded the abbe. "I did exactly like the rest of the company."

"Nonsense!" exclaimed the other. "You did a hundred things which no one else did. First, when you sat down at the table, what did you do with your napkin?"

"My napkin? Why, just what everybody else did: I unfolded it and fastened it to my button-hole."

"Ah, my dear friend," said Delille, "you were the only one of the party who did that. No one hangs his napkin up in that style. They content themselves with placing it across their knees. And what did you do when you were served to soup?"

"Like the others, surely. I took my spoon in my right hand and my fork in the left—"

"Your fork! Who ever saw any one eat bread out of a soup-plate with a fork before? After your soup what did you eat?"

"A fresh egg."

"And what did you do with the shell?"

"Handed it to the servant."

"Without breaking it?"

"Yes, without breaking it up, of course."

"Ah, my dear abbe, nobody ever eats an egg with

out breaking the shell afterward," exclaimed Abbe Delille. "And after your egg?"

"I asked the abbe Radonvilliers to send me a piece of the hen near him."

"Bless my soul! a piece of the *hen*? One should never speak of hens out of the hennery. You should have asked for a piece of fowl or chicken. But you say nothing about your manner of asking for wine."

"Like the others, I asked for claret and champagne."

"Let me inform you that one should always ask for claret *wine* and champagne *wine*. But how did you eat your bread?"

"Surely I did that properly. I cut it with my knife into small mouthfuls and ate it with my fingers."

"Bread should never be cut, but always broken with the fingers. But the coffee—how did you manage that?"

"It was rather too hot, so I poured a little of it into my saucer and drank it."

"Well, then, you committed the greatest error. You should never pour either coffee or tea into your saucer, but always let it cool and drink it from the cup."

It is unnecessary to say that the abbe was deeply mortified at his evident ignorance of the usages of polite society.

MISCELLANEOUS RULES OF ETIQUETTE.

CHAPTER 21.



OME contend that mere intercourse with the world gives a habit and taste for those modest and obliging observances which constitute true politeness; but this is an error. Propriety of deportment is the valuable result of a knowledge of one's self, and respect for the rights of others; it is a feeling of the sacrifices

which are imposed on self-esteem by our own social relations; it is, in short, a sacred requirement of harmony and affection. But the usage of the world is merely the gloss, or rather the imitation of propriety; and when not based upon sincerity, modesty and courtesy, it consists in being inconstant in everything, and in amusing itself by playing off its feelings and ridicule against the defects and excellencies of others. Thanks to custom—it is sufficient, in order to be recognized as amiable, that he who is the subject of a malicious pleasantry may laugh as well as the author of it.

PRESENTS AMONG FRIENDS.

Among friends, presents ought to be made of things of small value; or, if valuable, their worth should be derived from the style of the workmanship, or from some accidental circumstance, rather than from the inherent and solid richness. Especially never offer to a lady a gift of great cost: it is in the highest degree indelicate, and looks as if you were desirous of placing her under an obligation to you, and of buying her good will. The gifts made by ladies to gentlemen are of the most refined nature possible: they should be little articles not purchased, but deriving a priceless value as being the offspring of their gentle skill; a little picture from their pencil, or a trifle from their needle.

PRESENTS TO MARRIED LADIES.

Unmarried ladies should not accept presents from gentlemen to whom they are neither related nor engaged. A married lady may occasionally accept a present from a gentleman who is indebted to her for hospitality.

PRESENTS BY MARRIED LADIES.

Presents made by a married lady to a gentleman should be in the name of both herself and her husband.

Never make a gift which is really beyond or out of proportion to your means. For you may be sure

the recipient is thinking, even if he have the good breeding to say nothing, that you had best kept it yourself.

PRAISING PRESENTS.

If you make a present, and it is praised by the receiver, you should not yourself commence undervaluing it. If one is offered to you, always accept it; and however small it may be, receive it with civil and expressed thanks, without any kind of affectation. Avoid all such deprecatory phrases, as "I fear I rob you," etc.

MAKING PARADE.

A present should be made with as little parade and ceremony as possible. If it is a small matter, a gold pencil-case, a thimble to a lady, or an affair of that sort, it should not be offered formally, but in an indirect way,—left in her basket, or slipped on to her finger, by means of a ribbon attached to it without a remark of any kind.

HOW TO RECEIVE A PRESENT.

Receive a present in the spirit in which it is given and with a quiet expression of thanks. On the other hand, never, when what you have given is admired, spoil the effect by saying it is of no value, or worse still, that you have no use for it, have others, or anything of that kind. Simply remark that you are gratified at finding it has given pleasure.

REFUSING A GIFT.

Never refuse a gift if offered in kindness unless the circumstances are such that you cannot with propriety or consistency receive it. Neither in receiving a present make such comments as "I am ashamed to rob you;" "I am sure I ought not to take it," which seem to indicate that your friend cannot afford to make the gift.

VALUE OF PRESENTS.

In the eyes of persons of delicacy, presents are of no worth, except from the manner in which they are bestowed; strive then to gain them this value.

GOVERNING OUR MOODS.

We should subdue our gloomy moods before we enter society. To look pleasantly and to speak kindly is a duty we owe to others. Neither should we afflict them with any dismal account of our health state of mind or outward circumstances. It is presumed that each one has trouble enough of his own to bear without being burdened with the sorrows of others.

CIVILITY DUE TO ALL WOMEN.

Chesterfield says, "Civility is particularly due to all women; and, remember, that no provocation whatsoever can justify any man in not being civil to every woman; and the greatest man would justly be

reckoned a brute if he were not civil to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours; nay, even a little is allowable with women; and a man may, without weakness, tell a woman she is either handsomer or wiser than she is."

KEEPING ENGAGEMENTS.

Keep your engagements. Nothing is ruder than to make an engagement, be it of business or pleasure and break it. If your memory is not sufficiently retentive to keep all the engagements you make stored within it, carry a little memorandum book, and enter them there.

REQUISITES TO GAIN ESTEEM.

Chesterfield says, "As learning, honor, and virtue are absolutely necessary to gain you the esteem and admiration of mankind, politeness and good breeding are equally necessary to make you welcome and agreeable in conversation and common life. Great talents, such as honor, virtue, learning, and arts, are above the generality of the world, who neither possess them themselves nor judge of them rightly in others; but all people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner; because they feel the good effects of them, as making society easy and pleasing."

CONTEMPT AND HAUGHTINESS.

Contempt and haughtiness are never wise and never politic. Pride is a losing game, play it with whom you please. Courtesy is the only way to deal with the courteous, and the best way to deal with the rude. "There is nothing, so savage and uncouth, that a little care, attention, and complaisance will not tame it into civility."

TALKING OF YOURSELF.

Talk as little of yourself as possible, or of any science or business in which you have acquired fame. There is a banker in New York who is always certain to occupy the time of every party he gets into, by talking of his *per cents*, and boasting that he *began life without a cent*—which every one readily believes; and if he were to add that he *began life in a pig-pen*, they would believe that too.

A FILTHY HABIT.

Spitting is a filthy habit, and annoys one in almost every quarter, in-doors and out. Since vulgarity has had its way so extensively amongst us, every youth begins to smoke and spit before he has well cut his teeth. Smoking is unquestionably so great a pleasure to those accustomed to it, that it must not be condemned, yet the spitting associated with it detracts very much from the enjoyment. No refined person will spit where ladies are present or

in any public promenade; the habit is disgusting in the extreme, and one would almost wish that it could be checked in public by means of law.

AVOID LOUD CONVERSATION.

If you are in a public room, as a library or reading-room, avoid loud conversation or laughing which may disturb others. At the opera, or a concert be profoundly silent during the performances; if you do not wish to hear the music, you have no right to interfere with the enjoyment of others.

In private, watch your thoughts; in your family, watch your temper; in society, watch your tongue.

CONSULTING YOUR TIME-PIECE.

Frequent consultation of the watch or time-pieces is impolite, either when at home or abroad. If at home, it appears as if you were tired of your company and wished them to be gone; if abroad, as if the hours dragged heavily, and you were calculating how soon you would be released.

REMOVING THE HAT.

A gentleman never sits in the house with his hat on in the presence of ladies for a single moment. Indeed, so strong is the force of habit, that a gentleman will quite unconsciously remove his hat on entering a parlor, or drawing-room, even if there is no one present but himself.

SMOKING IN PRESENCE OF LADIES.

It is not deemed polite and respectful to smoke in the presence of ladies, even though they are amiable enough to permit it. A gentleman, therefore, is not in the habit of smoking in the parlor, for if there is nobody present to object, it leaves a smell in the room which the wife has good reason to be mortified at, if discovered by her guests.

RELINQUISHING A SEAT FOR LADIES.

If you are in attendance upon a lady at any opera, concert, or lecture, you should retain your seat at her side; but if you have no lady with you, and have taken a desirable seat, you should if need be, cheerfully relinquish it in favor of a lady, for one less eligible.

A MAN'S PRIDE AND PRINCIPLES.

A man's pride should dwell in his principles and not in his demeanor. He should be above thinking anything which may be unworthy of his nature, and above doing anything which may lessen his character or impair his honor; but he should not be above illustrating his rank and breeding by gentleness and kindness.

AVOID RELIGIOUS TOPICS.

Religious topics should be avoided in conversation, except where all are prepared to concur in a

respectful treatment of the subject. In mixed societies the subject should never be introduced.

Do not touch any of the ornaments in the houses where you visit; they are meant only for the use of the lady of the house, and may be admired but not touched.

ATTENTION TO YOUNG PEOPLE IN SOCIETY.

In society all should receive equal attention, the young as well as the old. "If we wish our young people to grow up self-possessed and at ease, we must early train them in these graces by giving them the same attention and consideration we do those of maturer years. If we snub them and systematically neglect them, they will acquire an awkwardness and a deprecatory manner which it will be very difficult for them to overcome. We sincerely believe that that which is considered the natural *gaucherie* of young girls results more from the slights which they are constantly receiving and constantly expecting to receive, than from any real awkwardness inherent in their age."

REVERENTIAL REGARD FOR RELIGION.

A reverential regard for religious observances, and religious opinions, is a distinguishing trait of a refined mind. Whatever your opinions on the subject, you are not to intrude them on others, perhaps to the shaking of their faith and happiness.

Never read in company. A gentleman or lady

may however, look over a book of engravings with propriety.

ABSENT MINDEDNESS.

Absence of mind is usually affected, and springs in most cases from a desire to be thought abstracted in profound contemplations. The world, however, gives a man no credit for vast ideas who exhibits absence when he should be attentive, even to trifles. The world is right in this, and I would implore every studious youth to forget that he is studious when he enters company. I have seen many a man who would have made a bright character otherwise, affect a foolish reserve, remove himself as far from others as possible, and in a mixed assembly, where social prattle or sincere conversation enlivened the hearts of the company, sit by himself abstracted in a book. It is foolish, and, what is worse for the absentee, it looks so.

AFFECTATION.

There is nothing more diligently to be avoided than every species of affectation. It is always detected; and it always disgusts. It is as often found among people of fashion now, as a hundred years since.

CONFIDENCE AND SECRESY.

There are few points in which men are more frequently deceived than in the estimate which they

form of the confidence and secrecy of those to whom they make communications. People constantly make statements of delicacy and importance which they expect will go no farther and will never be repeated; but the number of those who regard the obligation of silence even as to the most particular affairs, is extremely small.

A WOMAN'S GOOD NAME.

Let no man speak a word against a woman at any time, or mention a woman's name in any company where it should not be spoken. A person at an English dinner-party once made an after-dinner speech, in which he was loud in his abuse of the sex. When he had concluded, a gentleman whose indignation was aroused remarked: "I hope the gentleman refers to his own mother, wife and sisters and not to ours."

Civility is particularly due to all women; and no provocation whatsoever can justify a man in not being civil to every woman, no matter what her station in life may be; the greatest man would justly be reckoned a brute, if he were not civil to the meanest woman. It is due to all women, and is the only protection they have against the superior strength of man.

SINGING IN COMPANY.

A lady in company should never exhibit any anxiety to sing or play; but if she intends to do so,

she should not affect to refuse when asked, but obligingly accede at once. If you cannot sing or do not choose to, say so with seriousness and gravity, and put an end to the expectation promptly. After singing once or twice, cease and give place to others. There is an old saying, that a singer can with the greatest difficulty be set agoing, and when agoing, cannot be stopped.

GENTLEMEN AT EVENING-PARTIES.

At an evening party, a gentleman should abstain from conversing with the members of the family at whose house the company are assembled, as they wish to be occupied with entertaining their other guests. A well-bred man will do all that he can in assisting the lady of the house to render the evening pleasant. He will avoid talking to men, and will devote himself entirely to the women, and especially to those who are not much attended to by others.

ACCEPTING AN INVITATION.

If a lady accepts an invitation, nothing but the most cogent necessity amounting to an absolute prevention, should be permitted to interfere with her keeping her word. To decline at a late period, after having accepted, is, I believe, invariably felt to be a rudeness and an insult; and it will be resented in some civil way.

EXPRESSING UNFAVORABLE OPINIONS.

When you find that one of your friends appears to be attracted by a young lady, and to be attentive to her, you should be extremely careful how you express to him any unfavorable opinion about her, or indulge in any derogatory remarks. If he should make her his wife, the remembrance of your observations will make a constant awkwardness between you.

CHECKING HIMSELF IN CONVERSATION.

If a person in conversation has begun to say something, and has checked himself, you should avoid the tactless error so often committed, of insisting on hearing him. Doubtless there was some reason for his change of intention, and it may make him feel unpleasantly to urge him forward according to his first impulse.

CAUTIOUSNESS AND SELF-CONTROL.

Cautiousness, and the check of an habitual self-control, should accompany the mind of every one who launches out in animated conversation. When the fancy is heated, and the tongue has become restless through exercise, and there is either a single listener or a circle, to reward display, nothing but resolute self-recollection can prevent the utterance of much that had better been left unsaid.

AVOID ARGUMENT.

Avoid opposition and argument in conversation. Rarely controvert opinions; never contradict sentiments. The expression of a feeling should be received as a fact which is not the subject of confutation. Those who wrangle in company render themselves odious by disturbing the equanimity of their companion, and compelling him to defend and give a reason for his opinion, when perhaps he is neither capable nor inclined to do it.

CIVILITY.

Civilities always merit acknowledgment; trivial and personal ones by word; greater and more distant ones by letter. If a man sends you his book, or pays any other similar compliment, you should express your consideration of his courtesy, by a note.

COURTESY.

Courtesy is a habit of which the cultivation is recommended by the weightiest and most numerous motives. We are led to it by the generous purpose of advancing the happiness of others, and the more personal one of making ourselves liked and courted. When we see how the demagogue is driven to affect it, we learn how valuable the reality will be to us. "It is like grace and beauty," says Montaigne; "it begets regard and an inclination to love one at the

first sight, and in the very beginning of an acquaintance."

IMPROPER ACTIONS AND ATTITUDES.

Never pass between two persons who are talking together; and never pass before any one when it is possible to pass behind him. When such an act is absolutely necessary, always apologize for so doing.

GOOD MAXIMS.

Bishop Beveridge says, "Never speak of a man's virtues before his face or his faults behind his back."

Another maxim is, "In private watch your thoughts; in your family watch your temper; in society watch your tongue."

POLITENESS.

Politeness has been defined as benevolence in small things. A true gentleman is recognized by his regard for the rights and feelings of others, even in matters the most trivial. He respects the individuality of others, just as he wishes others to respect his own. In society he is quiet, easy, unobtrusive; putting on no airs, nor hinting by word or manner that he deems himself better, wiser, or richer than any one about him. He is never "stuck up," nor looks down upon others, because they have not titles, honors, or social position equal to his own. He never boasts of his achievements, or angles for compliments by affecting to underrate what he has done.

WASHINGTON'S MAXIMS.

Mr. Sparks has given to the public a collection of Washington's maxims which he called his "Rules of Civility and Decent Behavior in Company." We give these rules entire, as they cannot fail to both interest and profit the reader:

1. Every action in company ought to be with some sign of respect to those present.

2. In the presence of others sing not to yourself with a humming voice, nor drum with your fingers or feet.

3. Speak not when others speak, sit not when others stand and walk not when others stop.

4. Turn not your back to others, especially in speaking; jog not the table or desk on which another reads or writes; lean not on any one.

5. Be no flatterer, neither play with any one that delights not to be played with

6. Read no letters, books or papers in company; but when there is a necessity for doing it, you must not leave. Come not near the books or writings of any one so as to read them unasked; also look not nigh when another is writing a letter.

7. Let your countenance be pleasant, but in serious matters somewhat grave.

8. Show not yourself glad at the misfortune of another, though he were your enemy.

9. They that are in dignity or office have in all places precedency, but whilst they are young, they

ought to respect those that are their equals in birth or other qualities, though they have no public charge.

10. It is good manners to prefer them to whom we speak before ourselves, especially if they be above us, with whom in no sort we ought to begin.

11. Let your discourse with men of business be short and comprehensive.

12. In visiting the sick do not presently play the physician if you be not knowing therein.

13. In writing or speaking give to every person his due title according to his degree and custom of the place.

14. Strive not with your superiors in argument, but always submit your judgment to others with modesty.

15. Undertake not to teach your equal in the art he himself professes; it savors of arrogancy.

16. When a man does all he can, though it succeeds not well, blame not him that did it.

17. Being to advise or reprehend any one, consider whether it ought to be in public or in private, presently or at some other time, also in what terms to do it; and in reproving show no signs of choler, but do it with sweetness and mildness.

18. Mock not nor jest at anything of importance; break no jests that are sharp or biting; and if you deliver anything witty or pleasant, abstain from laughing thereat yourself.

19. Wherein you reprove another be unblamable

yourself, for example is more prevalent than precept.

20. Use no reproachful language against any one, neither curses nor revilings.

21. Be not hasty to believe flying reports to the disparagement of any one.

22. In your apparel be modest, and endeavor to accommodate nature rather than procure admiration. Keep to the fashion of your equals, such as are civil and orderly with respect to time and place.

23. Play not the peacock, looking everywhere about you to see if you be well decked, if your shoes fit well, if your stockings set neatly and clothes handsomely.

24. Associate yourself with men of good quality if you esteem your own reputation, for it is better to be alone than in bad company.

25. Let your conversation be without malice or envy, for it is a sign of tractable and commendable nature; and in all causes of passion admit reason to govern.

26. Be not immodest in urging your friend to discover a secret.

27. Utter not base and frivolous things amongst grown and learned men, nor very difficult questions or subjects amongst the ignorant, nor things hard to be believed.

28. Speak not of doleful things in time of mirth nor at the table; speak not of melancholy things, as death and wounds; and if others mention them,

change, if you can the discourse. Tell not your dreams but to your intimate friends.

29. Break not a jest when none take pleasure in mirth. Laugh not aloud, nor at all without occasion. Deride no man's misfortunes, though there seem to be some cause.

30. Speak not injurious words, neither in jest nor earnest. Scoff at none, although they give occasion.

31. Be not forward, but friendly and courteous, the first to salute, hear and answer, and be not pensive when it is time to converse.

32. Detract not from others. but neither be excessive in commending.

33. Go not thither where you know not whether you shall be welcome or not. Give not advice without being asked; and when desired, do it briefly.

34. If two contend together, take not the part of either unconstrained, and be not obstinate in your opinion; in things indifferent be of the major side.

35. Reprehend not the imperfection of others, for that belongs to parents, masters and superiors.

36. Gaze not on the marks or blemishes of others, and ask not how they came. What you may speak in secret to your friend deliver not before others.

37. Speak not in an unknown tongue in company but in your own language; and that as those of quality do, and not as the vulgar. Sublime matters treat seriously.

38. Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

39. When another speaks, be attentive yourself, and disturb not the audience. If any hesitate in his words, help him not, nor prompt him without being desired; interrupt him not, nor answer him till his speech be ended.

40. Treat with men at fit times about business, and whisper not in the company of others.

41. Make no comparisons; and if any of the company be commended for any brave act of virtue commend not another for the same.

42. Be not apt to relate news if you know not the truth thereof. In discoursing of things you have heard, name not your author always. A secret discover not.

43. Be not curious to know the affairs of others, neither approach to those that speak in private.

44. Undertake not what you cannot perform; but be careful to keep your promise.

45. When you deliver a matter, do it without passion and indiscretion, however mean the person may be you do it to.

46. When your superiors talk to anybody, hear them; neither speak nor laugh.

47. In disputes be not so desirous to overcome as not to give liberty to each one to deliver his opinion, and submit to the judgment of the major part, especially if they are judges of the dispute.

48. Be not tedious in discourse, make not many digressions, nor repeat often the same matter of discourse.

49. Speak no evil of the absent, for it is unjust.

50. Be not angry at table, whatever happens; and if you have reason to be so show it not; put on a cheerful countenance, especially if there be strangers for good humor makes one dish a feast.

51. Set not yourself at the upper end of the table; but if it be your due, or the master of the house will have it so, contend not, lest you should trouble the company.

52. When you speak of God or his attributes, let it be seriously, in reverence and honor, and obey your natural parents.

53. Let your recreations be manful, not sinful.

54. Labor to keep alive in your breast that little spark of celestial fire called conscience.

PRINCIPLES OF GOOD-BREEDING.

The principles of good-breeding are all founded in generosity. We must educate ourselves into those feelings which teach us to consult the welfare and comfort of others, and to bow ourselves to the restraints of honor. It is only by discipline and effort that we can attain to that elevation of character. But high as the result may be, it is always obedient to those endeavors; and every man may take home to himself the assurance that time and toil will enable him to reach the last and loftiest

conclusions in that department, and be honored and respected by all.

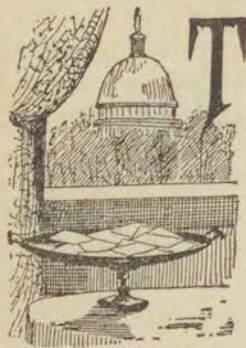
ATTENTION TO SMALL MATTERS.

There is nothing, however minute in manners, however insignificant in appearance that does not demand some portion of attention from a well-bred and highly-polished young man or woman. An author of no small literary renown, has observed, that several of the minutest habits or acts of some individuals may give sufficient reasons to guess at their temper. The choice of a dress, or even the folding and sealing of a letter, will bespeak the shrew and the scold, the careless and the negligent.



WASHINGTON ETIQUETTE.

CHAPTER 22.



THE wife of the chief-justice is the first lady in the land, and takes precedence of all others. She holds receptions and receives calls, but she alone is excluded from all duty of returning calls.

Next in rank comes the wife of the President.

SOCIAL DUTIES OF THE PRESIDENT.

It is customary for the President to give several state dinners and official receptions during each session of Congress. Besides these, there are also general receptions, at which time the White House is open to the public and any citizen of the United States has the recognized right of paying his respects to the President.

PRESIDENTIAL RECEPTIONS.

On the days appointed for the regular "levees" the doors of the White House are thrown open, and the world is indiscriminately invited to enter them.

No special dress is required to make one's appearance at this republican court, but every one dresses according to his or her own taste or fancy. The fashionable carriage or walking-dress is seen side by side with the uncouth homespun of the backwoodsman and his wife.

Nor are there any forms or ceremonies to be complied with to gain admittance to the presidential presence. You enter, an official announces you, and you proceed directly to the President and his wife and pay your respects. They exchange a few words with you, and then you pass on, to make room for the throng that is pressing behind you. You may loiter about the rooms for a short time, chatting with acquaintances or watching the shifting panorama of faces, and then go quietly out, and the levee is ended for you.

PRIVATE CALL UPON THE PRESIDENT.

If you wish to make a private call upon the President, you will find it necessary to secure the company and influence of some official or special friend of the President. Otherwise, though you will be readily admitted to the White House, you will probably fail in obtaining a personal interview.

SOCIAL DUTIES OF CABINET OFFICERS AND THEIR FAMILIES.

The ladies of the family of a Cabinet officer should

hold receptions every Wednesday during the season from two or three o'clock to half-past five. On these occasions the houses should be open to all. Refreshments and an extra number of servants are provided. The refreshments for these receptions may be plain, consisting of chocolate, tea, cakes, etc.

Every one who has called and left a card at a Wednesday receptions is entitled to two acknowledgments of the call. The first must be a returning of the call by the ladies of the family, who at the same time leave the official card of the minister. The second acknowledgment of the call is an invitation to an evening reception.

Cabinet officers are also expected to entertain at dinners Senators, Representatives, justices of the Supreme Court, the diplomatic corps, and many other public officers, with the ladies of their families.

The season proper for receptions is from the first of January to the beginning of Lent. The season for dinners lasts until the adjournment of Congress.

SOCIAL DUTIES OF CONGRESSMEN AND THEIR FAMILIES.

It is optional with Senators and Representatives, as with all officers except the President and members of the Cabinet, whether they shall "entertain."

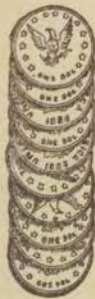
"There is a vast expense in all this, but that is not all. The labor and fatigue which society imposes upon the ladies of the family of a Cabinet officer are fairly appalling. To stand for hours during

receptions at her own house, to stand at a series of entertainments at the houses of others whose invitations courtesy requires should be accepted, and to return in person all the calls made upon her, are a few of the duties of the wife of a high official. It is doubtful if her husband, with the cares of state, leads so really laborious a life.³⁷



BUSINESS.

CHAPTER 23.



It is thought by many that among business men is the last place to look for politeness; but in no place is it more necessary.

Many a man has lost a good customer, or missed making a profitable bargain, by a sharp, abrupt answer to a civil question.

Many pages could be compiled showing instances where great advantages have been derived from practising politeness and suavity in the most important matters, as well as in trifling business affairs.

Here, as elsewhere, the golden maxim of "doing unto others as we wish to be done by," shines out in resplendent brightness.

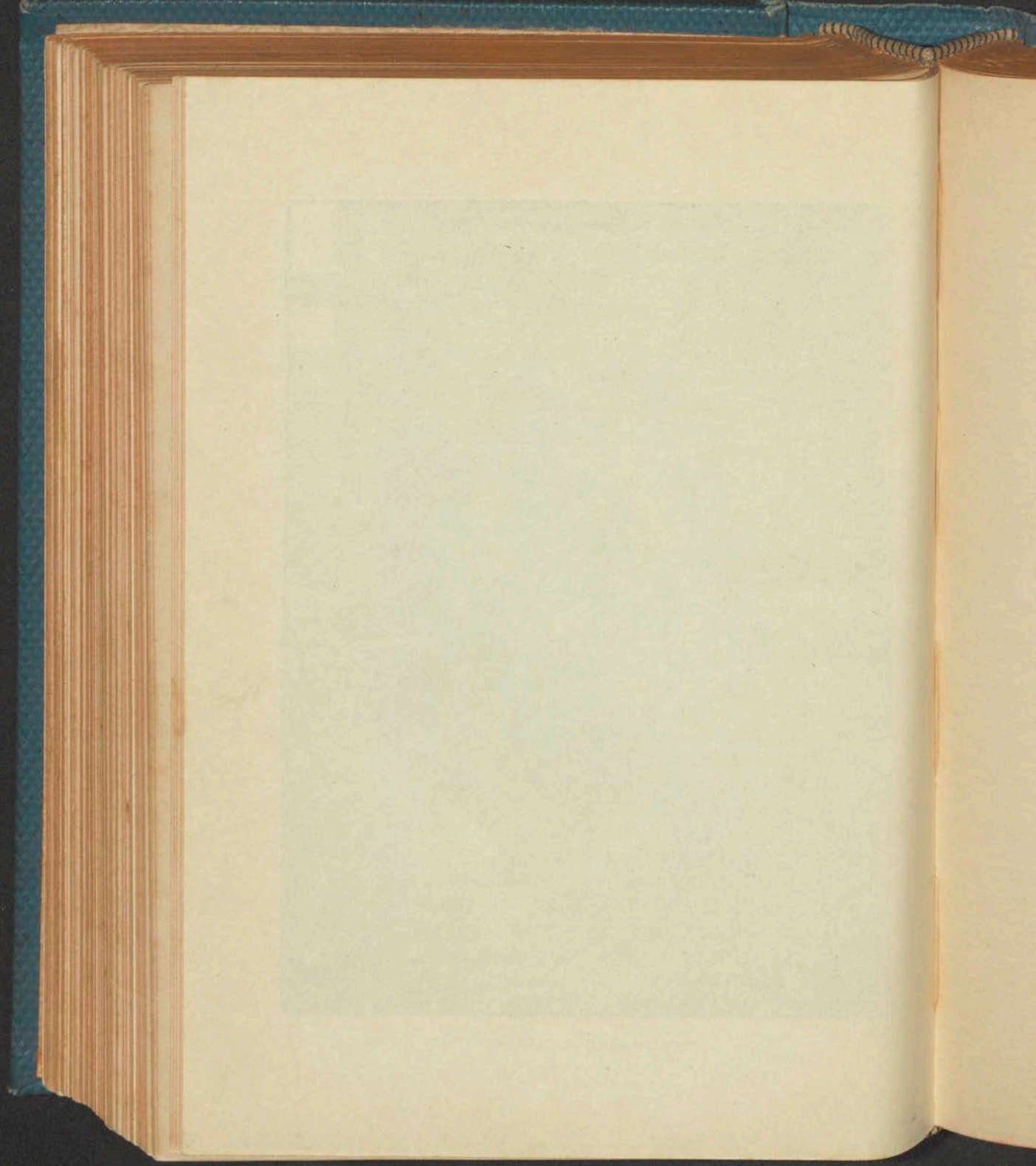
Never keep a man listening to you during business hours. You may have all your business done for the day, while he may be cogitating how to meet a note or buy a cargo.

Letters asking information should always enclose envelope and return stamp.

Avoid asking your correspondent to transact any



THE FORGED SIGNATURE.



business for you, that in its nature does not admit of repayment. Time to a business man *is* money.

If you should happen to be a bank teller, be as civil to the most coarsely clad as to the most elaborately dressed. Remember that the poor man of to-day may be the millionaire of to-morrow. So that, even as a business speculation, it *pays* to be polite.

The lamented George Peabody and the great Lafitte were as approachable to the poorest, having business with them, as if they themselves did not own the shoes they stood in.

Politeness even to the most inferior person, like bread cast upon the waters, may return after many days,—even long after you may have forgotten all about the incident.

No matter how pressing your business may be in thronged marts or crowded banks,—if you jostle a man, however accidentally, always raise your hat, and *look* an apology, even where you have no chance of speaking one.

Keep your temper in discussing all business affairs; let your opponent in a controversy put himself in the wrong if he wishes to do so; but let your calm politeness disarm his blustering rudeness.

But if the great merchant or the great banker owes courteous and polite treatment to those he comes in contact with, the duty of being polite and pleasant is doubly incumbent upon the rising man or the man hoping to rise.

It is not good taste when meeting in business

hours to go into any long detail or discussion of matters foreign to the subject on which you have called.

Even in speaking of your business affairs, be as brief as is consistent with clearness. Remember that a *short* call in business hours is likely to be a pleasant one.

We often hear of the rudeness of would-be aristocrats; but generally impoliteness departs with coarse habits. A man would not be tolerated in good society, however rich he might be, who brought with him the manners of a boor.

Truly has the poet said, "tis manners make the man, the want of it the fellow;" and it behooves a man in every station, and under every possible circumstance, to be as agreeable as possible to every one he meets with.

Let your reply to any interrogation be given freely and willingly, although you may not see how it is going to benefit you.

Set an example to your clerks and other employees. Speak kindly, even where it is necessary to reprove them for any shortcomings.

Consideration for the feelings of others is the main thing.

On no occasion, nor under any temptation, mislead or falsify. Temporarily the advantage may come from it eventually you are sure to be the loser.

Never by word or deed falsify in representing an article to be better than you know it really to be.

To break an appointment is the height of ill-man-

ners, in any case; but to break an appointment with a business man, is likewise a positive wrong. How little do you know what sacrifices he may be making to keep his engagement good.

When circumstances inevitably prevent your keeping an appointment, at once write, or, what is still better, send a special message to that effect.

Make it a rule to reply to all letters immediately.

Never even glance at any mercantile book or paper which may accidentally be left open before you.

Do not listen to any business conversation carried on by persons near you, and which they evidently don't desire you to overhear.

Do not inflict upon a mere business acquaintance a tedious recital of your gains and losses. Every man has just as much of his own affairs to think about as he cares to employ his mind upon.

It may seem a trite remark, but true politeness is often shown by not neglecting to "shut the door."

Call on a business man at business times only, and on business; transact your business, and go about your business, in order to give him time to finish his business.



ANNIVERSARY WEDDINGS.

CHAPTER 24.



ONE of the pleasant customs which is coming into general favor is that of celebrating anniversary weddings. Special anniversaries are designated by special names, indicating the presents suitable on each occasion.

THE PAPER WEDDING.

The first anniversary is called the paper wedding. The invitations to this wedding should be issued on a gray paper, representing thin cardboard.

Presents from the guests are appropriate, but not by any means obligatory. These presents, if given, should be only of articles made of paper. Thus, boxes of note-paper and envelopes, books, sheets of music, engravings and delicate knickknacks of *papier mache* are all appropriate for this occasion.

THE WOODEN WEDDING.

We celebrate the wooden wedding on the fifth anniversary of the marriage. The invitations for

this wedding, if it is desired to make them appropriate to the occasion, should be upon thin cards of wood. They may also be written on a sheet of wedding note-paper, and a card of wood enclosed in the envelope.

The presents suitable to this occasion are very numerous, and may range from a wooden paper-knife or trifling article for kitchen use up to a complete set of chamber or parlor furniture.

THE TIN WEDDING.

The tenth anniversary of the marriage calls for the tin wedding. The invitations for this anniversary may be made upon cards covered with tin-foil, or upon the ordinary wedding note-paper, with a tin card enclosed.

Those guests, who desire to accompany their congratulations with appropriate presents, have the whole list of articles manufactured by the tinner from which to select.

THE CRYSTAL WEDDING.

Next in order comes the crystal wedding being the fifteenth anniversary. Invitations to this wedding may be on thin transparent paper, on colored sheets of prepared gelatine or on ordinary wedding note-paper, enclosing a sheet of mica.

The guests make their offerings to their host and hostess of trifles of glass, which are more or less valuable, as the donor feels inclined.

THE CHINA WEDDING.

The china wedding takes place on the twentieth anniversary of the wedding-day. Invitations to this anniversary wedding should be issued on exceedingly fine, semi-transparent note-paper or cards.

Various articles for the dining or tea-table or for the toilet-stand, vases or mantel ornaments, all are appropriate on this occasion.

THE SILVER WEDDING.

The silver wedding is celebrated on the twenty-fifth marriage anniversary. The invitations given for this wedding should be upon the finest note-paper, printed in bright silver, with monogram or crest upon both paper and envelope, in silver also.

If presents are offered by any of the guests, they should be of silver, and may be mere trifles or more expensive, as the means and inclinations of the donors incline them to present.

THE GOLDEN WEDDING.

At the close of the fiftieth year of married life is the time for the golden wedding. Fifty years of married happiness should indeed be crowned with gold.

The invitations for this anniversary celebration should be printed on the finest note-paper in gold, with crest or monogram on both envelope and pa-

per in highly-burnished gold. The presents, if any, are also in gold.

THE DIAMOND WEDDING.

Few, there are that celebrate their diamond wedding. This is celebrated on the seventy-fifth anniversary of the marriage-day. So rare is this occurrence that custom has given us no particular style or form to be observed in the invitations. These invitations may be issued upon diamond-shaped cards, enclosed in envelopes of a corresponding shape. There can be no general offering of presents at such a wedding, since diamonds in any number are beyond the means of most persons.

PRESENTS AT ANNIVERSARY WEDDINGS.

It is not required that an invitation to an anniversary wedding be acknowledged by a valuable gift, or indeed by any. The donors on such occasions are usually only members of the family or intimate friends.

On the celebration of golden or silver weddings it is a good plan to have printed at the bottom of the invitation the words "No presents," or to enclose a card reading thus:

"It is preferred that no wedding gifts be offered."

It is perfectly proper, though not at all obligatory, at the earlier anniversaries to present trifles in paper, wood, tin, glass or china, which, if well chosen, often add to the amusement and sociability of the evening.

INVITATIONS TO ANNIVERSARY WEDDINGS.

Invitations of this character vary somewhat in wording, depending largely upon the fancy of the writer, but must embody certain similar features, such as date of marriage, what anniversary, date and place of anniversary, etc.

The following is a good form:

1866—1891.

The pleasure of your company is requested at the

Silver Wedding Reception

of

Mr. & Mrs. Grover Cleveland,

Thursday Evening, May 14, at nine o'clock,

346 Grand Av., N. Y. C.

R. S. V. P.

This form is equally suitable for any anniversary by varying the dates and inserting instead of "silver," the word "paper," "wooden," "tin," "crystal," "china," "golden," or "diamond."

THE CEREMONY.

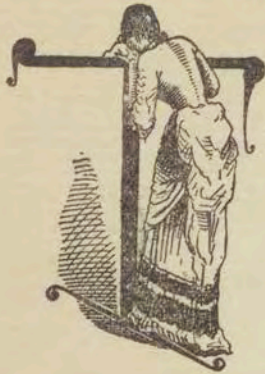
It is quite common to have the marriage ceremony repeated at these anniversary weddings, more

especially at the silver or golden wedding. The earlier anniversaries are rather too trivial occasions upon which to introduce this ceremony, especially since the parties may not yet have had sufficient time to discover whether an application for divorce may not yet be deemed necessary by one or the other. But there is a certain impressiveness in seeing a husband and wife who have remained faithful to each other for a quarter or half a century publicly renewing their vows of fidelity and love, which then can only mean "till death us do part." The clergyman who officiates on this occasion will of course so change the exact words of the marriage ceremony as to make them perfectly appropriate to the occasion.



FUNERALS.

CHAPTER 25.



HE hired mutes and heavy trappings of woe which are still in use at funerals in England are entirely abandoned in this country.

All manner of ostentation should be carefully avoided. Mourning is rejected by many persons of intelligence, who think it a temptation to extravagance, and who regard it, moreover, as requiring too much thought and trouble when the mind is overwhelmed with real grief.

INVITATIONS TO A FUNERAL.

On the mournful occasion when death takes place, the most proper course is to announce the decease in the newspaper. An intimation that friends will kindly accept such notice, appended to the announcement, saves a large amount of painful correspondence.

Near relations, and those whose presence is desired at the funeral, should be communicated with by letter, upon mourning paper; the depth of the mourn-

ing border depending on the age, or position, of the deceased.

Private invitations are usually printed in forms something like the following:

"You are respectfully invited to attend the funeral of John Jones on Friday, June 3, 18—, at 11 A. M., from his late residence, 417 Washington street (or from Grace M. E. Church.) To proceed to Gracewood Cemetery.

These invitations should be delivered by a private messenger.

Whether other invitations are sent or not, notes must be sent to those who are desired to act as pallbearers.

CHARGE OF AFFAIRS AT A FUNERAL.

The arrangements for the funeral are usually left to the undertaker, who best knows how to proceed, and who will save the family of the deceased all the cares and annoyances at the time they are least fitted to meet them.

Such details as usually do not fall to the undertaker are entrusted to some relative or friend who is acquainted with business. This friend should have an interview with the family or some representative of it, and learn what their wishes may be and receive from them a limit of expenses.

EXPENSE OF FUNERAL.

As to this limit, let it be born in mind that it

should *always* be according to the means of the family; that nothing can excuse an extravagance and display at a funeral which must be indulged in at the expense of privation afterward, or perhaps, worse still, at that of the creditors. Pomp and display are at all times out of keeping with the solemn occasion and inconsistent with real grief

GENERAL RULES OF ETIQUETTE CONCERNING HOUSES OF MOURNING.

No one should call upon a bereaved family while the dead remains in the house, and they are excusable if they refuse to see friends and relatives.

Upon a death occurring in a house, it is desirable that some outward sign should be given to keep away casual visitors. The usual means of doing this is by tying black crape upon the bell or door-knob, with a black ribbon if the person is married or advanced in years, with a white one if young and unmarried. The customs of different localities designate when this crape should be removed.

CONVEYANCES FOR A FUNERAL.

For those friends specially invited, carriages should be furnished to take them to the cemetery. A list of invited persons should be given to the undertaker, that he may know the order in which they are to be placed in the carriages.

EXHIBITING THE CORPSE.

If the guests are invited to go from the house to

the church, the corpse is usually exposed in the drawing-room, while the family are assembled in another apartment. If the guests go directly to the church, the coffin is placed in front of the chancel, and after the services the lid is removed and friends pass up one aisle, past the coffin, from the feet to the head, and down the other aisle out.

RECEIVING GUESTS AT A FUNERAL.

If the services are held at the house, some near friend or relative will receive the guests. The ladies of the family do not show themselves at all. The gentleman may do as they please.

PROCEEDING TO THE CEMETERY.

The procession moves from the door just one hour after the time set for the funeral.

In England the male friends only, follow the corpse to its final resting place. In this country it is proper for the female friends and relatives to do so if they desire it, as they generally do.

The carriage occupied by the clergyman precedes the hearse. The carriage immediately following the hearse is occupied by the nearest relatives, the following carriages by the more remote relations.

While the mourners pass out to enter the carriages the guests stand with uncovered heads. No salutations are given or received. The person who has been selected to officiate as superintendent of ceremonies assists the mourners to enter and alight from the carriages.

Sometimes the private carriage of the deceased is placed in the procession, empty, immediately behind the hearse.

The horse of a deceased mounted officer, fully equipped and draped in mourning, may be led immediately after the hearse.

In towns and villages where the cemetery is near at hand it is customary for all to proceed to it on foot. The hat must be removed when the coffin is carried from the hearse to the church or back, when the guests may form a double line, between which it passes.

At the cemetery the clergyman or priest walks in advance of the coffin.

FLOWERS AT A FUNERAL

It is the custom to deck the corpse and coffin with flowers, but it is somewhat expensive. Upon the coffin of an infant or a young person a wreath of flowers should be placed, upon that of a married person a cross. These flowers should always be white. Friends sending flowers should send them in time to be used for decorative purposes.

OTHER DECORATIONS UPON THE COFFIN.

If the deceased be a person of rank he generally bears some insignia of his rank upon his coffin-lid. Thus, a deceased army or naval officer will have his coffin covered with the national flag, and his hat, epaulettes, sword and sash laid upon the lid.

AFTER THE FUNERAL.

Guests should not return to the house of mourning after the funeral. "In some sections it is customary to conclude the ceremonies of the day with a dinner or banquet, but this is grossly out of place and not to be tolerated by any one of common sense and refinement. If friends have come from a distance, it may sometimes be a matter of necessity to extend a brief hospitality to them; but if the guests can avoid this necessity, they should do so. This hospitality should be of the quietest sort, and in no manner become an entertainment.

It is the cruelest blow which can be given bereaved friends to fill the house with strangers or indifferent acquaintances and the sound of feasting at a time when they desire of all things to be left alone with their sorrow."

NOTIFICATION OF DEATH.

An English custom, which is beginning to be adopted in America, is to send cards deeply edged in black to relatives and friends upon which are printed or engraved the name of the deceased, with his age and date of his death. These cards must be immediately acknowledged by letters of condolence and offers of assistance, but on no account by personal visits within a short time after the funeral.

OBLIGATION TO ATTEND A FUNERAL.

Every one except those who are themselves in

deep affliction are under obligation to attend a funeral to which they have been invited.

SECLUSION OF THE BEREAVED FAMILY.

No one of the immediate family of the deceased should leave the house between the time of the death and the funeral. A lady friend should make all necessary purchases and engage seamstresses, etc.

PERIOD OF MOURNING.

On this subject we quote from a modern writer who says:

"Those who wish to show themselves strict observers of etiquette keep their houses in twilight seclusion and sombre with mourning for a year, or more, allowing the piano to remain closed for the same length of time. But in this close observance of the letter of the law its spirit is lost entirely.

It is not desirable to enshroud ourselves in gloom after a bereavement, no matter how great it has been. It is our duty to ourselves and to the world to regain our cheerfulness as soon as we may, and all that conduces to this we are religiously bound to accept, whether it be music, the bright light of heaven, cheerful clothing or the society of friends.

At all events, the moment we begin to chafe against the requirements of etiquette, grow wearied of the darkened room, long for the open piano and look forward impatiently to the time when we may lay aside our mourning, from that moment we are

slaves to a law which was originally made to serve us in allowing us to do unquestioned what was supposed to be in true harmony with our gloomy feelings.

The woman who wears the badge of widowhood for exactly two years to a day, and then puts it off suddenly for ordinary colors, and who possibly has already contracted an engagement for a second marriage during these two years of supposed mourning, confesses to a slavish hypocrisy in making an ostentatious show of a grief which has long since died a natural (and shall we not say a desirable?) death.

In these respects let us be natural, and let us moreover, remember that, though the death of friends brings us real and heartfelt sorrow, yet it is still a time for rejoicing for their sakes."



DRESS.

CHAPTER 26.



WELL-BRED people give careful attention to their personal appearance. If vanity, pride or prudery have frequently given to these attentions the names of coquetry, ambition or folly, it is no reason why they should be neglected.

FIRST IMPRESSIONS.

First impressions are apt to be permanent; it is therefore of importance that they should be favorable. The dress of an individual is that circumstance from which you first form your opinion of him. It is even more prominent than manner. It is indeed the only thing which is remarked in a casual encounter, or during the first interview.

What style is to our thoughts, dress is to our persons. It may supply the place of more solid qualities, and without it the most solid are of little avail. Numbers have owed their elevation to their attention to the toilet. Place, fortune, marriage have all been lost by neglecting it.

CONSISTENCY IN DRESS.

Your dress should always be consistent with your age and your natural exterior. That which looks ill on one person, will be agreeable on another. As success in this respect depends almost entirely upon particular circumstances and personal peculiarities, it is impossible to give general directions of much importance. We can only point out the field for study and research, it belongs to each one's own genius and industry to deduce the results. However ugly you may be, rest assured that there is some style of habiliment which will make you passable.

PLAIN DRESSING.

The plainest dress is always the most genteel, and a lady that dresses plainly will never be dressed unfashionably.

Next to plainness in every well-dressed lady is neatness of dress and taste in the selection of colors.

TOO RICH DRESSING.

If we were allowed to say anything to the ladies concerning dress in a dictatorial way, and were sure of being obeyed, we should order them generally to dress *less*. How often do we see a female attired in the height of fashion, perfectly gorgeous in costume, sweeping along the dusty street, perspiring under the weight of her finery—dressed, in fact, in a manner fit only for a carriage. This is a very mistaken

and absurd fashion, and such people would be astonished to see the simplicity of real aristocracy as regards dress.

ELEGANT DRESSING.

Some ladies perhaps imagining that they are deficient in personal charms—and we are willing to believe that there are such, although the Chesterfieldian school of philosophers would ridicule the idea—endeavor to make their clothes the spell of their attraction. With this end in view, they labor by lavish expenditure to supply in expensive adornment what they lack in beauty of form or feature. Unfortunately for their success, elegant dressing does not depend upon expense. A lady might wear the costliest silks that Italy could produce, adorn herself with laces from Brussels which years of patient toil are required to fabricate; she might carry the jewels of an Eastern princess around her neck and upon her wrists and fingers, yet still, in appearance, be essentially vulgar. These were as nothing without grace, without adaptation, without a harmonious blending of colors, without the exercise of discrimination and good taste.

APPROPRIATE AND BECOMING DRESS.

The most appropriate and becoming dress is that which so harmonizes with the figure as to make the apparel unobserved. When any particular portion of it excites the attention, there is a defect, for the

details should not present themselves first but the result of perfect dressing should be an *elegant woman*, the dress commanding no especial regard. Men are but indifferent judges of the material of a lady's dress; in fact, they care nothing about the matter. A modest countenance and pleasing figure, habited in an inexpensive attire, would win more attention from men, than awkwardness and effrontery, clad in the richest satins and the costliest gems.

NEGLECT OF DRESS.

There are occasionally to be found among both sexes, persons who neglect their dress through a ridiculous affectation of singularity, and who take pride in being thought utterly indifferent to their personal appearance. Millionaires are very apt to manifest this characteristic, but with them it generally arises through a miserly penuriousness of disposition; their imitators, however, are even more deficient than they in common sense.

HABITUAL ATTENTION TO ATTIRE.

Lavater has urged that persons habitually attentive to their attire, display the same regularity in their domestic affairs. He also says: "Young women who neglect their toilet and manifest little concern about dress, indicate a general disregard of order—a mind but ill adapted to the details of house-keeping—a deficiency of taste and of the qualities that inspire love."

AN AMIABLE EXTERIOR.

The desire of exhibiting an amiable exterior is essentially requisite in a young lady, for it indicates cleanliness, sweetness, a love of order and propriety, and all those virtues which are attractive to their associates, and particularly to those of the other sex.

Chesterfield asserts that a sympathy goes through every action of our lives, and that he could not help conceiving some idea of people's sense and character from the dress in which they appeared when introduced to him.

Another writer has remarked that he never yet met with a woman whose general style of dress was chaste, elegant and appropriate, that he did not find her on further acquaintance to be, in disposition and mind, an object to admire and love.

DRESS THE APPROPRIATE FINISH OF BEAUTY.

The fair sex have the reputation of being passionately fond of dress, and the love of it has been said to be natural to women. We are not disposed to deny it, but we do not regard it as a weakness nor a peculiarity to be condemned. Dress is the appropriate finish of beauty. Some one has said that, "Without dress a handsome person is a gem, but a gem that is not set, But dress," he further remarks, "must be consistent with the graces and with nature.

TASTE.

"Taste," says a celebrated divine, "requires a congruity between the internal character and the external appearance; the imagination will involuntarily form to itself an idea of such a correspondence. First ideas are, in general, of considerable consequence. I should therefore think it wise in the female world to take care that their *appearance* should not convey a forbidding idea to the most superficial observer."

SIMPLICITY IN DRESS.

As we have already remarked, the secret of perfect dressing is simplicity, costliness being no essential element of real elegance. We have to add that everything depends upon the judgment and good taste of the wearer. These should always be a harmonious adaptation of one article of attire to another, as also to the size, figure and complexion of the wearer. There should be a correspondence in all parts of a lady's toilet, so as to present a perfect entirety. Thus, when we see a female of light, delicate complexion, penciling her eyebrows until they are positively black, we cannot but entertain a contempt for her lack of taste and good sense. There is a harmony in nature's tints which art can never equal, much less improve.

DELICACY AND HARMONY.

A fair face is generally accompanied by blue eyes.

light hair, eyebrows and lashes. There is a delicacy and harmonious blending of correspondences which are in perfect keeping; but if you sully the eyebrows with blackness, you destroy all similitude of feature and expression, and almost present a deformity.

USING PAINTS.

We cannot but allude to the practice of using paints, a habit strongly to be condemned. If for no other reason than that poison lurks beneath every layer, inducing paralytic affections and premature death, they should be discarded—but they are a disguise which deceives no one, even at a distance; there is a ghastly deathliness in the appearance of the skin after it has been painted, which is far removed from the natural hue of health.

COLOR AND COMPLEXION.

A lady has to consider what colors best suit her complexion. Blue, for instance, never looks well upon those of a dark complexion; nor pink upon those of a florid complexion. Yellow is a very trying color, and can only be worn by the rich-toned brunettes. Attention to these particulars is most important. Longitudinal stripes in a lady's dress make her appear taller than she really is, and are, therefore, appropriate for a person of short stature. Flounces give brevity to the figure, and are therefore only adapted to tall persons.

Every article of dress should be well made, however plain the style, or inexpensive the material.

DRESS TO SUIT THE OCCASION.

The dress should always be adapted to the occasion. Nothing is more proper for the morning than a loosely made dress, high in the neck, with sleeves fastened at the wrist with a band, and belt. It looks well, and is convenient. For a walking dress, the skirt should be allowed only just to touch the ground; for while a train looks well in the drawing-room, and is inconspicuous in a carriage or opera-box, it serves a very ignoble purpose in sweeping the street. Ladies' shoes for walking should be substantial, to keep the feet dry and warm. If neatly made and well fitted, they need not be clumsy.

Hats are now fashionable for morning walks, and they are both pretty and convenient.

EVENING DRESS.

Evening dress means full dress, in the common acceptation of the term. It will serve for dinner, opera, evening-party, everything but the ball. Ball dresses are special. With regard to evening dress and ball dress no explicit directions can be given. The fashion-books declare what is to be worn, and the dressmaker is the interpreter of the fashion. Still, individual taste should be exerted, and no slavish adherence given in to fashion at the sacrifice of grace or elegance.

BRIGHT-COLORED GLOVES.

Deep and bright-colored gloves are always in bad taste; very few persons are careful enough in selecting gloves. Light boots and dark dresses, dark boots and light dresses, are indicative of bad taste. A girl with neatly and properly dressed feet, with neat, well-fitting gloves, smoothly-arranged hair, and a clean well-made dress,—who walks well, and speaks well, and above all, acts politely and kindly, is a *lady*. Fine acts and obtrusive airs are abashed before such propriety and good taste. Fine feathers do not always make fine birds.

NEVER DRESS ABOVE YOUR STATION.

Never dress above your station; it is a greivous mistake, and leads to great evils, besides being the proof of an utter want of taste.

Care more for the nice fitting of your dress than for its material. An ill-made silk is not equal in its appearance to the plainest material *well made*.

THINKING ABOUT YOUR DRESS.

Never appear to be thinking about your dress, but wear the richest clothes and the plainest with equal simplicity. Nothing so destroys a good manner as thinking of what we have on. Never keep a morning visitor waiting while you change your dress. You ought always to be fit to be seen; and it is better to present yourself in your ordinary attire than

to be guilty of the ill-breeding of keeping your acquaintance waiting while you make an elaborate toilette.

Never spend more than you can *afford* on your dress; but endeavor by care, neatness, and ingenuity, to make up for expenditure.

MORNING-DRESS FOR HOME.

A dress for morning wear at home may be more simple than for visiting, or for hotel or boarding-house. A busy housewife will find it desirable to protect her dress with an ample apron. The hair should be plainly arranged, without ornament.

MORNING-DRESS FOR VISITOR.

For breakfasting in public or at the house of a friend a wrapper is not allowable. A dress with a closely-fitting waist should be worn. This for summer may be of cambric, or other wash-goods, either white or figured; in winter plain woolen goods, simply made should be adopted.

MORNING-DRESS FOR STREET.

The morning-dress for the street should be plain in color and make, and of serviceable material. The dress should be short enough to clear the ground. White skirts are out of place, the colored ones now found everywhere in stores being much more appropriate.

In stormy weather a large waterproof with hood

will be found more convenient than an umbrella, which is troublesome to carry and often difficult to manage.

The hat should be plain and inexpensive, matching the dress as nearly as possible, and displaying no superfluous ornament.

Jewelry is out of place in any of the errands which take a lady from her home in the morning. Lisle thread gloves in summer and cloth ones in winter will be found more serviceable than kid ones. Linen collar and cuffs are more suitable than elaborate neck and wrist dressing. Walking-boots of kid should be worn.

BUSINESS WOMAN'S DRESS.

There are many women who are engaged in business of some sort that it seems necessary that they should have a distinct dress suited to their special wants. This dress need not be so peculiar as to mark them for objects of observation, but still it should differ from the ordinary walking-costume. Its material as a rule should, be more serviceable, better fitted to endure the vicissitudes of weather, and of plain colors, such as browns or grays.

For winter wear, waterproof tastefully made up is the very best material for a business woman's dress.

This costume should not be made with plain simplicity, but it should at least dispense with all superfluities in the way of trimming. It should be made with special reference to easy locomotion and to the free use of the hands and arms.

THE PROMENADE.

The dress for the promenade admits of greater richness in material and variety in trimming than that of the business or errand dress. It should however, display no two incongruous colors, and had best be in one tint, except where a contrasting or harmonizing color is introduced in the way of ornament.

In the country walking-dresses must be made for service rather than display, and what would be perfectly appropriate for the streets of a city would be entirely out of place on the muddy, unpaved walks or paths of a small town or among the unpretending population of a country neighborhood.

MATERIAL OF A WALKING SUIT.

The material of a walking-suit may be as rich or as plain as the wearer's taste may dictate or means justify, but it must always be well made and never be allowed to grow shabby. It is better to avoid bright colors and use them only in decoration. Black has come to be adopted very generally for street-dresses; but while it is becoming for most individuals, it gives to the promenade a somewhat sombre look.

The dress for the promenade should be in perfect harmony with itself. One article should not be new and another shabby. The gloves should not be of one color, the bonnet of another, and the parasol of

a third. All the colors worn should at least harmonize.

A lady who wishes to maintain a reputation for always being well dressed will be scrupulous in suiting her toilet to the special occasion for which it is worn. She will not appear on foot upon the streets in a dress suited only for the carriage, nor will she either walk or drive in a costume appropriate alone for the house.

CARRIAGE-DRESS.

The dress for a drive through the streets of a city or along a fashionable drive or park can not be too rich in material. Silks, velvets and laces are all appropriate, with rich jewelry and costly furs.

The carriage-dress may be long enough to trail if fashion so indicates, though many prefer using the walking-dress length.

For country driving a different style of dress is required as protection against the mud or dust. It seems hardly necessary to describe the dress for country driving, we presume every lady is capable of selecting for herself, since the dress is worn for protection and not for show.

RIDING-DRESS.

There is no place where a woman appears to better advantage than upon horseback. We will take it for granted that our lady has acquired properly the art of riding. Next she must be provided with

a suitable habit. Her habit should fit perfectly without being tight. The skirt should be full and long enough to cover the feet, while it is best to omit the extreme length, which subjects the dress to mud-spatterings and may prove a serious entanglement in case of accident.

Waterproof is the most serviceable for a riding costume. Something lighter may be worn in summer. In the lighter costume a row or two of shot should be stitched in the bottom of the breadths to keep the skirt from blowing up in the wind.

The riding-dress should be made to fit the waist closely and buttoned nearly to the throat.

Coat sleeves should come to the wrist, with linen cuffs beneath them.

It is well to have the waist attached to a skirt of the usual length and the long skirt fastened over it, so that if any mishap obliges the lady to dismount she may easily remove the long overskirt and still be properly dressed.

The shape of the hat will vary with the fashion, but it should always be plainly trimmed; and if feathers are worn, they must be fastened so that the wind cannot possibly blow them over the wearer's eyes.

All ruffling, puffing or bows in the trimming of a riding-dress is out of place. If trimming is used it should be put on in perfectly flat bands or be of braiding.

The hair must be put up compactly, neither curls

nor veil should be allowed to stream in the wind. No jewelry except what is absolutely required to fasten the dress, and that of the plainest kind, is allowable.

DRESS FOR RECEIVING CALLS.

The dress of a hostess differs with the occasion on which she is called to receive her callers, and also with the social position and means of the wearer.

A lady whose mornings are devoted to domestic affairs may and should receive a casual caller in her ordinary morning-dress, which should be neat yet plain, devoid of superfluous ornaments or jewelry.

If a lady appoints a special day for the reception of calls, she should be dressed with more care to do honor to her visitors. Her dress may be of silk or other goods suitable to the season or to her position, but must be of plain colors.

White plain linen collar and cuffs belong to the plain morning-dress; lace may be worn with the ceremonious dress, and a certain amount of jewelry is also admissible.

For New Year's or other special calls the dress should be rich, and may be elaborately trimmed.

DRESS OF HOSTESS.

The hostess' dress should be rich in material, but subdued in tone, in order that she may not eclipse any of her guests. A young hostess should wear a

dress of rich silk, black or dark in color, with collar and cuffs of fine lace, and plain jewelry, or, if the dinner is by gaslight, glittering stones.

An elderly lady may wear satin or velvet, with rich lace.

DINNER-DRESS.

We do not in this country, as in England, expose the neck and arms at a dinner-party. These should be covered, if not by the dress itself, then by lace or muslin overwaist.

DRESS OF GUESTS AT DINNER-PARTY.

The dress of a guest at a dinner-party is less showy than that for evening; still, it may be rich. Silks and velvets for winter, and light goods for summer, which latter may be worn over silk, are the most appropriate.

Young unmarried ladies may wear dresses of lighter materials and tints than married ones. Middle-aged and married ladies should wear silks heavier in quality and richer in tone, and elderly ladies satins and velvets.

All the light neutral tints and black, purple, dark green, garnet, dark blue, brown and fawn are suited for dinner dress. But whatever color the dress may be, it is best to try its effect by gaslight and daylight both, since many a color which will look well in daylight may look extremely ugly in gaslight.

A lady can lay no claim to delicacy and refine-

ment no matter how richly or well dressed she may appear in public, if she do not give an equal amount of attention to her home-dress. This dress need not be expensive and should not be elaborate, but neat, tasteful, of perfect fit and becoming colors.

ORDINARY EVENING-DRESS.

A lady should always be prepared for casual callers in the evening. Her dress should be tasteful and becoming, made with a certain amount of ornament and worn with lace and jewelry. Silks are the most appropriate for this dress, but all the heavy woolen fabrics for winter and the lighter lawns and organdies for summer, elegantly made, are suitable.

The colors should be rich and warm for winter, and knots of bright ribbon should be worn in the hair and at the throat. The former should be dressed plainly, with no ornament save a ribbon. Artificial flowers are out of place, and glittering gems are only worn on more important occasions.

DRESS FOR EVENING CALL.

Those who make a casual evening call will dress in similar style, though somewhat more elaborate. A hood should not be worn unless it is intended to remove it during the call. Otherwise a bonnet should be worn.

DRESS FOR SOCIAL PARTY.

For the evening-party the rules just given regard-

ing dress will apply, except that more latitude is allowed in the choice of colors, trimmings, etc. Dresses covering the arms and shoulders should be worn; or if they are cut low in the neck and with short sleeves, puffed illusion waists or something similar should be used to cover the neck and arms.

Dark silks are very dressy—relieved by white lace and glittering gems—they are admirable. Wearing gloves is optional. If worn, they should be of some light tint harmonizing with the dress.

THE SOIREE AND BALL.

These occasions call for the richest dress. The former usually requires dark colors and heavy material, the latter lighter tints and goods. The richest velvets, the brightest and most delicate tints in silks, the most expensive laces, low neck and short sleeves, elaborate head-dress, the greatest display of gems, flowers, etc., all belong more or less to these occasions.

Still, it is possible to be over-dressed. It is best to aim at being as well dressed as the rest, yet not to outdo them or render one's self conspicuous.

White kid gloves and white satin boots belong to these costumes unless the overdress is of black lace, when black satin boots or slippers are required.

The dress to be worn in public should always be suited to the place where it is to appear. For church the material should be rich rather than showy. For the opera the extreme of brilliancy is allowable.

DRESS FOR CHURCH.

The dress for church should be plain and simple. It should be of dark, plain colors for winter, and there should be no superfluous trimming or jewelry. It should, in fact, be the plainest of promenade-dresses, since church is not a place for the display of elaborate toilets, and no woman of consideration would wish to make her own expensive and showy toilet an excuse to another woman, who could not afford to dress in a similar manner, for not attending church.

DRESS FOR THE THEATRE.

The ordinary promenade-dress is suitable for the theatre, with the addition of a handsome shawl or cloak, which may be thrown aside if uncomfortable. Either the bonnet or hat may be worn. In some cities it is customary to remove the bonnet in the theatre—a custom which is sanctioned by good sense and a consideration of those who sit behind, but which has not yet the authority of etiquette. The dress should be, in all respects, plain, without any attempt at display. Gloves should be dark, and harmonize with the costume.

DRESS FOR LECTURE AND CONCERT.

Lecture and concert-halls call for a little more elaborate toilet. Silk is the most appropriate material for the dress, and should be worn with lace collar and cuffs and jewelry. White or light kid gloves

should be worn. A rich shawl or opera cloak is an appropriate finish. The latter may be kept on the shoulders during the evening. The handkerchief should be fine and delicate; the fan of a color to harmonize with the dress.

DRESS FOR THE OPERA.

The opera calls out the richest of all dresses. A lady goes to the opera not only to see but to be seen, and her dress must be adopted with a full realization of the thousand gaslights which will bring out its merits or defects.

The material of the dress should be heavy enough to bear the crush of the place, rich in color and splendid in its arrangement. The headdress should be of flowers, ribbons, lace or feathers—whatever may be the prevailing style—the head should be uncovered. If, however, it is found necessary to have the head protected, a bonnet or hat of the lightest character should be worn.

Jewelry of the heaviest and richest description is worn on this occasion, and there is no place where the glitter of gems will be seen to better advantage.

White kid gloves or those of light delicate tints should be worn.

A most important adjunct to an opera-costume is the cloak or wrap. This may be of white or of some brilliant color. Scarlet and gold, white and gold, green and gold or Roman stripe are all very effective when worn with appropriate dresses.

Either black or white lace may be adopted with advantage in an opera-dress. Purple, pink, orange and most light tints require black lace, while the neutral shades may be worn with either black or white.

Yellow and blue should be avoided in an opera-dress, as neither bears the light well. Green requires gold as a contrasting color; crimson, black.

The fan, the bouquet and handkerchief must all have due consideration and be in keeping with the other portions of the dress. Thus a lady in pink should avoid a bouquet in which scarlet flowers predominate.

CROQUET AND SKATING COSTUMES.

Both call for a greater brilliancy in color than any other out-of-door costume. They should both be short, displaying a handsomely fitting boot.

Croquet gloves should be soft and washable; skating gloves thick and warm.

The hat for croquet should have a broad brim, so as to shield the face from the sun and render a parasol unnecessary.

Velvet trimmed with fur, with turban hat of the same, and gloves and boots also fur bordered, combine to make the most elegant skating costume imaginable. But any of the soft, warm, bright-colored woolen fabrics are quite as suitable, if not so rich. A costume of Scotch plaid is in excellent taste. Silk is unsuitable for a skating costume.

The boot should be amply loose, or the wearer will suffer with cold or frozen feet.

COSTUMES FOR COUNTRY AND SEA-SIDE.

We cannot give a full description of the wardrobe which the lady of fashion desires to take with her to the country or sea-side. But there are a few general rules which apply to many things, and which all must more or less observe. Let the wardrobe be ever so large there must be a certain number of costumes suited for ordinary wear. Thus, dresses, while they may be somewhat brighter in tint than good taste would justify in the streets of a city, must yet be durable in quality and of material which can be washed. The brim of the hat should be broad to protect the face from the sun. The fashion of making hats of shirred muslin is a very sensible one, as it enables them to be done up when they are soiled. The boots should be strong and durable. A waterproof is an indispensable article to the sojourner at country resorts.

BATHING COSTUMES.

The bathing-dress should be made of flannel. A soft gray tint is the neatest, as it does not soon fade and grow ugly from contact with salt water. It may be trimmed with bright worsted braid. The best style is a loose sacque or the yoke waist, both of them to be belted in and falling about midway between the knee and the ankle. Full trowsers gathered in-

to a band at the ankle, an oilskin cap to protect the hair, which becomes harsh in the salt water, and socks of the color of the dress complete the costume.

COSTUMES FOR TRAVELING.

There is no place where the true lady is more plainly indicated than in traveling. A lady's traveling costume should be neat and plain, without superfluous ornament of any kind.

The first consideration in a traveling-dress is comfort; the second, protection from the dust and stains of travel.

For a short journey, in summer a linen duster may be put on over the ordinary dress, in winter a waterproof cloak may be used in the same way.

But a lady making a long journey will find it more convenient to have a traveling-suit made expressly. Linen is used in summer, as the dust is so easily shaken from it and it can be readily washed. In winter a waterproof dress and sacque are the most serviceable.

There are a variety of materials especially adapted for traveling costumes, of soft neutral tints and smooth surfaces, which do not catch dust. These should be made up plain and short.

The underskirts should be colored woolen in winter, linen in summer. Nothing displays vulgarity and want of breeding so much as a white petticoat in traveling.

Gloves should be of Lisle thread in summer and

cloth in winter. Thick soled boots, stout and durable. The hat or bonnet should be plainly trimmed and protected by a large veil. Velvet is not fit for a traveling-hat, as it catches and retains the dust.

Plain linen collars and cuffs finish the costume. The hair should be put up in the plainest manner possible.

A waterproof and a warm woolen shawl are indispensable in traveling. Also a satchel or basket, in which may be kept a change of collars, cuffs, gloves, handkerchiefs and toilet articles.

A traveling-dress should be well supplied with pockets. The waterproof should have large pockets; so should the sacque.

In an underskirt there should be a pocket in which to carry all money not needed for immediate use. The latter may be entrusted to the *portemonnaie* in the ordinary pocket, or in the bosom of the dress.

GOING TO EUROPE.

"An elastic valise and a hand-satchel, at the side of which is strapped a waterproof," are enough baggage to start with. "In the valise changes of linen, consisting of two garments, night-gowns and 'angel' drawers. These latter are made of cotton or linen, and consist of a waist cut like a plain corset-cover, but extending all in one piece in front with the drawers, which button on the side. Usually the waists of these drawers are made without sleeves or

with only a short cap at the top of the arm, but for a European trip it is advisable to add sleeves to the waist, so that cuffs—paper cuffs if preferred—can be buttoned to them. Thus, in one garment easily made, easily removed, and as easily washed as a chemise, is comprised drawers, chemise, corset-cover and undersleeves, the whole occupying no more room than any single article of underwear, and saving the trouble attending the care and putting on of many pieces. A gauze flannel vest underneath is perhaps a necessary precaution, and ladies who wear corsets can place them next to this. Over these the single garment mentioned adds all that is required in the way of underwear, except two skirts and small light hair-cloth tournure.

“Of dresses three are required—one a traveling-dress of brown de beige, a double calico wrapper and a black or hair-striped silk. The latter is best, because it is light, because it does not take dust, because it does not crush easily and because by judicious making and management it can be arranged into several costumes, which will serve for city sight-seeing throughout the journey and be good afterward to bring home. Then, if there is room, an old black silk or black alpaca skirt may be found useful, and an embroidered linen or batiste polonaise from last summer's store.

“Add to these a black sash, a couple of belts, an umbrella with chatelaine and requisite attachments, a pair of neat-fitting boots and pair of slippers, some

euffs, small standing collars and a few yards of fraising, a striped or cheddar shawl, a 'cloud' for evenings on deck, some handkerchiefs and gray and brown kid gloves, and, with a few necessary toilet articles, you have an outfit that will take you over the world and can all be comprised in the space indicated, leaving room for a small whisk broom, essential to comfort, and a large palm-leaf fan.

"Stores, such as lemons, a bottle of glycerine, spirits of ammonia and Florida water, which are really all that are required—the first for sickness, the last three for the toilet—should be packed in a small case or box in such a way that the flasks containing the liquid will not come in contact with the fruit. After landing the box will not be wanted, as the lemons will have been used and the flasks can be carried with dressing-combs and the like in the satchel."

WEDDING-OUTFIT.

Although the fashions in make and material of the bride's dress are continually varying, yet there are certain unchangeable rules in regard to it. Thus a bride in full bridal costume should be dressed entirely in white from head to foot.

THE WEDDING-DRESS.

The dress may be of silk, brocade, satin, lace, merino, alpaca, crape, lawn or muslin. The veil may be of lace, tulle or illusion, but it must be long

and full. It may or may not fall over the face. The flowers of the bridal wreath and bouquet must be orange blossoms, either artificial or natural, or other white flowers.

The dress should be high and the arms covered. No jewelry should be worn save pearls or diamonds. Slippers of white satin and gloves of kid, make the dress complete.

The simplicity in bridal toilettes, adopted in continental Europe, is more commendable than that of England and America, where the bridal dress is made as expensive and as heavy with rich and costly lace as it can possibly be made.

DRESS OF BRIDEGROOM.

The bridegroom should wear a black or dark-blue dresscoat, light pantaloons, vest and necktie, and white kid gloves.

DRESS OF BRIDESMAIDS.

The dresses of the bridesmaids are not so elaborate as that of the bride. They also should be of white, but they may be trimmed with delicately colored flowers and ribbons. White tulle worn over pale pink or blue silk, and caught up with blush-roses or forget-me-nots, makes a charming bridesmaid's costume.

If the bridesmaids wear veils, they should be shorter than that of the bride.

TRAVELING-DRESS OF BRIDE.

The traveling-dress of a bride may be of silk, or of any of the fabrics used for walking-dresses. It should be of some neutral tint, the bonnet and gloves harmonizing in color. A bridal traveling costume may be more elaborately trimmed than an ordinary traveling-dress; but if the bride wishes to attract but little attention she will not make herself conspicuous by too showy a dress.

A bride is sometimes married in traveling costume; but when this is the case, the wedding is in private, and the bridal pair start out at once upon their journey.

MARRIAGE OF A WIDOW.

A widow should never be married in white. Widows and brides of middle age should choose delicate neutral tints, with white lace collar and cuffs and white gloves. The costumes of the bridesmaids must take their tone from that of the bride, and be neither gayer, lighter nor richer than hers.

Brides and bridesmaids should wear their wedding dresses at the wedding-reception.

DRESS OF GUESTS AT WEDDING-RECEPTION.

The guests at an evening reception should appear in full evening-dress. No one should attend in black or wear mourning. Those in mourning should lay aside black for gray or lavender.

For a morning reception the dress should be the richest street costume, with white gloves. If the blinds are closed and the gas lighted at the morning reception, then evening-dress is worn by the guests.

THE TROUSSEAU.

The trousseau may be as large and expensive as the circumstances of the bride will admit, but this expense is generally put upon outside garments.

There are a great many other articles which must be supplied in a requisite number, and these all brides must have, and of a certain similarity in general character and make. These are usually furnished by the bride's parents, and are as complete and expensive as their taste dictates, or their means justifies.



HARMONY OF COLOR IN DRESS.

COLORS IN DRESS.

CHAPTER 27.



ONE of our most celebrated artists says: "Color is the highest attainment of excellence in every school of painting." The same may be said in regard to the art of colors in dress. Nevertheless, it is the first thing in dress to which we should give our attention and study.

We put bright colors upon our little children, we dress our young girls in light and delicate shades, the blooming matron is justified in adopting the rich hues which we see in the autumn leaf, while black and neutral tints are appropriate to the old. This forms the basis upon which to build our structure of color.

Having decided what colors may be worn, it is important to know how they may be worn. One color should predominate in the dress; and if another is adopted, it should be limited in quantity, and only by way of contrast or harmony. Certain colors should never, under any circumstances, be worn together since they produce positive discord to the

eye. If the dress be blue, red should not be introduced by way of trimming, or vice versa. Red and yellow, red and blue, blue and yellow and scarlet and crimson should not be united in the same costume. If the dress is red, green may be introduced in a limited quantity; if green, crimson; if blue, orange. Scarlet and solferino are deadly enemies, killing each other whenever they meet.

Two contrasting colors, such as red and green, should not be used in equal quantities in a dress, as they are both so positive in tone that they divide and distract the attention. When two colors are worn in any quantity, one must approach a neutral tint, such as drab or gray. Black may be worn with any color, though it looks best with the lighter shades of the different colors. White may also be worn with any color, though it looks best with the darker tones. Thus white and crimson, black and pink, each contrast better and have a richer effect than though the black were united with the crimson and the white with the pink. Drab, being a shade of no color between black and white, may be worn with the same effect with all.

A person of very fair, delicate complexion should always wear the most delicate of tints, such as light blue, pea-green and mauve. A brunette requires bright colors, such as scarlet and orange, to bring out the brilliant tints in her complexion. A florid face and auburn hair require blue.

There are many shades of complexions which we

cannot take time to describe here, the peculiar colors to suit which can only be discovered by actual experiment; and if the persons with these various complexions are not able to judge for themselves, they must seek the opinion of some acquaintance with an artistically trained eye.

Pure golden or yellow hair needs blue, and its beauty is also increased by the addition of pearls or white flowers.

If the hair has no richness of coloring, a pale, yellowish green will by reflection produce the lacking warm tint.

Light-brown hair requires blue, which sets off to advantage the golden tint.

Dark-brown hair will bear light blue, or dark blue in a lesser quantity.

Auburn hair, if verging on the red, needs scarlet to tone it down. If of a golden red, blue green, purple or black will bring out the richness of its tints.

Black hair has its color and depth enhanced by scarlet, orange or white, and will bear diamonds, pearls or lustreless gold.

Flaxen hair requires blue.

SIZE IN RELATION TO DRESS AND COLORS.

A person of small stature may dress in light colors which would not be appropriate to a person of larger proportions. So a lady of majestic appearance should not wear white, but will be seen to the

best advantage in black or dark tints. A lady of diminutive stature dresses in bad taste when she appears in a garment with large figures, plaids or stripes. Neither should a lady of large proportions be seen in similar garments, because, united with her size, they give her a "loud" appearance. Indeed, pronounced figures and broad stripes and plaids are never in perfect taste, whatever a capricious fashion may say in the matter.

It is of importance to observe, that you do not overstep the boundaries of good taste in the number and variety of colors which you may employ. You may display the greatest taste and judgment in the contrast and harmony of colors; and yet, owing to their profusion, they may obtrude themselves too glaringly on the eye, drawing the attention more to the dress than to the countenance and figure of the person, an error which ought to be carefully avoided; the fewer the colors are which are used, the more simple and graceful will be the effect.

In the canons of the laws of harmony and contrast, size, or the magnitude of objects, has also its rules to be observed in regard of colors; large objects appear to greater advantage in sober colors than smaller ones.

Black, however, not only suits the complexion of all forms, and is becoming to all figures, but is at once piquant and elegant; it has a surprising effect in imparting grace and elegance to a well-turned form.

When two colors which are dissimilar are associated agreeably, such as blue and orange, or lilac and cherry, they form a *harmony of contrast*. And when two distant tones of one color are associated, such as very light and very dark blue, they harmonize by *contrast*. Of course, in the latter instance the harmony is neither so striking nor so perfect.

When two colors are grouped which are similar to each other in disposition, such as orange and scarlet, crimson and crimson-brown, or orange and orange-brown, they form a *harmony of analogy*. And if two or more tones of one color be associated, closely approximating in intensity, they harmonize by *analogy*.

The harmonies of contrast are more effective, although not more important, than those of analogy; the former are characterized by brilliancy and decision, while the latter are peculiar for their quiet, retiring, and undemonstrative nature. In affairs of dress both hold equal positions; and in arranging colors in costume, care must be taken to adopt the proper species of harmony.

The simplest rules to be observed are the following: 1. When a color is selected which is favorable to the complexion, it is advisable to associate with it tints which will harmonize by analogy, because the adoption of contrasting colors would diminish its favorable effect. 2. When a color is employed in dress which is injurious to the complexion, contrasting colors must be associated with it, as they have

the power to neutralize its objectionable influence.

We will take an example illustrative of the first rule. Green suits the blonde, and, when worn by her, its associated colors should be tones of itself (slightly lighter or darker,) which will rather enhance than reduce its effect.

As an example of the second rule, we may take violet, which, although unsuitable to brunettes, may be rendered agreeable by having tones of yellow or orange grouped with it.

Colors of similar power which *contrast* with each other mutually intensify each other's brilliancy, as blue and orange, scarlet and green. When dark and very light colors are associated, they do not intensify each other in the same manner; the dark color is made to appear deeper, and the light to appear lighter, as dark blue and straw-color, or any dark color and the light tints of the complexion.

Colors which harmonize with each other by *analogy* reduce each other's brilliancy to a greater or less degree; as white and yellow, blue and purple, black and brown.

There are many colors which lose much of their brilliancy and hue by gaslight, and are therefore unserviceable for evening costume; of this class we may enumerate all the shades of purple and lilac, and dark blues and greens. Others gain brilliancy in artificial light, as orange, scarlet, crimson, and the light browns and greens. It is advisable that all these circumstances should be considered, in the se-

lection of colors for morning and evening costume.

Our readers will find the following list of harmonious groups of service in the arrangement of colors in dress; we have given the most useful as well as the most agreeable combinations.

Blue and lilac, a weak harmony.

Blue and drab harmonize.

Blue and stone-color harmonize.

Blue and fawn-color, a weak harmony.

Blue and white (or gray) harmonize.

Blue and straw-color harmonize.

Blue and maize harmonize.

Blue and chestnut (or chocolate) harmonize.

Blue and brown, an agreeable harmony.

Blue and black harmonize.

Blue and gold (or gold-color), a rich harmony.

Blue and orange, a perfect harmony.

Blue and crimson harmonize, but imperfectly.

Blue and pink, a poor harmony.

Blue and salmon-color, an agreeable harmony.

Blue, scarlet, and purple (or lilac) harmonize.

Blue, orange, and black harmonize.

Blue, orange, and green, harmonize.

Blue, brown, crimson, and gold (or yellow) harmonize.

Blue, orange, black and white, harmonize.

Red and gold (or gold-color) harmonize.

Red and white (or gray) harmonize.

Red, orange, and green, harmonize.

Red, yellow (or gold-color,) and black, harmonize.

Red gold-color, black and white, harmonize.

Scarlet and slate-color harmonize.
Scarlet, black, and white harmonize.
Scarlet, blue and white harmonize.
Scarlet, blue and yellow harmonize.
Scarlet, blue, black, and yellow harmonize.
Scarlet and blue harmonize.
Scarlet and orange harmonize.
Crimson and black, a dull harmony.
Crimson and drab harmonize.
Crimson and brown, a dull harmony.
Crimson and gold (or gold-color,) a rich harmony.
Crimson and orange, a rich harmony.
Crimson and maize harmonize.
Crimson and purple harmonize.
Yellow and chestnut (or chocolate) harmonize.
Yellow and brown harmonize.
Yellow and red harmonize.
Yellow and crimson harmonize.
Yellow and white, a poor harmony.
Yellow and black harmonize.
Yellow, purple, and crimson harmonize.
Yellow, purple, scarlet, and blue harmonize.
Yellow and purple, an agreeable harmony.
Yellow and blue harmonize, but cold.
Yellow and violet harmonize.
Yellow and lilac, a weak harmony.
Green and scarlet harmonize.
Green, scarlet, and blue harmonize.
Green, crimson, blue, and gold, or yellow, harmonize.
Green and gold, or gold-color, a rich harmony.

- Green and yellow harmonize.
- Green and orange harmonize.
- Orange, blue, and crimson harmonize.
- Orange, purple, and scarlet, harmonize.
- Orange, blue, scarlet, and purple harmonize.
- Orange, blue, scarlet, and claret harmonize.
- Orange, blue, scarlet, white, and green harmonize.
- Orange and chestnut, harmonize.
- Orange, and brown, an agreeable harmony.
- Orange, lilac, and crimson, harmonize.
- Orange, red, and green harmonize.
- Purple, scarlet, and gold-color, harmonize.
- Purple, scarlet, and white harmonize.
- Purple, scarlet, blue, and orange harmonize.
- Purple, scarlet, blue, yellow, and black harmonize.
- Purple and gold, or gold-color, a rich harmony.
- Purple and orange, a rich harmony.
- Purple and maize harmonize.
- Purple and blue harmonize.
- Purple and black, a heavy harmony.
- Purple and white, a cold harmony.
- Lilac and crimson harmonize.
- Lilac, scarlet, and white, or black, harmonize.
- Lilac, gold-color, and crimson harmonize.
- Lilac, yellow, or gold, scarlet, and white harmonize.
- Lilac and gold, or gold-color, harmonize.
- Lilac and white, a poor harmony.
- Lilac and gray, a poor harmony.
- Lilac and maize, harmonize.
- Lilac and cherry, an agreeable harmony.

Lilac and scarlet, harmonize.
White and gold-color, a poor harmony.
White and scarlet harmonize.
White and crimson harmonize.
White and cherry harmonize.
White and pink harmonize.
White and brown harmonize.
Black and white a perfect harmony.
Black and orange, a rich harmony.
Black and maize harmonize.
Black and scarlet harmonize.
Black and lilac harmonize.
Black and pink harmonize.
Black and slate-color harmonize.
Black and brown a dull harmony.
Black and drab, or buff harmonize.
Black, white, or yellow and crimson harmonize.
Black, orange, blue, and scarlet harmonize.



THE TOILETTE.

CHAPTER 28.



UTY has more to do with attention to the toilette than vanity. We are therefore bound to turn our personal attractions to the very best advantage, and to preserve every agreeable quality with which we may have been endowed.

It is every woman's duty to make herself as beautiful as possible; and no less the duty of every man to make himself pleasing in appearance. The duty of looking well is one we owe not only to ourselves, but to others as well. We owe it to ourselves because others estimate us very naturally and very properly by our outward appearance; and we owe it to others because we have no right to put our friends to the blush by our untidiness.

If a gentleman ask a lady to accompany him to the opera or a concert, she has no right to turn that expected pleasure into a pain and mortification by presenting herself with tumbled hair, ill-chosen dress, badly-fitting gloves and an atmosphere of cheap and offensive perfumes. So, also, if the gentleman comes to fulfill his appointment with tumbled clothes, shaggy hair and beard, soiled linen and an odor of stale tobacco, she may well consider such an appearance an insult.

Self-respect, as well as consideration for the other, demands that the personal appearance of each be pleasing and in good taste.

HEALTH AND BEAUTY.

Upon the minor details of the toilette depend, in a great degree, the health, as well as the beauty, of the individual. In fact, the highest state of health is equivalent to the greatest degree of beauty of which the individual is capable. It is a false taste which looks upon a fragile form and a pale and delicate complexion as requisites for beauty. The strength and buoyancy and vigor of youth, the full and rounded curves of form and features, the clear complexion, fair in the blonde and rich and brilliant in the brunette, tinted with the rosy flush of health,—these constitute the true beauty which all should seek, and to which all with proper care can at least partially attain.

THE DRESSING-ROOM.

The first requisite in properly performing the duties of the toilette is to have a regularly-arranged dressing-room. This room, of course, in many instances, is used as a bedroom as well; but that need not interfere with its general arrangements.

The walls should be covered with a light-colored paper, with window-curtains and furniture covers all in harmony. A few choice chromos or water-color drawings may hang on the walls, and one or two

ornaments may occupy a place on the mantel; but it must be borne in mind that the room is to be used exclusively for dressing and the toilette, so that everything interfering with these offices in any way should be carefully avoided.

LADY'S DRESSING-ROOM.

A lady's dressing-room should be furnished with a low dressing-bureau, a washstand, an easy-chair, placed in front of the dressing-bureau, one or two other chairs, a sofa or couch if there be sufficient room, and a large wardrobe if there are not sufficient closet conveniences.

The dressing-bureau should contain the lady's dressing-case, her jewel-box, pin-cushion ring-stand, and hairpin-cushion. The latter is very convenient, and is made in the following way: It may be square or round, the sides of card-board or wood, loosely stuffed with fine horsehair and covered with plain knitting, worked in german wool with fine needles. This cover offers no impediment to the hairpins, which are much better preserved in this way than by being left scattered about in an untidy fashion. There should also be a tray with various kinds of combs, frizettes bottles of perfumes, &c.

The washstand should be furnished with a large bowl and pitcher, small pitcher and tumbler, soap-tray, sponge-basin, holding two sponges (large and small), china tray containing two tooth-brushes and nail-brushes, and a bottle of ammonia.

On the right of the washstand should be the towel-rack, which should contain one fine and two coarse towels and two more very coarse hucka-back or Turkish towels. The foot-bath should be placed beneath the washstand.

On the wall there should be hooks and pegs at convenient distances, which may be used for sacques, dressing-gowns, dresses about to be worn, or any other article of general or immediate use.

Dresses, skirts, crinolines, etc., should be hung neatly away in the closet or wardrobe. The under-clothing should be folded and placed in an orderly manner in the drawers of the dressing-bureau. The finer dresses are kept in better order if folded smoothly and laid on shelves instead of being hung up.

GENTLEMAN'S DRESSING-ROOM.

The arrangements of a gentleman's dressing-room are similar in most respects to those of the lady's dressing-room, the differences being only in small matters.

A gentleman's wardrobe is not necessarily so large as a lady's, but it should be well supplied with drawers to contain vests and pantaloons when folded. Indeed, no gentleman who wishes to make a tidy appearance should ever hang up these articles.

The hooks and pegs in a gentleman's dressing-room are for the convenience of articles of a gentleman's toilet corresponding with those occupying a similar place in the lady's room.

In a gentleman's dressing-bureau should be found the articles used in a gentleman's toilet—razors, shaving-soap, shaving-brush and a small tin pot for hot water, also packages of paper, on which to wipe razors. Cheap razors are a failure as they soon lose their edge. It has been suggested as an excellent plan to have a case of seven razors—one for each day in the week—so that they are all equally used.

A boot-stand, on which the boots and shoes should be arranged in regular order, with boot-jacks and boot-hooks, is a necessary part of the gentleman's dressing-room.

A couple of hair gloves, with a flesh-brush, may be added.

THE BATH.

In most of our houses in the city there is a separate bath room with hot and cold water, but country houses are not always so arranged. A substitute for the bath-room is a large piece of oilcloth, which can be laid upon the floor of the ordinary dressing-room. Upon this may be placed the bath-tub or basin.

There are various kinds of baths, both hot and cold—the douche, the shower-bath, the hip-bath and the sponge-bath.

We do not bathe to make ourselves clean; but to keep clean, and for the sake of its health-giving and invigorating effects. Once a week a warm bath, at about 100°, may be used, with plenty of soap, in order to thoroughly cleanse the pores of the skin.

A douche or hip-bath may be taken every morning, winter and summer, with the temperature of the water suited to the endurance of the individual. In summer a second or sponge-bath may be taken on retiring.

Only the most vigorous constitutions can endure the shower-bath, therefore it cannot be recommended for indiscriminate use.

After these baths a rough towel should be vigorously used, not only to help remove the impurities of the skin, but for the beneficial friction which will send a glow over the whole body. The hair glove or flesh-brush may be used to advantage in the bath before applying the towel.

Before stepping into the bath the head should be wet with cold water, and in the bath the pit of the stomach should first be sponged.

There is no danger to most people from taking a bath in a state of ordinary perspiration. But one should by all means avoid it if fatigued or overheated.

THE AIR-BATH.

Next in importance to the water-bath is the air-bath. Nothing is so conducive to health as an exposure of the body to air and sun. A French physician has recommended the sun-bath as a desirable hygienic practice. It is well, therefore, to remain without clothing for some little time after bathing,

performing such duties of the toilet as can be done in that condition.

THE TEETH.

The next thing to be done is to clean the teeth. Besides this daily morning cleaning, the teeth should be carefully brushed with a soft brush after each meal, and also on retiring at night. Use the brush so that not only the outside of the teeth is white, but the inside also. After the brush is used plunge it two or three times into a glass of fresh water, then rub it quite dry on a towel.

Use no tooth-washes nor powders whatever. There may be some harmless ones, but it is impossible for a person of ordinary knowledge to discriminate between them, and that which seems to be rendering the teeth beautifully white may soon destroy the enamel which covers them. Castile soap used once a day, with frequent brushings with pure water and a soft brush, cannot fail to keep the teeth clean and white, unless they are disfigured and destroyed by other bad habits, such as the use of tobacco or too hot or too cold drinks.

Tartar is not so easily dealt with, but it requires equally early attention. It results from an impaired state of the general health, and assumes the form of a yellowish concretion on the teeth and gums. At first it is possible to keep it down by a repeated and vigorous use of the tooth-brush; but if a firm, solid mass accumulates, it is necessary to have it chipped

off by a dentist. Unfortunately, too, by that time it will probably have begun to loosen and destroy the teeth on which it fixes, and is pretty certain to have produced one obnoxious effect—that of tainting the breath.

On the slightest appearance of decay or a tendency to accumulate tartar, go at once to a dentist. If a dark spot appearing under the enamel is neglected, it will eat in until the tooth is eventually destroyed. A dentist seeing the tooth in its first stage will remove the decayed part and plug the cavity in a proper manner.

Washing the teeth with vinegar when the brush is used has been recommended as a means of removing tartar.

Tenderness of the gums, to which some persons are subject, may sometimes be met by the use of salt and water, but it is well to rinse the mouth frequently with water with a few drops of tincture of myrrh in it.

Relief in cases of decay may sometimes be obtained by thrusting into the cavity with a needle a little cotton-wool saturated with creosote or oil of cloves.

About toothache it is only necessary to point out that it results from various causes, and that therefore it is impossible to give any general remedy for it. It may be occasioned by decay, by inflammation of the membrane covering the root, or the pain may be neuralgie, or there may be other causes.

When there is inflammation, relief is often gained by applying camphorated chloroform, to be procured at the druggist's. This has often succeeded when laudanum and similar applications have entirely failed.

It may be added that foul breath, unless caused by neglected teeth, indicates a deranged state of the system. When it is occasioned by the teeth or other local cause, use a gargle consisting of a spoonful of solution of chloride of lime in half a tumbler of water. Gentlemen smoking, and thus tainting the breath, may be glad to know that the common parsley has a peculiar effect in removing the odor of tobacco.

THE SKIN.

Beauty and health of the skin can only be obtained by perfect cleanliness and an avoidance of all cosmetics, added to proper diet and correct habits.

The skin must be frequently and thoroughly washed, occasionally with warm water and soap, to remove the oily exudations upon its surface. If any unpleasant sensations are experienced after the use of soap, they may be immediately removed by rinsing the surface with water to which a little lemon-juice or vinegar has been added.

Our somewhat remote maternal ancestors were very chary in the use of water lest it should injure the complexion. So they delicately wiped their faces

with the corner of a towel wet in elder-flower water or rose-water. Or in springtime they tripped out to the meadows while the dew still lay upon the grass, and saturating their kerchiefs in May dew refreshed their cheeks and went home contented that a conscientious duty had been performed. And so it was though a different duty than the one they congratulated themselves upon. The May dew did them no harm at least, and they had been beguiled by a stratagem into early rising.

It is not necessary here to speak of various cutaneous eruptions. The treatment of these belongs properly to a physician. They are usually the result of a bad state of the blood or general derangement of the system, and cannot be cured by any merely external application.

The following rules may be given for the preservation of the complexion: Rise early and go to bed early. Take plenty of exercise. Use plenty of cold water, and good soap frequently. Be moderate in eating and drinking. Do not lace. Avoid as much as possible the vitiated atmosphere of crowded assemblies. Shun cosmetics and washes for the skin. The latter dry the skin, and only defeat the end they are supposed to have in view.

Freckles are of two kinds. Those occasioned by exposure to the sunshine, and consequently evanescent, are denominated "summer freckles;" those which are constitutional and permanent are called "cold freckles."

Moles are frequently a great disfigurement to the face, but they should not be tampered with in any way. The only safe and certain mode of getting rid of moles is by a surgical operation.

With regard to freckles, it is impossible to give any advice which will be of value. They result from causes not to be affected by mere external applications. Summer freckles are not so difficult to deal with, and with a little care the skin may be kept free from this cause of disfigurement.

Some skins are so delicate that they become freckled on the slightest exposure in the open air of summer. The cause assigned for this is that the iron in the blood, forming a junction with the oxygen, leaves a rusty mark where the junction takes place. We give in their appropriate place some recipes for removing these latter freckles from the face.

There are various other discolorations of the skin, proceeding frequently from derangement of the system. The cause should always be discovered before attempting a remedy, otherwise you may aggravate the complaint rather than cure it.

THE EYES, LASHES AND BROWS.

Beautiful eyes are the gift of Nature, and can owe little to the toilet. As in the eye consists much of the expression of the face, therefore it should be borne in mind that those who would have their eyes bear a pleasing expression must cultivate pleasing traits of character and beautify the soul, and then this

beautiful soul will look through its natural windows.

Never tamper with the eyes. There is danger of destroying them. All daubing or dyeing of the lids is foolish and vulgar.

Short-sightedness is not always a natural defect. It may be acquired by bad habits in youth. A short-sighted person should supply himself with glasses exactly adapted to his wants; but it is well not to use these glasses too constantly, as, even when they perfectly fit the eye, they really tend to shorten the sight. Unless one is very short-sighted, it is best to keep the glasses for occasional use, and trust ordinarily to the unaided eye. Parents and teachers should watch children and see that they do not acquire the habit of holding their books too close to their eyes, and thus injure their sight.

Parents should also be careful that their children do not become squint- or cross-eyed through any carelessness. A child's hair hanging down loosely over its eyes, or a bonnet projecting too far over them, or a loose ribbon or tape fluttering over the forehead, is sometimes sufficient to direct the sight irregularly until it becomes permanently crossed.

A beautiful eyelash is an important adjunct to the eye. The lashes may be lengthened by trimming them occasionally in childhood. Care should be taken that this trimming is done neatly and evenly. Great care however must be used in this direction, as, after a certain age they never grow again.

The eyebrows may be brushed carefully in the

direction which they should lie, and when the hair is oiled, which should be but seldom, they may be oiled also.

Generally, it is in exceeding bad taste to dye either lashes or brows, for it usually brings them into inharmony with the hair and features. There are cases, however, when the beauty of an otherwise fine countenance is utterly ruined by white lashes and brows. In such cases one can hardly be blamed if india ink is resorted to, to give them the desired color.

Never shave the brows. It adds to their beauty in no way, and may result in an irregular growth of new hair.

The utmost care should be taken of the eyes. They should never be strained in an imperfect light, whether that of clouded daylight, twilight or flickering lamp- or candle-light.

Many persons have an idea that a dark room is best for the eyes. On the contrary, it weakens them and renders them permanently unable to bear the light of the sun. Our eyes were naturally designed to endure the broad light of Heaven and the nearer we approach to this in our houses, the stronger will be our eyes and the longer will we retain our sight.

Some persons have the eyebrows meeting over the nose. This is usually considered a disfigurement, but there is no remedy for it. It may be a consolation for such people to know that the ancients ad-

mired this style of eyebrows, and that Michael Angelo possessed it.

It is useless to pluck out the uniting hairs; and if a depilatory is applied, a mark like that of a scar left from a burn remains, and is more disfiguring than the hair.

If the lids of the eyes become inflamed and scaly, do not seek to remove the scales roughly, for they will bring the lashes with them. Apply at night a little cold cream to the edges of the closed lids, and wash them in the morning with lukewarm milk and water.

Sties in the eye are irritating and disfiguring. Foment with warm water; at night apply a bread-and-milk poultice. When a white head forms, prick it with a fine needle. Should the inflammation be obstinate, a little citrine ointment may be applied, care being taken that it does not get into the eye.

It is well to have on the toilet-table a remedy for inflamed eyes. Spermaceti ointment is simple and well adapted to this purpose. Apply at night, and wash off with rose-water in the morning. There is a simple lotion made by dissolving a very small piece of alum and a piece of lump-sugar of the same size in a quart of water; put the ingredients into the water cold and let them simmer. Bathe the eyes frequently with it.

THE HAIR.

There is nothing that so adds to the charm of an

individual as a good head of hair. The complexion and the features may be perfect, but if the hair is thin and harsh they all pass for little. On the other hand, magnificent locks will atone for other deficiencies.

The hair should be brushed for at least twenty minutes in the morning, for ten minutes when it is dressed in the middle of the day, and for a like period at night. In brushing or combing it begin at the extreme points, and in combing hold the portion of hair just above that through which the comb is passing firmly between the first and second fingers, so that if it is entangled it may drag from that point, and not from the roots. The finest head of hair may be spoiled by the practice of plunging the comb into it high up and dragging it in a reckless manner. Short, loose, broken hairs are thus created, and become very troublesome.

The skin of the head requires even more tenderness and cleanliness than any other portion of the body, and is capable of being irritated by disease. Formerly, the use of a fine-tooth comb was considered essential to the proper care of the hair, but in general, to the careful brusher, the fine comb is not necessary.

The hair should be brushed carefully. The brush should be of moderate hardness, not too hard. The hair should be separated, in order that the head itself may be well brushed, as by doing so the scurf is removed, and that is most essential, as not only is it

unpleasant and unsightly, but if suffered to remain it becomes saturated with perspiration and tends to weaken the roots of the hair, causing it in time to fall off.

Vinegar and water form a good wash for the roots of the hair. Ammonia diluted with water is still better.

Nothing is simpler or better in the way of oil than pure, unscented salad oil, and in the way of a pomatum bear's grease is as pleasant as anything. Apply either with the hands or keep a soft brush for the purpose, but take care not to use the oil too freely. An over-oiled head of hair is vulgar and offensive. So are scents of any kind in the oil applied to the hair. It is well also to keep a piece of flannel with which to rub the hair at night after brushing it, in order to remove the oil before laying the head upon the pillow.

Do not plaster the hair with oil or pomatum. A white, concrete oil pertains naturally to the covering of the human head, but some persons have it in more abundance than others. Those whose hair is glossy and shining need nothing to render it so; but when the hair is harsh, poor and dry, artificial lubrication is necessary. Persons who perspire freely or who accumulate scurf rapidly require it also.

The hair-brush should also be frequently washed in diluted ammonia.

For removing scurf glycerine diluted with a little

rose-water will be found of service. Any preparation of rosemary forms an agreeable and highly cleansing wash.

The yolk of an egg beaten up in warm water is an excellent application to the scalp.

Many heads of hair require nothing more in the way of wash than soap and water.

Do not by any means use any dyes or advertised nostrums to preserve or change the color of the hair, or to prevent it from falling out or to curl it. They are one and all objectionable, containing more or less poison, some of them even sowing the germs of paralysis or of blindness.

Young girls should wear their hair cut short until they are grown up if they would have it then in its best condition.

Beware of letting the hair grow too long, as the points are apt to weaken and split. It is well to have the ends clipped off once a month.

The style of modern *coiffure* is so perpetually changing with every breath of fashion that it is useless to say much about it in these pages. It may be well to hint that when fashion ordains extravagance in style of wearing the hair or in the abundance of false locks, the lady of refinement will follow her mandates only at a distance, and will supplement the locks with which Nature has provided her only so far as is absolutely required to prevent her presenting a singular appearance.

A serious objection to dyeing the hair is that it is

almost impossible to give the hair a tint which harmonizes with the complexion.

If the hair begins to change early and the color goes in patches, procure from the druggist's a preparation of the husk of the walnut water or *eau crayon*. This will by daily application darken the tint of the hair without actually dyeing it. When the change of color has gone on to any great extent, it is better to abandon the application and put up with the change, which, in nine cases out of ten, will be in accordance with the change in the face. Indeed, there is nothing more beautiful than soft white hair worn in plain bands or clustering curls about the face.

The walnut-water may be used for toning down too red hair.

Gentlemen are more liable to baldness than ladies, owing, no doubt, to the use of the close hat, which confines and overheats the head. It may be considered, perhaps, as a sort of punishment for disregarding one of the most imperative rules of politeness, to always remove the hat in the presence of ladies, the observance of which would keep the head cool and well aired.

If the hair is found to be falling out, the first thing to do is to look to the hat and see that it is light and thoroughly ventilated. There is no greater enemy to the hair than the silk dress-hat. The single eyelet-hole through the top does not secure sufficient circulation of air for the health of the head. It is

best to lay this hat aside altogether and adopt light straw in its place.

It would, no doubt, be to the advantage of men if they would take to going out in the open air bare-headed. Women think nothing of stepping out of doors heads uncovered, men scarcely ever do it. We are of opinion that if the health of the brain and hair is to be paramount we should learn to consider hats and bonnets, and especially hats, as worn merely as hostages to the proprieties, and not at all as necessities, while we should seek to do without them on every possible occasion, in doors and out.

It is conceded that artists and musicians may wear their hair long if they choose, but it is imperative upon all other gentlemen to cut their hair short. Long hair on a man not of the privileged class above named will indicate him to the observer as a person of unbalanced mind and unpleasantly erratic character—a man, in brief, who seeks to impress others with the fact that he is eccentric, something which a really eccentric person never attempts.

THE BEARD.

Those who shave should be careful to do so every morning. Nothing looks worse than a stubbly beard. Some persons whose beards are strong should shave twice a day, especially if they are going to a party in the evening.

The style of hair on the face should be governed by the character of the face. Some people wear the

full beard, not shaving at all; others long Cardigan whiskers; some moustache and whiskers or mutton-chop whiskers, or the long, flowing moustache and imperial of Victor Emmanuel, or the spiky moustache of the late emperor of the French. But whatever the style be, the great point is to keep it well brushed and trimmed and to avoid any appearance of wildness or inattention. The full, flowing beard of course requires more looking after, in the way of cleanliness than any other. It should be thoroughly washed and brushed at least twice a day, as dust is sure to accumulate in it, and it is very easy to suffer it to become objectionable to one's self as well as to others. If it is naturally glossy, it is better to avoid the use of oil or pomatum.

The moustache should be worn neatly and not over-large.

In conclusion, our advice to those who shave is like Punch's advice to those about to marry; "Don't!" There is nothing that so adds to native manliness as the full beard if carefully and neatly kept. Nature certainly knows best; and no man need be ashamed of showing his manhood in the hair of his face.

The person who invented razors libeled nature and added a fresh misery to the days of man. "Ah," said Diogenes, who would never consent to be shaved, "would you insinuate that Nature had done better to make you a woman than a man?"

THE HAND.

A beautiful hand is long and slender, with tapering fingers and pink, filbert-shaped nails. The hand, to be in proper proportion to the rest of the body, should be as long as from the point of the chin to the edge of the hair on the forehead.

Be careful always to dry the hands thoroughly, and rub them briskly for some time afterward. When this is not sufficiently attended to in cold weather, the hands chap and crack. When this occurs, rub a few drops of honey over them when dry, or anoint them with cold cream or glycerine before going to bed.

As cold weather is the usual cause of chapped hands, so the winter season brings with it a cure for them. A thorough washing in snow and soap will cure the worst case of chapped hands and leave them beautifully soft and white.

The hands should be kept scrupulously clean, and therefore should be very frequently washed—not merely rinsed in soap and water, but thoroughly lathered, and scrubbed with a soft nail-brush. In cold weather the use of lukewarm water is unobjectionable, after which the hands should be dipped into cold water and very carefully dried on a fine towel.

Should you wish to make your hands white and delicate, you might wash them in white milk and water for a day or two. On retiring to rest rub

them well over with some palm oil and put on a pair of woolen gloves. The hands should be thoroughly washed with hot water and soap the next morning, and a pair of soft leather gloves worn during the day. They should frequently be rubbed together to promote circulation.

Sunburnt hands may be washed in lime-water or lemon-juice.

Warts, which are more common with young people than with adults, are very unsightly, and are sometimes very difficult to get rid of. The best plan is to buy a small stick of lunar caustic, which is sold in a holder and case at the druggist's for the purpose, dip it in water, and touch the wart every morning and evening, care being taken to cut away the withered skin before repeating the operation. A still better plan is to apply acetic acid gently once a day with a camel's-hair pencil to the summit of the wart. Care should be taken not to allow this acid to touch the surrounding skin; to prevent this the finger or hand at the base of the wart may be covered with wax during the operation.

Nothing is so repulsive as to see a lady or gentleman, however well dressed they may otherwise be, with nails dressed in mourning.

Never bite the nails; it not only is a most disagreeable habit, but tends to make the nails jagged, deformed and difficult to clean, besides giving a red and stumpy appearance to the finger-tips.

On no account scrape the nails with a view to

polishing their surface. Such an operation only tends to make them wrinkled and thick.

The nails should be cut about once a week—certainly not oftener. This should be accomplished just after washing, the nail being softer at such a time. Care should be taken not to cut them too short, though, if they are left too long, they will frequently get torn and broken. They should be nicely rounded at the corners. Recollect, the filbert-shaped nail is considered the most beautiful.

Some people are troubled by the cuticle adhering to the nail as it grows. This may be pressed down with the towel after washing; or should that not prove efficacious, it must be loosened round the edge with some blunt instrument.

It always results from carelessness and inattention to the minor details of the toilet, which is most reprehensible.

Absolute smallness of a hand is not essential to beauty, which requires that the proper proportions should be observed in the human figure. Many a young girl remains idle for fear her hand will grow larger by work, The folly of this idea is only equalled by that of the Chinese woman who bandages the feet of her daughter and does not permit her to walk lest her feet should grow to the size Nature intended them. What are our hands made for if not for work? And that hand which does the most work in the world is the hand most to be honored and to be admired. The hand which remains small

through inaction is not only not beautiful, but to be despised.

People afflicted with moist hands should revolutionize their habits, take more out-door exercise and more frequent baths. They should adopt a nutritious but not over-stimulating diet, and perhaps take a tonic of some sort. Local applications of starch-powder and the juice of lemon may be used to advantage.

With proper care the hand may be retained beautiful, soft and shapely, and yet perform its fair share of labor. The hands should always be protected by gloves when engaged in work calculated to injure them. Gloves are imperatively required for garden-work. The hands should always be washed carefully and dried thoroughly after such labor. If they are roughened by soap, rinse them in a little vinegar or lemon-juice, and they will become soft and smooth at once.

THE FEET.

If one would see a representation of a perfectly-formed foot, let him turn to the pictures of Guido and Murillo, who probably had for models the shapely feet of Italian and Spanish peasants, which never had known the bondage of a shoe.

If a modern artist succeeds in painting a perfect foot, it must be looked upon as the result of inspiration, for surely he can find no models among the shoe-tortured, pinched and deformed feet of the men and women of the present day.

We once had an opportunity to examine the feet of a modern fashionable lady—feet which, encased in their dainty gaiters, were as long and narrow and as handsomely shaped as the most fastidious taste could require. But what a sight the bare foot presented! In its hideous deformity there was scarcely a trace of its original natural shape. The forward portion of the foot was squeezed and narrowed, the toes were pressed together and moulded into the shape of the narrow shoe. The ends of the toes, with the nails, were turned down; the big toe, instead of standing a little apart from the others, was bent over toward them, and its outline formed one side of a triangle, of which the little toe and the ends of the intermediate toes were the second side, and the end of the big toe the junction of the two sides. In addition to this, the toes and the ball of the big toe were covered with corns and calluses.

This deformity and disease, existing, no doubt, in many a foot, we are called upon to regard as beauty when hidden in its encasing shoe!

A well-formed foot is broad at the sole, the toes well spread, each separate toe perfect and rounded in form. The nails are regular and perfect in shape as those of the fingers. The second toe projects a little beyond the others, and the first or big toe stands slightly apart from the rest and is slightly lifted, as we see in Murillo's beautiful picture of the infant St. John.

The feet from the circumstance of their being so

much confined by boots and shoes, require more care in washing than the rest of the body. Yet they do not always get this care. "How is it," asked a French lady, "that we are always washing our hands, while we never wash our feet?" We trust this statement of the case is not quite true, though we fear that with some individuals it somewhat approaches it. The hands receive frequent washings every day. Once a week is quite as often as many people bestow the same attention upon the feet.

A perfectly-shaped foot can hardly be hoped for in these days, when children's feet are encased in shoes from earliest infancy and Nature is not allowed to have her way at any time. In country places where children are allowed to run barefoot during the summer there is still some trace of beauty left; and instead of its being regarded as a misfortune to be thus deprived of feet-covering, it should be esteemed an advantage.

"How dirty your hands are!" exclaimed an astonished acquaintance to Lady Montague, whom she met in public with hands most decidedly unwashed.

Ah!" replied that lady, in a tone of the utmost unconcern; "what would you say if you saw my feet?"

And what would we say if we saw many people's feet? That they needed washing, certainly. A tepid bath, at about 80° or 90°, should be used. The feet may remain in the water about five minutes, and the instant they are taken out they should be rapid-

ly and thoroughly dried by being well rubbed with a coarse towel. Sometimes bran is used in the water.

Some people are troubled with moist or damp feet. This complaint arises more particularly during the hot weather in summer-time, and the greatest care and cleanliness should be exercised in respect to it. Persons so afflicted should wash their feet twice a day in soap and warm water; after which they should put on clean socks. Should this fail to effect a cure, they may, after being washed as above, be rinsed, and then thoroughly rubbed with a mixture consisting of half a pint of warm water and three tablespoonfuls of concentrated solution of chloride of soda.

After the bath is the time for paring the toe-nails, as they are so much softer and more pliant after having been immersed in warm water.

Few things are more invigorating and refreshing after a long walk or getting wet in the feet than a tepid foot-bath, clean stockings and a pair of easy shoes.

To avoid chilblains on the feet it is necessary to observe three rules: 1. Avoid getting the feet wet; if they become so, change the shoes and stockings at once. 2. Wear lamb's wool socks or stockings. 3. Never under any circumstances "toast your toes," before the fire, especially if you are very cold. Frequent bathing of the feet in a strong solution of alum is useful in preventing the coming of chilblains

People who walk much are frequently afflicted with blisters, and many are the plans adopted for their prevention. Some soap their socks, some pour spirits in their shoes, others rub their feet with glycerine. The great point, however, is to have easy, well-fitting boots and woolen socks. Should blisters occur, a very good plan is to pass a large darning-needle threaded with worsted through the blister lengthwise, leaving an inch or so of the thread outside at each end. This keeps the scurf-skin close to the true skin, and prevents any grit or dirt entering. The thread absorbs the matter, and the old skin remains till the new one grows. A blister should not be punctured save in this manner, as it may degenerate into a sore and become very troublesome.

On the first indication of any redness of the toes and sensation of itching it would be well to rub them carefully with warm spirits of rosemary, to which a little turpentine has been added. Then a piece of lint soaked in camphorated spirits, opodeldoc or camphor liniment may be applied and retained on the part.

Should the chilblain break, dress it twice daily with a plaster of equal parts of lard and beeswax, with half the quantity in weight of oil of turpentine.

It is tolerably safe to say that those who wear loose, easy-fitting shoes and boots will never be troubled with corns. Some people are more liable to corns than others, and some will persist in the use of tightly-fitting shoes in spite of corns. Though

these latter really deserve to suffer, it is still our duty to do what we can to remove that suffering.

Pare the toe-nails squarer than those of the fingers. Keep them a moderate length—long enough to protect the toe, but not so long as to cut holes in the stockings. Always cut the nails; never tear them, as is too frequently the practice. Be careful not to destroy the spongy substance below the nails, as that is the great guard to prevent them going into the quick.

The toe-nails do not grow so fast as the finger-nails, but they should be looked after and trimmed at least once a fortnight. They are much more subject to irregularity of growth than the finger-nails, owing to their confined position. If the nails show a tendency to grow in at the sides, the feet should be bathed in hot water, pieces of lint be introduced beneath the parts with an inward tendency, and the nail itself scraped longitudinally.

The remedies for corns are innumerable. There is no doubt, however, that corns are the result of undue pressure and friction. According to the old formula, "Remove the cause, and the effect will cease." But how to remove it? As a general preventive against corns adopt the plan of having several pairs of shoes or boots in constant use, and change every day. When the corn has asserted itself, felt corn-plasters may be procured of the druggist, taking care that you cut the aperture in them large enough to prevent any portion of them press-

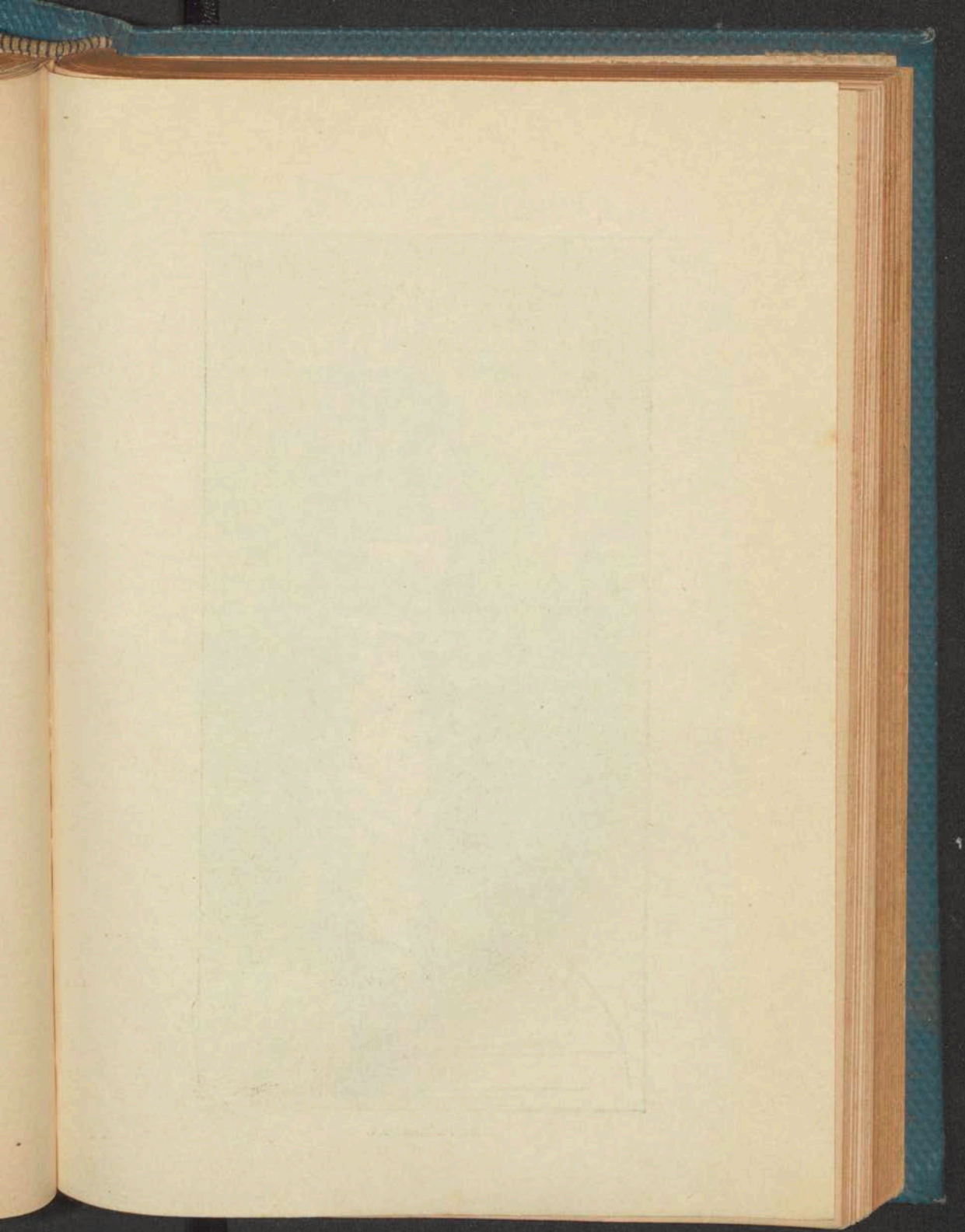
ing on the edges of the corn. Before long the corn will disappear.

The great fault with modern shoes is that their soles are made too narrow, If one would secure perfect healthfulness of the feet, he should go to a shoemaker and step with his stockinged feet on a sheet of paper. Let the shoemaker mark with a pencil upon the paper the exact size of his foot, and then make him a shoe whose sole shall be as broad as this outlined foot.

Still more destructive of the beauty and symmetry of our women's feet have been the high, narrow heels so much worn lately. They made it difficult to walk, and even in some cases permanently crippled the feet.

A shoe, to be comfortable, should have a broad sole and a heel of moderate height, say one-half an inch, as broad at the bottom as at the top.







EXPRESSION.

BEAUTY AND ITS EXPRESSION

SINGING AND PLAYING.

CHAPTER 29.



HERE are many young women, who, when they sit down to the piano to sing, twist themselves into so many contortions, and writhe their bodies and faces about into such actions and grimaces, as would almost incline one to believe that they are suffering great bodily torture. Their bosoms heave, their shoulders shrug, their heads swing to the right and left, their lips quiver, their eyes roll; they sigh, they pant, they seem ready to expire! And what is all this about? They are merely playing a favorite concerto, or singing a new Italian song.

If it were possible for these conceit-intoxicated warblers, these languishing dolls, to guess what rational spectators say of their follies, they would be ready to break their instruments and be dumb forever. What they call *expression in singing*, at the rate

they would show it, is only fit to be exhibited on the stage, when the character of the song intends to portray the utmost ecstasy of passion to a sighing swain. In short, such an echo to the words and music of a love-ditty, is very improper in any young woman who would wish to be thought as pure in heart as in person. If amatory addresses are to be sung, let the expression be in the voice and the composition of the air, not in the looks and gestures of the lady-singer. The utmost that she ought to allow herself to do, when thus breathing out the accents of love, is to wear a serious, tender countenance. More than this is bad, and may produce reflections in the minds of the hearers very inimical to the reputation of the fair warbler.

The attitude at a piano-forte is not happily adapted to grace. From the shape of the instrument, the performer must sit directly in front of a straight line of keys; and her own posture being correspondingly erect and square, it is hardly possible that it should not appear rather inelegant. But if it attain not the *ne plus ultra* of grace, she may prevent an air of stiffness; she may move her hands easily on the keys, and bear her head with that elegance of carriage which cannot fail to impart its own character to the whole of her figure.

If ladies, in meditating on grace of deportment, would rather consult the statues of fine sculptors, and the figures of excellent painters, than the lessons of their dancing-masters, or the dictates of their looking-

glasses, we should, doubtless, see simplicity where we now find affectation, and a thousand ineffable graces taking the place of the present *régime* of absurdity and conceit.

It was by studying the perfect sculpture of Greece and Rome, that a certain lady of rank, eminent for her peculiarly beautiful attitudes, acquired so great a superiority in mien above her fair contemporaries of every court in which she became an inmate. It was by meditating on the classic pictures of Poussin, that one of the first tragic actresses on the French stage learned to move and look like the *daughter of the sun*. And by a similar study did Mrs. Siddons derive inspiration from the pencil of Corregio and Rubens.

THE VOICE AND DRESS.

The voice of individuals, the tone they assume in speaking to strangers, or even familiarly to their friends, will lead a keen observer to discover what elements the temper is made of. The low key belongs to the sullen, sulky, obstinate; the shrill note to the petulant, the pert, the impatient: some will pronounce the common and trite question, "*How do you do?*" with such harshness and asperity that they seem positively angry with you that you should ever *do* at all. Some affect a lisp, which at once betrays childishness and downright nonsense; others will bid their words gallop so swiftly that the ablest ear is unable to follow the rapid race, and gathers nothing but confused and unmeaning sounds. All these ex-

tremes are to be avoided, and, although nature has differently formed the organs of speech for different individuals, yet there is a mode to correct nature's own aberrations.

If good-breeding and graceful refinement are ever *most proper*, they are always so. It is not sufficient that you are amiable and elegant in your deportment to strangers and to your acquaintance; you must be undeviatingly so to your most intimate friends, to nearest relations, to father, mother, brothers, sisters, husband, wife. You must have no *dishabille* for them, either of mind or person.

If you would always appear amiable, elegant and endearing to the beings with whom you are to spend your life, make those beings the first objects for whose pleasure your accomplishments, your manners, and your dress are to be cultivated. Never appear before these tender relatives in the disgusting negligence of disordered and soiled clothes. By this has many a lovely girl lost her lover; and by this has many an amiable wife alienated the affections of her husband.

Let me, then, in one short sentence, in one tender adieu, my fair readers and endeared friends, enforce upon your minds, that if Beauty be woman's weapon, it must be feathered by the Graces, pointed by the eye of Discretion, and shot by the hand of Virtue!

Look, then, not merely to your mirrors, when you would decorate yourselves for conquest, but consult the *speculum* which will reflect your hearts and minds.

Remember that it is the affections of a sensible and reasonable soul you hope to subdue, and seek for arms likely to carry the fortress.

BEAUTY OF PERSON.

Beauty of person will ever be found a dead letter, unless it be animated with beauty of mind. "For 'tis the mind that makes the body rich." We must, then, not only cultivate the shape, the complexion, the air, the attire, the manners, but most assiduously must our attention be devoted to teach "the young idea how to shoot," and to fashion the unfolding mind to judgment and virtue. By such culture, it will not be merely the charming girl, the captivating woman we shall present to the world, but the dutiful daughter, affectionate sister, tender wife, judicious mother, faithful friend, and amiable acquaintance.

DIGNITY AND FAMILIARITY.

We regard society as a grand machine, in which each member has the place best fitted for him; or, to make use of a more common illustration, as a vast drama, in which every person has the part allotted to him most appropriate to his abilities. One enacts the general, others the subalterns, others the soldiery; but all obey the Great Director, who best knows what is in man. Regarding things in this light, all arrogance, all pride, all envyings and contempt of others, from their relative degrees, disappear, as emotions to which we have no pretensions. We neither endowed

ourselves with high birth nor eminent talents. We are altogether beings of a creation independent of our own will; and, therefore, bearing our own honors as a gift, not as a right, we should condescend to our inferiors (whose place it might have been our lot to fill), and regard with deference our superiors, whom Heaven, by so elevating, has intended that we should respect.

This sentiment of order in the mind, this conviction of the beautiful harmony in a well-organized civil society, gives us dignity with our inferiors, without alloying it with the smallest particle of pride; by keeping them at a due distance, we merely maintain ourselves and them in the rank in which a higher Power has placed us; and the condescension of our general manners to them, and our kindnesses in their exigencies, and generous approbation of their worth, are sufficient acknowledgments of sympathy to show that we avow the same nature with themselves, the same origin, the same probation, the same end.

Our demeanor with our equals is more a matter of policy. To be indiscreetly familiar, to allow of liberties being taken with your good nature, all this is likely to happen with people of the same rank as ourselves, unless we hold our mere acquaintance at a proper distance, by a certain reserve. A woman may be gay, ingenuous, perfectly amiable to her associates, and yet reserved. Avoid all sudden intimacies, all needless secret-telling, all closeting about nonsense, caballing, taking mutual liberties with each other in

regard to domestic arrangements ; in short, beware of familiarity ! The kind of familiarity which is common in families, and amongst women of the same classes in society, is that of an indiscriminate gossiping ; an interchange of thoughts without any effusion of the heart. Then an unceremonious way of reproaching each other, for a real or supposed neglect ; a coarse manner of declaring your faults ; a habit of jangling on trifles ; a habit of preferring your own whims or ease before that of the persons about you ; an indelicate way of breaking into each other's privacy. In short, doing everything that declares the total oblivion of all politeness and decent manners.

This series of errors happens every day amongst brothers and sisters, husbands and wives, and female acquaintances ; and what are the consequences ? Distaste, disgust, everlasting quarrels and perhaps total estrangement in the end !

I have seen many families bound together by the tenderest affection ; I have seen many hearts wrought into each other by the sweet amalgamation of friendship ; but with none did I ever find this delicious foretaste of the society in Elysium, where a never-failing politeness was not mingled in all their thoughts, words and actions to each other.



SERVANTS.

CHAPTER 30.



OR fear of being suspected of that mean and ungenerous sentiment of desiring to make others feel that difference which fortune has, and perhaps too undeservedly made between us, I am more upon my guard, as to my behavior to my servants and to others who are called my inferiors than I am towards my equals.

It would be difficult to express the sense of etiquette on this subject better than by these words of Lord Chesterfield.

Much has been said respecting bad servants, and there are a great many bad ones amongst the numerous class; but it is more their misfortune than their fault; they are for the most part taken from a class of society who do not attend properly to the training of their children, and are placed too frequently with those who pay no attention to their comfort.

Treat your servants always with kindness — but at the same time with firm respect for yourself; on no account be familiar with them, neither hear their tattle, nor tattle with them, and you will have at least a chance of sometimes making them attentive, zealous,

and grateful, and of having your services performed with order and alacrity.

Do not scold your servants; you had better turn them away at once. When they need reproof, give them it in a calm, dignified and firm manner; but on no account, if you can possibly avoid it, find fault with them in the presence of strangers, even though they should let fall the tray with your best set of china upon it.

The *ton* of the mistress of a house is often affected, if not measured, by that of her servants; take care, therefore, to make them civil and polite—teach them to assist your visitors in putting off and on their overcoats, cloaks, &c.—and let them always be ready to open the door when your guests arrive or depart.

Accustom your servants never to appear before you too slatternly or too finely dressed; never allow them to enter into conversation with each other in your presence, nor to answer you by signs or coarse terms.

If you have only one servant, talk of her by her Christian name; if you have more, talk of them by the names of their offices, such as nurse, cook, housemaid, butler, footman, but always address them by their Christian names.

Although you must avoid all familiar confidential conversation, never speak to your servants with hauteur nor harshness.

Never entertain your visitors with any narrative of your servants' improprieties.

Give no occasion for them to complain of you;

but never suffer yourself to complain of them without first ascertaining that your complaint is just, seeing that it has attention, and that the fault complained of is remedied.

Beware of giving servants the inch; there is no class so prone, under such circumstances, to take the ell.

If staying in a friend's house, you may assume, to a certain extent, that your friend's servants are your servants. But this must be only so far as you are yourself concerned. You must not, on any account, give directions respecting the general conduct of the *ménage*. For all your own personal wants, however, you are free to command their services. Ask for anything, under their control, that may be lacking in your own room; do not send them on errands, however, without first ascertaining that it will not interfere with their regular routine of household duty. It is contrary to all laws of etiquette to trouble your host or hostess with all your petty wants.

Never apologize for the trouble you give them; but if you should, through illness or other cause, occasion more work than a visitor ordinarily brings to a household, let the gift, which, in any case, you would make to the servants on leaving the house, be somewhat heavier than would otherwise have been necessary.

This question of fees to servants is a very important one. Many people are disposed to regard it as an imposition which is tolerated only through the

force of custom. Others view it in the light of paying for an extra burden, which their presence has laid upon the servant's shoulders. The latter view, if not entirely the correct one, is, at least, as reasonable as the former, and a generous nature will probably adopt it. "But all cannot afford to make these presents," and "The servants are hired on the express understanding that they will have to serve their employer's guests, as part of the work they are engaged to do."

With regard to the amount of fees to servants in a household, it is not possible to lay down any precise rule. Much must depend on the length of the visit, the position of the master of the house, and the position in which you are supposed to stand toward him; and on each of these points you must exercise your own discretion, and consult your own means or generosity.

Gentlemen give fees to the men servants only, as a general rule, and ladies give to the female servants only; and though the strict observance of this rule may seem at times to work injustice, it is better to adhere to it than to mar the comfort and position of those who come after you, and who may not have the means of being liberal over and above the prescribed standard.

At a dinner party, an evening company, a ball, or like occasions, it is customary, on coming away, to give a trifle, the gentleman to the waiter who hands him his hat, etc., the lady to the attendant in the

dressing-room; but you are not called upon to remember every servant in attendance.

Fees to railway porters and others are certainly not required by the rules of etiquette to be paid. The payment of them is indeed forbidden by many of the railway companies; but the receiving of them is winked at, the result being that travelers who want attendance are, for the most part, obliged to pay for it. The system is, however, a pernicious one, and travelers should discourage it as much as possible, if only for the sake of those who cannot afford to sustain it.

It is generally wise and right, after a due experience of the principles and intentions of servants, to place confidence in their honesty, and to let them have the comfort of knowing that you do so. At the same time never cease to exercise a system of supervision. The great principle of housekeeping is regularity, and without this (one of the most difficult of the minor virtues to practice), all efforts to promote order must be ineffectual.

In this country, servants are proverbially more troublesome than in Europe, where service is often transmitted through generations in one family. Here, the housekeeper is obliged to change often, taking frequently the most ignorant of the lower classes of foreigners to train into good and useful servants, only to have them become dissatisfied as soon as they become acquainted with others, who instil the republican doctrine of perfect equality into their

minds, ruining them for good servants. There are some points of etiquette, however, upon which every lady should insist :

Never allow a servant to keep people waiting upon the door-step.

Never allow servants to treat any one disrespectfully.

Never allow servants to turn their own proper duties over to the children or other servants by a bribe. Many fond parents would be amazed if they knew how much running and actual work was performed by little Nellie or Charlie, and how many fits of mysterious indigestion were caused by the rich cake, candy, or half-ripe fruit that paid for the service and bribed the silence.

Never allow a servant to keep a visitor standing parleying on the door-step, while she holds the door ajar. Train the door-servant to admit any caller promptly, show them to the parlor, bring up their cards at once, and return with your answer or message.



HOME DECORATION.

FLOWERS.

CHAPTER 31.

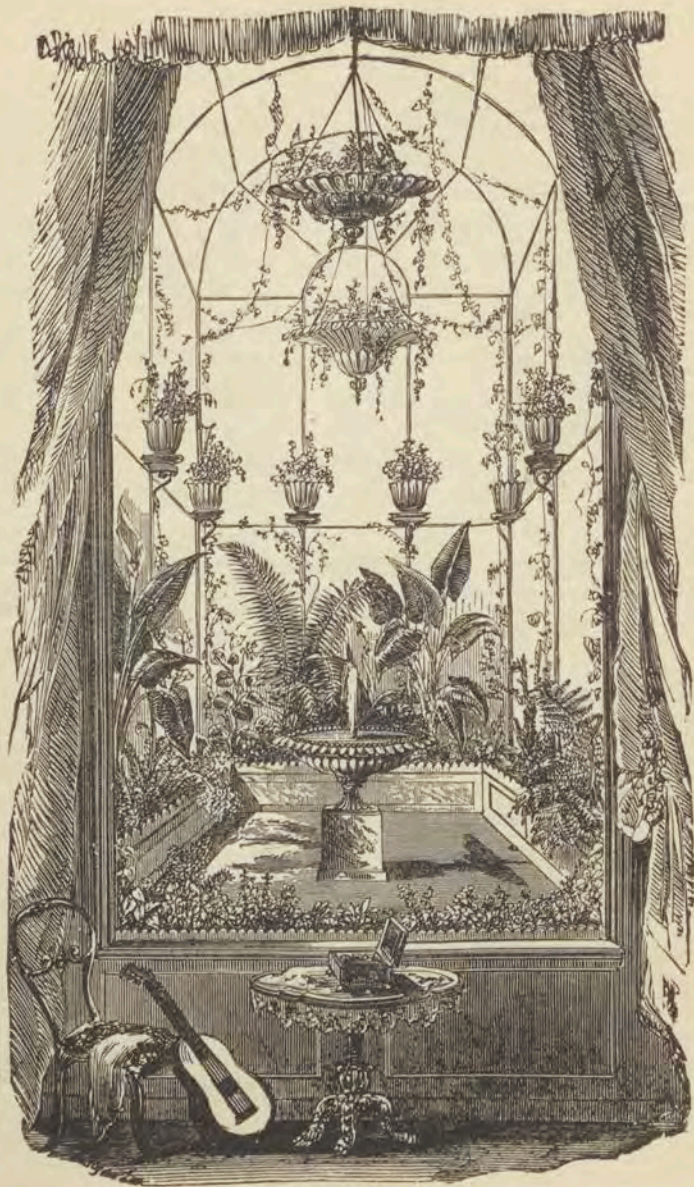


HERE is nothing cheaper, there is nothing more beautiful, there is nothing that makes a house more cheerful than flowers. They are ready and willing to smile in beauty and loveliness on all who will cultivate their acquaintance and give them hospitality. Here is an example which will cost very little besides the labor:

Take an old tin pan condemned to the retired list by reason of holes in the bottom, get twenty-five cents' worth of green paint for this and other purposes, and paint it. The holes in the bottom are a recommendation for its new service. If there are no holes, you must drill two or three, as drainage is essential. Now put a layer one inch deep of broken charcoal and potsherds over the bottom, and then soil, in the following proportions:

Two-fourths wood soil, such as you find in forests under trees,

One-fourth clean sand.



HOME DECORATIONS.



One-fourth meadow-soil, taken from under fresh turf. Mix with this some charcoal dust.

In this soil plant all sorts of ferns, together with some few swamp-grasses; and around the edge put a border of money-plant or periwinkle to hang over. This will need to be watered once or twice a week, and it will grow and thrive all summer long in a corner of your room. Should you prefer, you can suspend it by wires and make a hanging-basket. Ferns and wood-grasses need not have sunshine—they grow well in shadowy places.

On this same principle you can convert a salt-box or an old drum of figs into a hanging-basket. Tack bark and pine-cones and moss upon the outside of it, drill holes and pass wires through it, and you have a woodland hanging-basket, which will hang and grow in any corner of your house.

We have been into rooms which, by the simple disposition of articles of this kind, have been made to have an air so poetical and attractive that they seemed more like a nymph's cave than anything in the real world.

Another mode of disposing of ferns is this: Take a flat piece of board sawed out something like a shield, with a hole at the top for hanging it up.

Upon the board nail a wire-pocket made of an ox-muzzle flattened on one side; or make something of the kind with stiff wire. Line this with a sheet of close moss, which appears green behind the wire network. Then you fill it with loose, spongy moss, such

as you find in swamps, and plant therein great plumes of fern and various swamp-grasses; they will continue to grow there, and hang gracefully over. When watering, set a pail under for it to drip into. It needs only to keep this moss always damp, and to sprinkle these ferns occasionally with a whisk-broom, to have a most lovely ornament for your room or hall.

The use of ivy in decorating a room is beginning to be generally acknowledged. It needs to be planted in the kind of soil we have described, in a well-drained pot or box, and to have its leaves thoroughly washed once or twice a year in strong suds made with soft soap, to free it from dust and scale-bug: and an ivy will live and thrive and wind about in a room, year in and year out, will grow around pictures, and do almost anything to oblige you that you can suggest to it.

Pretty brackets can be made of common pine, ornamented with odd-growing twigs or mosses or roots, scraped and varnished, or in their native state.

A beautiful ornament for a room with pictures is German ivy. Slips of this will start without roots in bottles of water. Slide the bottle behind the picture, and the ivy will seem to come from fairyland, and hang its verdure in all manner of pretty curves around the picture. It may then be trained to travel toward other ivy, and thus aid in forming green cornice along the ceiling. We have seen some rooms that had an ivy cornice around the whole, giving the air of a leafy bower.

There are some other odd devices to ornament a room. For example, a sponge, kept wet by daily immersion, can be filled with flax-seed and suspended by a cord, when it will ere long be covered with verdure and afterward with flowers.

A sweet potato, laid in a bowl of water on a bracket, or still better, suspended by a knitting-needle, run through or laid across the bowl half in the water, will, in due time, make a beautiful verdant ornament. A large carrot, with the smallest half cut off, scooped out to hold water and then suspended with cords, will send out graceful shoots in rich profusion.

Half a cocoa-nut shell, suspended, will hold earth or water for plants, and make a pretty hanging-garden.

The best foundations are the cheap wooden bowls, which are quite easy to get, and the walks in the woods can be made interesting by bringing home material for this rustic work. Different colored twigs and sprays of trees, such as the bright scarlet of the dog-wood, the yellow of the willow, the black of the birch, and the silvery gray of the poplar, may be combined in fanciful net-work. For this sort of work, no other investment is needed than a hammer and an assortment of different-sized tacks, and beautiful results will be produced.

But the greatest and cheapest and most delightful fountain of beauty is a "Ward case."

Now, immediately all our economical friends give

up in despair. Ward's cases sell all the way along from eighteen to fifty dollars, and are, like everything else in this lower world, regarded as the sole perquisites of the rich.

It is true that plate glass, and hot-house plants, and rare patterns, *are* the especial inheritance of the rich; but any family may command all the requisites of a Ward case for a very small sum. Such a case is a small glass closet over a well-drained box of soil. You make a Ward case on a small scale when you turn a tumbler over a plant. The glass keeps the temperature moist and equable, and preserves the plants from dust, and the soil being well drained, they live and thrive accordingly. The requisites of these are the glass top and the bed of well-drained soil.

Suppose you have a common cheap table, four feet long and two wide. Take off the top boards of your table, and with them board the bottom across tight and firm; then line it with zinc, and you will have a sort of box or sink on legs. Now make a top of common window-glass such as you would get for a cucumber-frame; let it be two and a half feet high, with a ridge-pole like a house, and a slanting roof of glass resting on this ridge-pole; on one end let there be a door two feet square.

We have seen a Ward case made in this way, in which the capabilities for producing ornamental effect were greatly beyond many of the most elaborate ones of the shops. It was large, and roomy,

and cheap. Common window-sash and glass are not dear, and any man with moderate ingenuity could fashion such a glass closet for his wife ; or a woman, not having such a husband, can do it herself.

The sink or box part must have in the middle of it a hole of good size for drainage. In preparing for the reception of plants, first turn a plant-saucer over this hole, which may otherwise become stopped. Then, as directed for the other basket, proceed with a layer of broken charcoal and potsherds for drainage, two inches deep, and prepare the soil as directed above, and add to it some pounded charcoal, or the scrapings of the charcoal-bin. In short, more or less charcoal and charcoal-dust are *always* in order in the treatment of these moist subjects, as it keeps them from fermenting and growing sour.

Now for filling the case.

Our own native forest-ferns have a period in the winter months when they cease to grow. They are very particular in asserting their right to this yearly nap, and will not on any consideration, grow for you out of their appointed season.

Nevertheless, we shall tell you what we have tried ourselves, because greenhouse ferns are expensive, and often great cheats when you have bought them, and die on your hands in the most reckless and shameless manner. If you make a Ward case in the spring, your ferns will grow beautifully in it all summer ; and in the autumn, though they stop growing, and cease to throw out leaves, yet the old leaves will

remain fresh and green till the time for starting the new ones in the spring.

But, supposing you wish to start your case in the fall, out of such things as you can find in the forest; by searching carefully the rocks and clefts and recesses of the forest, you can find a quantity of beautiful ferns whose leaves the frost has not yet assailed. Gather them carefully, remembering that the time of the plant's sleep has come, and that you must make the most of the leaves it now has, as you will not have a leaf more from it till its waking-up time in February or March. But we have succeeded, and you will succeed, in making a very charming and picturesque collection. You can make in your Ward case lovely little grottoes with any bits of shells and minerals, and rocks you may have; you can lay down, here and there, fragments of broken looking-glass for the floor of your grottoes, and the effect of them will be magical. A square of looking-glass introduced into the back side of your case will produce charming effects.

The trailing arbutus or May-flower, if cut up carefully in sods, and put into this Ward case, will come into bloom there a month sooner than it otherwise would, and gladden your eyes and heart.

In the fall, if you can find the tufts of eye-bright or *Houstonia cerulia*, and mingle them in with your mosses, you will find them blooming before the winter is well over.

But among the most beautiful things for such a

case is the partridge-berry, with its red plums. The berries swell and increase in the moist atmosphere, and become intense in color, forming an admirable ornament.

Then the ground pine, the princess pine, and various nameless pretty things of the woods, all flourish in these little conservatories. In getting your sod of trailing arbutus, remember that this plant forms its buds in the fall. You must, therefore, examine your sod carefully, and see if the buds are there; otherwise you will find no blossoms in the spring.

There are one or two species of violets, also, that form their buds in the fall, and these, too, will blossom early for you.

We have never tried the wild anemones, the crow-foot, etc.; but as they all do well in moist, shady places, we recommend hopefully the experiment of putting some of them in.

A Ward case has this recommendation over common house-plants, that it takes so little time and care. If well made in the outset, and thoroughly drenched with water when the plants are first put in, it will after that need only to be watered about once a month, and to be ventilated by occasionally leaving open the door for a half-hour or hour when the moisture obscures the glass and seems in excess.



AMUSEMENTS.

CHAPTER 32.



THREE things are to be borne in mind while getting up amusements for a party.

First, to get up an entertainment that as many as possible can partake in, for participation is a part of enjoyment.

Second, That in the entertainment there shall be nothing to which there can be any objection, or which shall cause unpleasant remark and leave unpleasant memories.

Third, That the real object of the amusement shall be gained, namely, that all shall be amused.

There are many amusements to which attention could be directed, among which are

SHAKESPEARE READINGS.

Shakespeare reading clubs, amateur dramas, charades, and tableaux are deservedly the popular home amusements of the present day. They certainly strengthen the lungs and memory, and improve the intellectual tastes. These amusements are peculiarly adapted to enliven long winter evenings, and they

furnish a far better way of spending an evening than in more sentimental and childish games, that may become a party of children, but ill become a company of men and women.

Some clubs read Shakespeare alone. It is most certainly a noble study, and one we can never weary of. Few can hope ever to excel in delineating Shakespeare. Therefore it is well, if we meet together for social enjoyment as well as improvement, to have a variety of plays, such as Sheridan Knowles's plays. Also, it is an admirable way of learning to converse easily in German and French to read plays in the different languages. In reading these plays, the parts, in the beginning, should be given to different members.

The librettos of many excellent plays can be bought for a very small sum, such as "Ion," "Hunchback," "William Tell," "Love's Sacrifice," and many other excellent old plays. These small books are less cumbersome to carry around. It is well, before the club meets to read any play, to have each person read over his or her part, so as to be able to comprehend the character. Therefore the play to be read at each reading should be given out at the close of every meeting, and the parts selected, each member having an equal share. Such clubs are far more agreeable to their members, and less likely to cause unpleasant rivalries, than clubs for private theatricals, as private actors are often jealous, for human nature, alas! is weak.

PRIVATE DRAMAS.

Private dramas amuse a large circle of *friends*, and any club willing to undertake the presentation of plays deserve the thanks of their audience.

Even a simple farce requires much labor and frequent rehearsals to be well acted, and one soon wearies of the constant repetition of even witty sayings. The most trivial character must be carefully studied, for one bad actor often destroys the effect of the whole play. Then the footlights, stage, &c., must be prepared. A few directions, with a list of easy farces, may be of service. All who live in cities can easily hire scenery, dresses, &c., but for the benefit of towns and villages, we will give a short account of how such things can be managed.

Some lady can almost always be found who will give the use of her house. A house should be selected which has two parlors, connected by large folding-doors or an arch; one parlor being for the audience, and the other for the stage. All the furniture and carpets should be taken from the latter room. A rough staging should be built (boards can be easily hired), and by boring a hole in the floor, a gas-pipe can be run up along the front of the staging, with a sufficient number of burners. Tin shades painted green (as they render the light softer, and more agreeable to the eye), are an addition, for they keep the light from the audience, and throw it directly on the actors. A large floor-cloth can be nailed on the stage

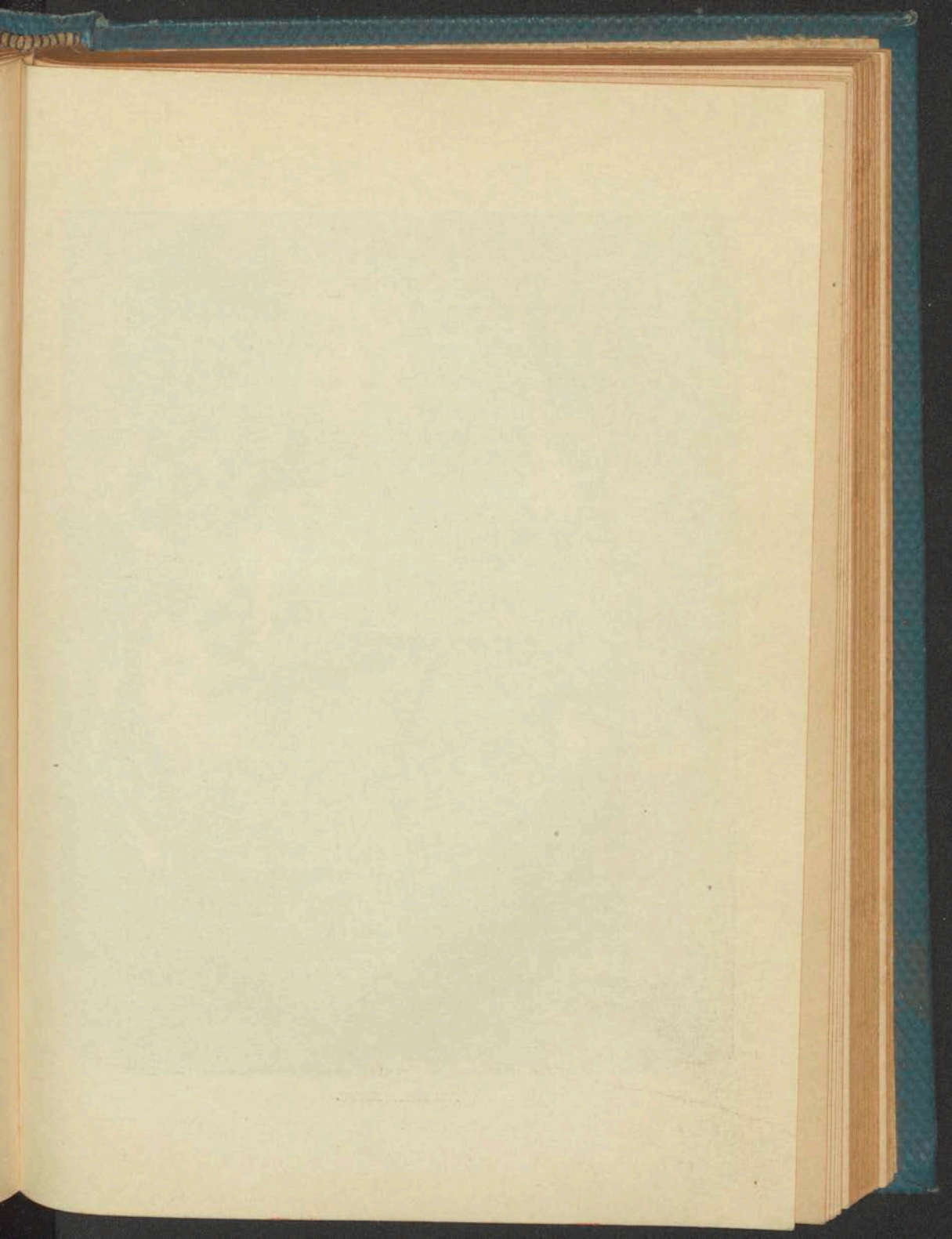
for a carpet. A drop-curtain, so arranged as to be rolled up quickly and easily, by means of a cord-pulley at one side of the stage, where the prompter sits, just out of sight of the audience, is necessary. Scenery for the sides and back parts of the stage can be roughly painted on cloth; it answers every purpose of canvas, by being strained when wet, over light wooden frames (made so as to be easily moved); when dry, it presents a smooth, hard surface.

Each member should provide his or her own dress. To give the required expressions to the faces, a box of good water-colors, some fine chalk-powder, camel's-hair pencils, and rouge-saucers are wanted. To make frowns, scowls, or comical expressions, such as a broad grin, smirk, or simper, stand before a mirror and assume the desired expression; then trace the wrinkles produced with a fine brush of the brown tint; this will fix the required expression on your face. Rouge is best applied with the finger. Burnt cork is excellent for darkening eyebrows and making moustaches, also for representing 'eanness, which will be done by applying a faint tint just under the eyes, on the sides of the cheeks, and under the lower lip. A strong mark running from the corner of the nose down toward the corner of the mouth on each side marks age or emaciation.

A few directions may be of use in regard to the preparation of theatrical dresses. Powdered wigs can be made of tow, ravelled yarn, or gray-colored horse hair; beards and moustache of the same, or a

piece of buffalo-skin. Ermine can be made of cotton flannel, with tags of lion-skin cloth sewed on, or black tags painted. Pelisse wadding is sometimes used.

Crowns and sceptres are easily made of pasteboard and gold paper. Velvet talma-cloaks, capes, or even the loose velvet sack, can be converted into cavalier-cloaks (the armholes in the sack must be fastened up on the inside) by fastening them gracefully over one shoulder. Then put on a large old-fashioned lace collar, ruffles around the hand, a Kossuth hat, looped up on one side with a paste-pin or buckle, fastening a white or black plume (taken from some lady's bonnet), stockings drawn over the pantaloons and fastened at the knees with bows and buckles; and, lo! with but little trouble, you have a fine cavalier of the olden times. With old finery and little ingenuity, a theatrical wardrobe can be quickly made, if all are willing to do their part, but the larger share of the work is generally done by a few. Rocks can be made by throwing plain gray blanket-shawls over ottomans, tables, &c. Rain may be imitated by dropping peas in a tin pan; thunder, by rattling sheet-iron; lightning, by means of a tin tube, larger at one end than the other, and filled with powdered resin. The smaller end of the tube should be open, the other end so managed that the resin may sift through. Shake the tube over a lamp, or blow the resin through a plain tube into the flame of a lamp, and you will have a good imitation of lightning.





AMUSEMENTS.

CHARADES.

There is no game that can afford so much amusement to a circle of friends as that of acting charades. It affords a scope for the exercise of both wit and ingenuity.

A word must be chosen, in which the syllables may be rendered into some kind of a lively performance, and the whole word must be capable of similar representation. Then the plan of action must be agreed upon. Old-fashioned garments, gay shawls, scarfs, old coats, hats, aprons, gowns, etc., must be looked up for the occasion, and speedily converted into various and grotesque costumes, suited to the representation to be made. By exercising a little ingenuity, very fine charades can be acted "impromptu." Speed, in all preparations, is quite necessary to success, as an audience is always impatient. If it is determined to have charades at a party, the lady of the house should arrange dresses, plan of action, and subjects beforehand. She can generally tell who can assist her best. If all the arrangements can be made without the knowledge of her guests, the effect will be greatly increased. This is also an improving game for a family of children. Write the plot and a simple dialogue, and let them learn it; it will be a good exercise for the memory, and teach them ease of manner; but let them only act before a home circle.

For a good charade party, twelve or more persons are desirable, and two rooms, connecting by sliding

or folding doors, are the most convenient, though two connecting by only a single door will do, if the party is not a large one.

First, two persons should be chosen managers; then the managers must choose sides, so that the company will be about equally divided. The sides then take separate rooms, to become, alternately, actors and audience; the managers draw lots to see which side shall act first. Those that are to begin, first choose a word, then proceed to represent it. A common way is to divide the word into syllables, and present one at each scene, then, after having gone through the word, if the other side cannot guess it, a scene is given to represent the whole word. When all is ready for a scene, the door is thrown open for the others to look in and guess it. Frequently a whole word is given at once in one scene. The manager must always announce whether one syllable or more is given. After giving the audience time to guess it or give it up, the parties change rooms, and the other side must act; they will, of course, have their word selected and all arrangements made, as they had sufficient time while waiting for the others.

In acting the word, each party must try to mystify the other, yet the syllable must be well represented; but there can be by-play to divert the audience from the real word. The party that guesses the whole word the soonest are considered the conquering party. Care must be taken not to let the actors

know if the audience guess the word before it is fully acted.

Sometimes in the place of words, proverbs are acted. Each word is acted in turn, or two words are acted in one scene; if the latter, before the scene is acted, some one of the actors can inform the audience that they will act two words of the proverb.

For the sake of learners we will suggest a few words and proverbs that can be acted. Do-na-tion; con-ju-gate; so-li-cit; dumb-found; slow and sure; all is not gold that glitters; a stitch in time saves nine; little pitchers have big ears.

TABLEAUX VIVANTS.

Tableaux vivants, as commonly represented, are so well understood that no directions are necessary; but some of our readers may not have heard of the illustration of poems, etc., by a series of living pictures. This is far more interesting than simply to personify some one picture. Still another way is to represent the different verses and scenes in a song in pantomime, while at the same time some one who is a good musician sings the verses of the song, as they are represented. For instance, "The Mistletoe Bough:" first represent a room decorated with green, a company assembled, gayly dressed and dancing, while a lady or gentleman behind the scene sings the verse represented in distinct tones, and so on through the whole song; the last scene, representing children in a lumber-room opening an old chest,

and exposing a skeleton, old flowers, etc. "Auld Robin Gray," "The Three Fishers," "O, they marched through the Town," "She wore a Wreath of Roses," "The Minstrel's Return from the War," are all excellent ballads to represent.

TABLEAUX OF STATUARY.

This is a new form of tableaux, and if well done exceedingly beautiful.

To prepare and arrange groups of statuary, requires artistic skill, patience, and steady nerves; the two last qualities are necessary for those acting as statues.

A lady who excels in preparing groups of statues, as we can testify, has kindly permitted us to give to the public her manner of preparing them.

First, some effective groups of statuary must be selected, and carefully examined. Then those persons who are willing to gratify their friends by acting as statues, can be arranged in the different groups according to their fitness; those acting as statues require marked features, and in most groups fine figures to *build* upon, as drapery conceals minor faults. All that can be prepared before the evening are the head-gear and the articles for drapery. A cap must be made of white linen or cotton, closely fitting the head. Take candle-wicking, and knit it on common sized ivory needles, wet it in hot water and iron it dry. Then ravel it out, and cut it into the desirable lengths, and fasten it to the cap like a wig.

When placed on the head, this candle-wicking can be arranged according to the statue to be represented, and it will resemble the hair carved in marble. If expense is not to be considered, the drapery should be made of cotton flannel, as it hangs heavier, and is more easily arranged than sheets, which are generally used to save expense. From three to four sheets are often required for the drapery of one person, as it is necessary to hang in such heavy folds to look like marble. One is usually doubled up and tied around the waist, the others folded, tied, and pinned, to resemble the drapery of the statue represented; rules are impossible to give, as the arrangement can only be made by an ingenious as well as an artistic person. Now comes the most disagreeable part, that of painting all exposed parts, such as neck, face, hands, or feet, to resemble marble. First, common whiting must be mixed smoothly in water, the consistency of milk. This is put on with a shaving brush, and every part wholly covered with this preparation; let that nearly dry, then rub it in with the hand, then rub in lily white, to give the flesh, besides the whiteness of marble, the soft look of polished marble. The lips are finished at the last moment. Old white stocking legs drawn over the arms will save the trouble of painting them. Then the statues are ready to be grouped for exhibition. Any person who is nervous, restless, and easily inclined to laugh, cannot act as a statue. It is not possible to realize the beauty of such a group of

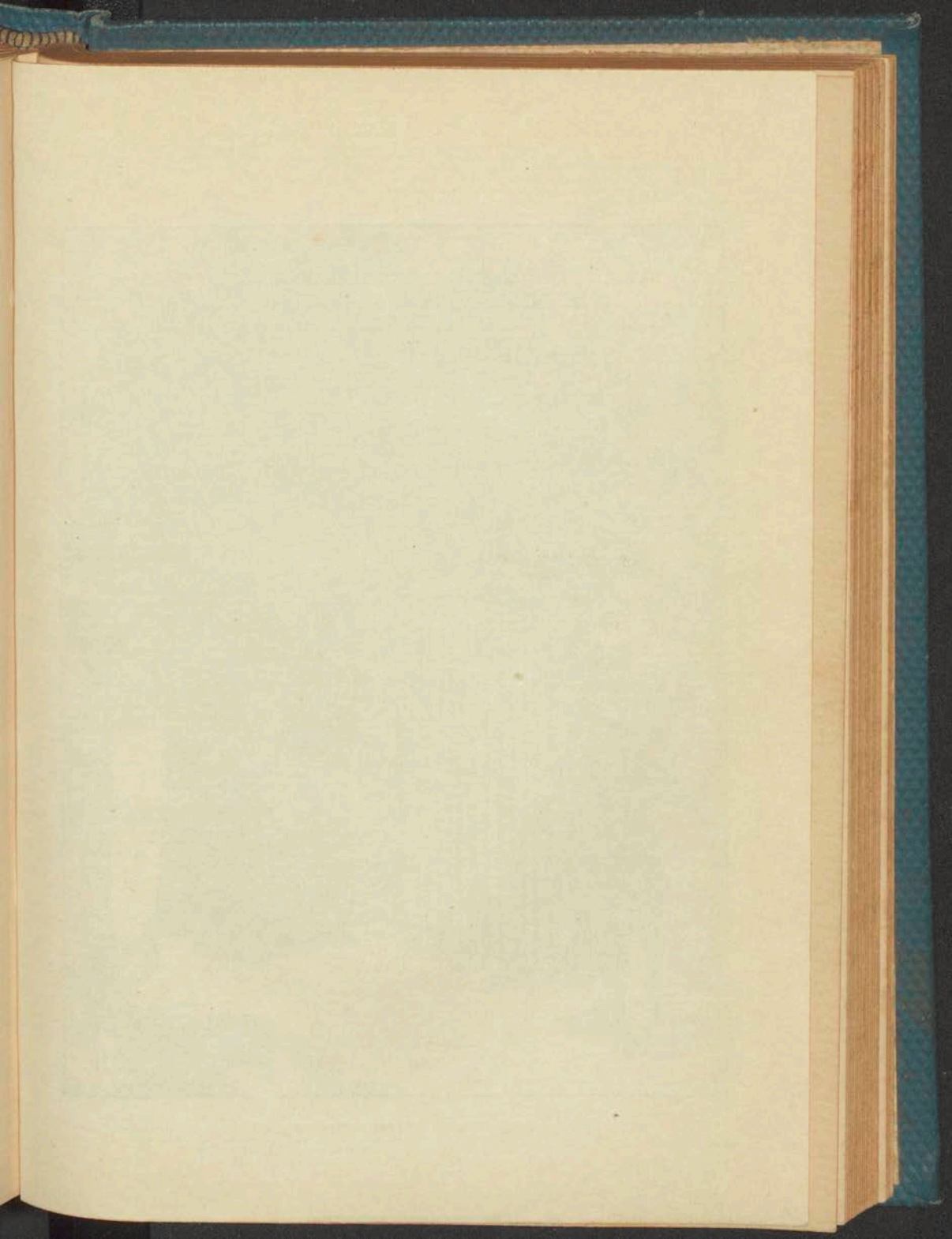
living statuary, when well done, unless it has been once seen. We advise those attempting to get up exhibitions for the benefit of some charitable object, to try a few groups of living statuary; it is very effective to an audience.

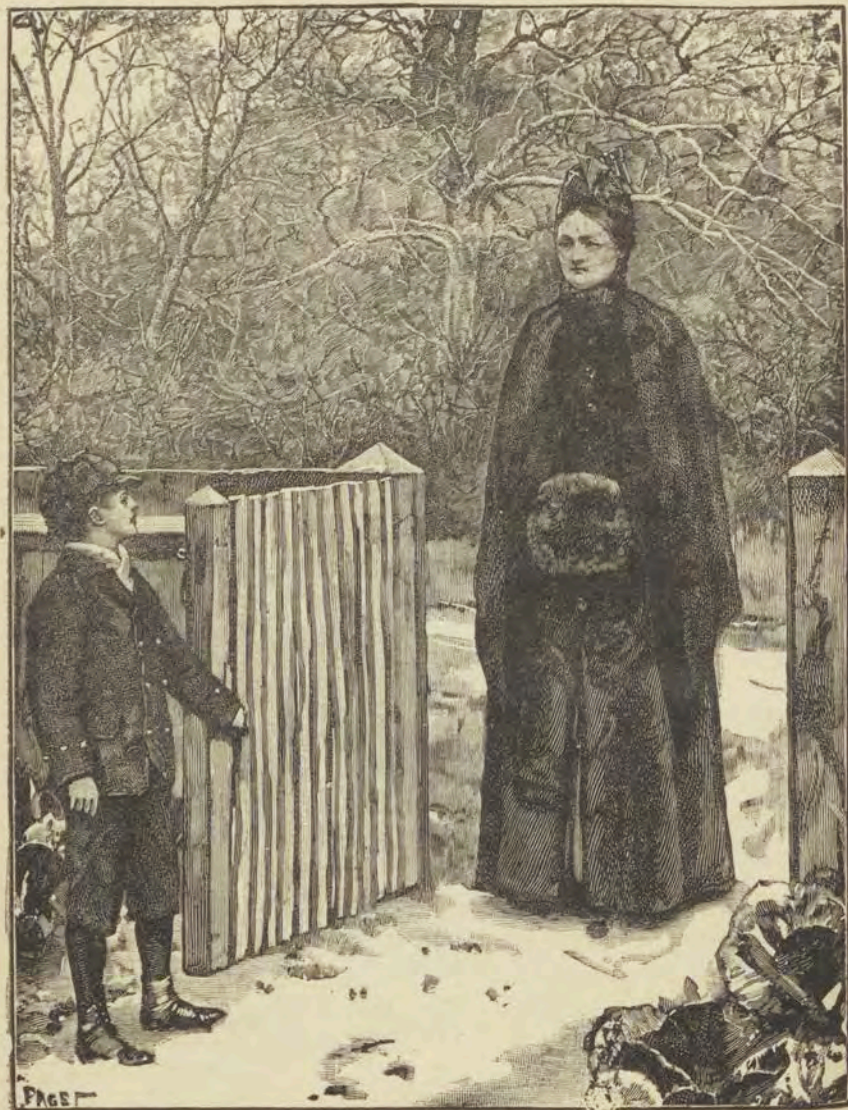
LIGHTS AND SHADES.

If you wish to throw the background of a tableau into shadow, place screens between the lights at the sides of the stage and that part of the picture you wish to have dark; *vice versa* with the foreground. Particular points or characters may be more brilliantly lighted than others, by placing at the side of the stage a strong light within a large box, open at one side, and lined with bright tin reflectors.

Lights of different colors can be thrown successively on a picture, and made to blend one with another, by placing the various colored fires in boxes three feet square, open at one side, and lined with reflectors. Those arranged at the sides of the stage on pivots can be turned on, one after another, so as to throw their light on the stage. Before one light has entirely vanished from the scene, a different color should gradually take its place.







ETIQUETTE WITH CHILDREN.

ETIQUETTE WITH CHILDREN.

CHAPTER 33.



ULES of strict etiquette forbid taking a child when making formal calls, as they are a restraint upon conversation, even if they are not troublesome about touching forbidden articles, or teasing to go home.

Never take a child to a funeral, or to the house of mourning.

Never allow a child to take a meal at a friend's house without special invitation. It

is impossible to know how much she may be inconvenienced, while her regard for the mother would deter her from sending the little visitor home again.

Never allow a child to handle goods in a store.

Never send for children to meet visitors in the drawing-room, unless the visitors themselves request to see them. Make their stay then very brief, and be careful that they are not troublesome.

Never take a child to church until it is old enough to remain perfectly quiet. Although you may be accustomed to its restless movements, and not disturbed by them, others near you will certainly feel annoyed by them.

It is not etiquette to put a child to sleep in the

room of a guest, nor to allow children to go at all to a guest's room, unless especially invited to do so, and even then to make long stay there.

Etiquette excludes children from all companies given to grown persons, all parties and balls, except such as are especially given for their pleasure.

When invited to walk or drive, never take a child, unless it has been invited, or you have requested permission to do so; even in the latter case, the consent is probably given more from good-nature than from any desire to have a juvenile third to the party.

Never crowd children into pic-nic parties, if they have not been invited. They generally grow weary and very troublesome before the day is over.

Never take a child to spend the day with a friend unless it has been included in the invitation.

Never allow children to be in the drawing-room if strangers are present.

Never permit children to handle the ornaments in the drawing-room of a friend.

Never allow a child to pull a visitor's dress, play with the jewelry or ornaments she may wear, take her parasol or satchel for a plaything, or in any way annoy her.

Train children early to answer politely when addressed, to avoid restless, noisy motions when in company, and gradually inculcate a love of the gentle courtesies of life. By making the rules of etiquette habitual to them, you remove all awkwardness and restraint from their manners when they are old enough to go into society.

Never send a child to sit upon a sofa with grown people, unless they express a desire to have it do so.

Never crowd a child into a carriage seat between two grown people.

Never let a child play with a visitor's hat or cane.

If children are talented, be careful you do not weary your friends, and destroy their own modesty by "showing them off," upon improper occasions. What may seem wonderful to a mother, may be an unutterable weariness to a guest, too polite to allow the mother to perceive the incipient yawn.

Never allow children to visit upon the invitation of other children. When they are invited by the older members of the family, it is time to put on their "best bibs and tuckers."

The custom for having children in the drawing-room for morning or evening parties, or in the dining-room with the dessert at dinner companies, is not only often an annoyance to the guests, but bad for the children themselves.

It is one of the first duties of parents to train their children at home as they would have them appear abroad. An English lady writes thus :

"If, then, we desire that our children shall become ladies and gentlemen, can we make them so, think you, by lavishing money upon foreign professors, dancing-masters, foreign travel, tailors, and dress-makers? Ah, no! good breeding is far less costly, and begins far earlier than those things. Let our little ones be nurtured in an atmosphere of gentleness and kindness from the nursery upwards; let them

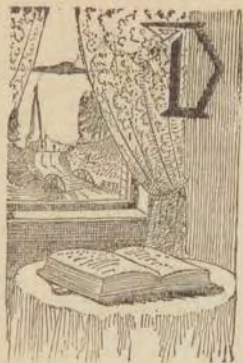
grow up in a home where a rude gesture or an ill tempered word are alike unknown ; where between father and mother, master and servant, mistress and maid, friend and friend, parent and child, brother and sister, prevails the law of truth, of kindness, of consideration for others, and forgetfulness of self. Can they carry into the world, whither we send them later, aught of coarseness, of untruthfulness, of slatternliness, of vulgarity, if their home has been orderly, if their parents have been refined, their servants well mannered, their friends and playmates kindly and carefully trained as themselves ? Do we want our boys to succeed in the world ; our girls to be admired and loved ; their tastes to be elegant ; their language choice ; their manners simple, charming, refined, and graceful ; their friendship elevating ? Then we must ourselves be what we would have our children to be, remembering the golden maxim, that good manners, like charity, must begin at home.

“ Good manners are an immense social force. We should, therefore, spare no pains to teach our children what to do, and what to avoid doing, in their pathway through life.

“ On utilitarian as well as social principles, we should try to instruct our children in good manners ; for whether we wish them to succeed in the world, or to adorn society, the point is equally important. We must never lose sight of the fact, that here teachers and professors can do little, and that the only way in which it is possible to acquire the habits of good society is, to live in no other.”

ETIQUETTE FOR BAPTISMS.

CHAPTER 34.



DIFFERENT churches have their own peculiar forms for the baptism of infants, but there are certain customs and observances which hold in the world of good society, independent of the religious ceremonies. A few hints will suffice, as each sect has its own peculiar forms known to the members of that church; we do not profess to guide these, but merely the worldly observances.

It is not customary to invite mere acquaintances to be godfather or godmother to an infant; these should be tried friends of long standing, or better still, near relations, to whom the obligations thus imposed will be pleasures and not tasks.

It is customary for the maternal grandmother and the paternal grandfather to act as sponsors for the first child; the paternal grandmother and the maternal grandfather as sponsors for the second child. If the grand-parents are not living, the nearest relatives of the same church should be invited.

It is unkind, as well as impolite, to refuse to act in this capacity towards children who, from poverty or other reasons, may occupy an inferior position in society to your own.

Never invite any friends to be godfather or god-

mother, who are not of the same church as the child to be baptized.

When you are invited to stand godfather or godmother to an infant, never refuse without grave cause, and then do so immediately, that the parents may have time to make other arrangements.

It is customary to allow the grandmother herself to select the godfather.

In the Protestant churches, it is customary to defer the baptism until the mother of the child can be present.

It is always desirable to have the ceremony performed in the church, if possible; but if there is a necessity for it, such as the illness of the child or the parents, it can take place in the house of the parents, by their special request.

No one should ever offer to act as sponsor for a child. It is the privilege of the parents to make the selection amongst their relatives or friends.

It is customary for the sponsors to make the babe a present. If it is a little boy, the godfather gives a silver cup, with the full name engraved upon it, and the godmother some pretty piece of silver, jewelry, or dress. If a little girl, it is the godmother who gives the cup, and the godfather the other gift. Where the sponsors are wealthy, it is not unusual to fill the christening-cup with gold pieces. The god-mother often adds to her gift the christening robe and cap, both trimmed with white ribbons—for a babe should wear only pure white when presented for baptism.

It is contrary to etiquette to invite young persons to stand as sponsors for an infant.

In the Roman Catholic Church, it is customary to baptize an infant as soon as possible. If the child is very delicate, it is customary to send at once for the priest, and have the ceremony performed in the bed-room; but if the babe is healthy and likely to live, it is usually taken to the church for baptism, as young as the physician will permit.

In entering the church, the nurse, carrying the child, goes first; then follow the sponsors, who do not walk arm-in-arm; then the father, and after him the invited guests.

When the ceremony commences, the sponsors stand on each side of the child, the godfather on the right, and the godmother on the left.

The babe should be held lying in the arms of the nurse, its head upon the right arm. The cap should be tied so as to be easily unfastened and removed.

When the priest asks who are the sponsors of the child, it is sufficient for them to incline the head, without speaking.

Baptism is a gratuitous ceremony in the church, but it is customary for the father to present some token to the clergyman, in the name of the babe, or, where parents are wealthy, to make a handsome donation to the poor of the parish, through the clergyman.

If the ceremony is performed at the house of the parents, a carriage must be sent to the house of the clergyman to convey him to the house of the parents,

and wait until after the ceremony, to convey him home again. It is extremely rude to expect a clergyman to provide his own conveyance, or to walk.

Friends invited to a christening usually carry some gift to the babe; gentlemen a gift of silver, and ladies some pretty piece of needlework.

If the ceremony is performed in the house of the parents, or if the guests return there from the church, the only refreshments required are cake and wine.

The father usually gives a present of money to the nurse who carries the babe to the church.

It is not etiquette to remain long at a christening; and it is better taste for the infant to be removed to the nursery as soon as the ceremony is over. To keep a weary mother sitting up entertaining guests, or a cross, tired child on exhibition, are either of them in bad taste.

For a guest to show any annoyance if a child cries loudly, or is in any way troublesome, is the height of rudeness. Remarks or even frowns are forbidden entirely, even if the infant screams so as to make the voice of the clergyman entirely inaudible.

Etiquette requires that the babe be praised if it is shown to the guests, even if it is a little monster of pink ugliness. Ladies, especially mothers, will *see* something beautiful, if only its helpless innocence; and gentlemen must behold infantile graces, if they cannot actually behold them. "Mother's darling" must be the great attraction at a christening, if it only improves the occasion by a succession of yells.

ETIQUETTE OF THE STUDIO.

CHAPTER 35



CODES of etiquette may seem unnecessary for those to whom Nature has given gentle dispositions and pleasing ways, but there are a few special rules applicable to visitors to artists studios, which might not suggest themselves as a matter of course even to such.

It is not etiquette to ask an artist the price of his picture at sight.

It is against the rules of etiquette to ask to see an unfinished picture, even if it is one that is being painted by your own order.

It is against the rules of etiquette to keep an artist waiting, if you are sitting for a portrait. His time is of value to him, whatever yours may be to you; and it is equally rude to detain him after the sitting is over. His politeness may hinder him from even hinting to you that you are trespassing upon his hours for work, though he may be fretting silently at your rudeness in so doing.

It is excessively ill-bred to criticise harshly, in the presence of an artist, the works displayed in his

studio. Extravagant praise is also in bad taste. A few cordial words of praise and pleasure should, of course, be spoken, and a friend may sometimes point out where improvements could be made ; but it is a thankless task generally, and it is in much better taste to leave all criticism to the public journals, when the paintings are on public exhibition.

It is contrary to the rules of etiquette to look around a studio in which you may be sitting for a portrait, unless you are invited by an artist to do so.

If a visitor sees a painting or a piece of statuary which he wishes to possess, he asks simply that he may have the refusal of it ; or he says to the artist : " I wish to have this picture, if it is not disposed of." After leaving the studio, the visitor writes and asks the price, of which he is informed by the artist, in writing. Should the price be larger than the would-be purchaser is disposed to give, he writes again to that effect, and it is no breach of etiquette to name the sum which he wished to spend upon the work of art. This gives an opportunity to the artist of lowering his price.

It is not customary to haggle about the sum, and the correspondence should not be carried further than above, except it be an intimation from the artist that he will accept the terms of the purchaser, and that the picture is subject to his order, and will be sent to him on further instructions.

Some portrait painters have a practice which, for obvious reasons, cannot be adopted by painters of

general subjects. They have a card hung up in a conspicuous part of the studio, showing the price at which they will execute portraits of the sizes given. At the bottom of this card there is generally an intimation that half the price must be paid at the first sitting, the remainder when the portrait is completed.

This practice saves time and trouble, and it would be well if other artists could adopt some system whereby the price of such paintings as they may have for sale might be made known to visitors. But the price of a fancy picture is to be ascertained by the artist only by what it will bring, and it is quite likely that the wealth of the buyer, or his known admiration for good paintings, may reasonably make a difference in the sum asked by the artist, who might ask a lower price of a man whom he knew could not afford so much. There is nothing wrong in this, for an artist has as much right to get as much more than the minimum price of his picture as anybody else has to get the best price for his labor or his merchandise.

Portrait painting is, however, pretty much a repetition of the same sort of work, and the artist would be the last man in the world to admit that there could be such difference in the execution of the work as to warrant a scale of prices in conformity therewith.

It is not etiquette to visit the studio of an artist excepting by special invitation, and then only at the hours he may appoint. To go at any other time is

ill-bred; for although he may be there, he will probably be unwilling to be disturbed at his work.

It is ill-bred to take a young child to visit the studio of an artist, as there are generally articles there of value and easily broken or soiled; and even if the child is well trained, the owner of such articles would be in terror lest they should be ruined.

To uncover any picture or article in a studio that may be veiled or hidden from view, is extremely rude. It is equally so to turn a picture that is hung to face the wall, or standing facing it.

Gentlemen must never smoke in a studio, unless especially invited by the artist to do so.

To whisper in a studio is excessively ill-bred; for, although you may make a remark entirely independent of what is around you, you may rest assured you will have the credit of having ridiculed or censured some of the pictures you have been invited to examine.

To behave in a studio as if you were in a store, pricing pictures, inquiring about what is for public exhibition, what is not; who ordered this picture, or that; whose portrait this or that may be; or in any way reminding the artist that his genius is merchandise, is rude and indelicate.

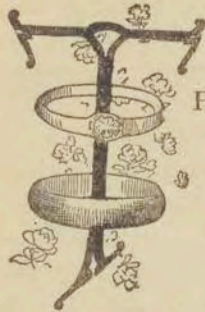
It is against the rules of etiquette to handle the pictures or other articles in a studio.

It is extremely rude, if an artist continues his employment during a visit to his studio, for the visitor to stand behind him or very near him, or in any way to seem to watch his work.

PRECIOUS STONES.

FINGER-RINGS, WITH SENTIMENTS.

CHAPTER 36.



THE stones have their sermons, precious stones their legends and poems. Not only do precious stones possess particular significations and exercise special charms, but they are individually sacred to particular months. This latter peculiarity many do not profess to understand; but so it is, and so it always has been. Thus, according to the Persians, the Romans, the Poles, and the Arabs, the amethyst was sacred to February, and February to the amethyst; the stone in question being, as its name denotes, "a preservative against violent passions and drunkenness." That the bloodstone, signifying "courage and wisdom in perilous undertakings," should have been chosen by the four races who, among all the races of the world, appear to have been the greatest amateurs of jewelry, as the fit emblem of war like March (whose name is taken from Mars, the god of war), is just intelligible. There is a certain outward correspondence, too, between the emerald and the verdant month of May, with which, in the lapidary calendar, it is associated.

Similarly, the light transparent sapphire goes well

enough with the showery month of April; the flaming ruby with fiery July, the deep red cornelian with burning August. It is the inward spiritual meaning of this connection between months and stones that escapes us. Only as regards the ever changing opal of autumnal October, denoting "misfortune and hope," can we recognize a two-fold significance in the type. As much might be said of the pearl, which suggests equally tears and the rainy month of November. The diamond stands supreme among precious stones. The brightest among gems, it outshines all others, as the soprano outshines all other voices in a full choir. It was with diamonds that the angels tempted the daughters of men; with diamonds that Mephistophiles caused Margarita to be tempted by Faust. Indeed, the fatal light of diamonds has led so many to destruction, that perhaps for that very reason the most precious of stones is not allowed to figure among the "zodiac stones," which, each in its own month, act benignantly on those born beneath them as some happy star.

The virtue of "zodiac stones" was such, that the ancients "often had them all set together in an amulet, hoping thereby, no doubt, to derive the various benefits each could confer, and thus to circumvent fate." Thus the

Garnet,
Amethyst,
Bloodstone,
Diamond,

Constancy, fidelity.
Sincerity.
Courage, presence of mind.
Innocence.

Emerald,	Success in love.
Agate,	Health and long life.
Cornelian,	Contented mind.
Sardonyx,	Conjugal fidelity.
Chrysolite,	Antidote against madness.
Opal,	Hope.
Topaz,	Fidelity.
Turquoise,	Prosperity.

The Poles have a fanciful belief that each month of the year is under the influence of a precious stone, which has a corresponding effect on the destiny of a person born during the respective month. Consequently it is customary among friends and lovers, on birthdays, to make reciprocal presents of trinkets ornamented with the natal stones. The stones and their influences, corresponding with each month, are supposed to be as follows: January, garnet; February, amethyst; March, bloodstone; April, diamond; May, emerald; June, agate; July, cornelian; August, sardonyx; September, chrysolite; October, opal; November, topaz; December, turquoise.

So very closely are rings connected with precious stones, that it is important they should be noticed. At this time, and for generations past, they have held a prominent place, and have become a matter of history, which dates back to the building of the pyramids (upward of two thousand years before the time of Christ). To attempt to give a full history of all the noted rings would occupy more space than can be given in these few pages.

It is Supais or Cheops, King of Memphis, who

caused the Great Pyramid to be made for his monument. What a speck, for such a tomb! The monuments of man take up much space. Here was a whole nation employed to make one man's mausoleum. We fear that the virtues which live after men could often go within the compass of their finger-ring.

To every kingly order or decree connected with the foundation of the Great Pyramid or with the thousands of men who had to work or with the prodigious material employed, an impression of the signet-ring of Suphis had to be attached. Rings have been used for higher and holier things; but never for so vast a human purpose.

Cæsar's ring bore an armed Venus. On that of Augustus, there was first a sphinx, afterwards the image of Alexander the Great, and at last his own, which the succeeding emperors continued. Pompey's ring is known. Upon it were engraved three trophies, as emblems of his three triumphs over the three parts of the world—Europe, Asia, and Africa.

Nero's signet ring bore Apollo flaying of Marsyas. This emperor's musical vanity led him to adopt it.

In Persia, at the present day, letters are seldom written and never signed by the person who sends them; and it will thus appear that the authenticity of all orders and communications, and even of a merchant's bill, depends wholly on an impression from his seal-ring. This makes the occupation of a seal-cutter one of as much trust and danger as it seems to have been in Egypt. Such a person is

obliged to keep a register of every ring-seal he makes; and if one be lost or stolen from the party for whom it was cut, his life would answer for making another exactly like it. The loss of a signet-ring is considered a serious calamity; and the alarm which an Oriental exhibits when his signet is missing, can only be understood by a reference to these circumstances, as the seal-cutter is always obliged to alter the real date at which the seal was cut. The only resource of a person who has lost his seal is to have another made with a new date, and to write to his correspondents to inform them that all accounts, contracts, and communications to which his former signet is affixed are null from the day on which it was lost.

Arabian princesses wear golden rings on their fingers, to which little bells are suspended, so that their superior rank may be known, and they, themselves, receive, in passing, the homage due to them.

In the year one thousand eight hundred and fifty-two, some citizens of California presented President Pierce with a gigantic ring. We here give a description of it. It is a massive gold ring, weighing upward of a full pound. This monster ring, for chasteness of design, elegance of execution, and high style of finish, has, perhaps, no equal in the world. The design is by Mr. George Blake, a mechanic of San Francisco. The circular portion of the ring is cut into squares, which stand at right angles with each other, and are embellished each with a beauti-

fully executed design, the entire group presenting a pictorial history of California, from her primitive state down to her present flourishing condition, under the flag of our Union.

“Thus, there is given a grizzly bear in a menacing attitude, a deer bounding down a slope, an enraged boa, a soaring eagle, and a salmon. Then we have the Indian with his bow and arrow, the primitive weapon of self-defense; the native mountaineer on horseback, and a Californian on horseback, throwing his lasso. Next peeps out a Californian tent. Then you see a miner at work, with his pick, the whole being shaded by two American flags, with the staves crossed and groups of stars in the angles. The part of the ring reserved for a seal is covered by a solid and deeply carved plate of gold, bearing the arms of the State of California in the center, surmounted by the banner and stars of the United States, and inscribed with ‘FRANK PIERCE,’ in old Roman characters. This lid opens upon a hinge, and presents to view underneath a square box, divided by bars of gold into nine separate compartments, each containing a pure specimen of the varieties of ore found in the country. Upon the inside is the following inscription: ‘Presented to FRANKLIN PIERCE, the Fourteenth President of the United States.’ The ring is valued at \$2,000. Altogether, it is a massive and superb affair, rich in emblematical design and illustration and worthy its object.”

An English work professes to make out “Love’s

Telegraph," as understood in America, thus.—"If a gentleman wants a wife, he wears a ring on the *first* finger of the left hand; if he is engaged, he wears it on the *second* finger; if married, on the *third*; and on the fourth if he never intends to be married. When a lady is not engaged, she wears a hoop or diamond on her *first* finger; if engaged, on the *second*; if married, on the *third*; and on the fourth if she intends to die a maid."

Many of our readers are aware that there are *name-rings*, in which the first letter attaching to each jewel employed will make a loved one's name or a sentiment. In the formation of English rings of this kind, the terms *Regard* and *Dearest* are common. Thus illustrated:—R(*uby*), E(*merald*), G(*arnet*), A(*methyst*), R(*uby*), D(*iamond*).—D(*iamond*), E(*merald*), A(*methyst*), R(*uby*), E(*merald*), S(*apphire*), T(*opaz*). It is believed that this pretty notion originated (as many pretty notions do) with the French. The words which the latter generally play with, in a combination of gems, are *Souvenir* and *Amitié*, thus: S(*aphir* or *sardoine*), O(*nix* or *opale*), U(*raine*), V(*ermelle*), E(*meraude*), N(*atralithe*), I(*ris*), R(*ubis* or *rose diamant*).—A(*méthiste* or *aigue-marine*), M(*alachite*), I(*ris*), T(*uxquoise* or *topaze*), I(*ris*), E(*meraude*).

Here are the alphabetical French names of precious stones:

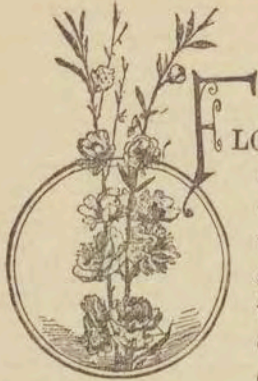
- A. Améthiste.—Aigue-marine.
- B. Brilliant.—Diamant, désignant la même pierre.
- C. Chrisolithe.—Carnaline. Chrisoprase.

- D. Diamant.
- E. Emeraude.
- F. (*Pas de pierre connus.*)
- G. Grenat.
- H. Hiacinthe.
- I. Iris.
- J. Jasper.
- K. (*Pas de pierre connue.*)
- L. Lapis lazuli.
- M. Malachite.
- N. Natralithe.
- O. Onix. Opale.
- P. Perle. Peridot. Purpurine.
- Q. (*Pas de pierre connue.*)
- R. Rubis. Rose diamant.
- S. Saphir. Sardoine.
- T. Turquoise. Topaze.
- U. Urane.
- V. Vermeille (*espèce de grenat jaune.*)
- X. Xépherine.
- Y. Z. (*Pas de nous connus.*)

Kobell says, "In *name-rings*, in which a name is indicated by the initial letter of different gems, the emerald is mostly used under its English and French name (*Emeraude*) to stand for *e*, which would otherwise not be represented. (The German name is *Smaragd.*) While on this point, it may be mentioned that a difficulty occurs with *u*, but recent times have furnished a name which may assist, namely, a green garnet, containing chrome, from Siberia, which has been baptized after the Russian Minister Uwarrow, and called *Uwarrovite.*"

FLOWERS AND THEIR SENTIMENTS.

CHAPTER 37.



FLOWERS not only please the eye and gratify the sense, but to one of a reflective turn of mind, they are the dispensers of instruction. Flowers add a charm to domestic life, which nothing else can impart. What high encomiums have been lavishly bestowed upon "vine clad cottages!" and how often in our readings do we find notice taken of some beautiful geranium that sheds its sweet fragrance around. Of the ivy, extending its arms of friendship around the room, lending its presence to cheer the despondent, and offer protection to the decorations that support it on its mission.

Flowers are the smiles of nature, and earth would seem a desert without them. How profuse is nature in the bestowment of her smiles! They are seen on every hillside and in every valley; they cheer the traveler on the public way, and the hermit in his seclusion. Wherever the light of day reaches, you will find them, and none so poor they cannot possess them. They grew first in Paradise, and bring to our

view more vividly than anything else the beauties of Eden.

It is no new thing to attach sentiments to flowers. In Eastern lands flowers have a language which all understand. It is that "still small voice" which is powerful on account of its silence. "It is one of the chief amusements of the Greek girls to drop these symbols of their esteem or scorn upon the various passengers who pass their latticed windows."

These customs have not been confined to the eastern countries alone, but have been taken up and to a large extent are recognized everywhere; and at the present time great care is taken in the cultivation of the flowers that express by their sentiments the subjects that are considered first among the young.

Age.	Snow-ball tree.
Adoration.	Sunflower, dwarf.
Activity.	Thyme.
Aversion.	Pink indian, single.
Agitation.	Moving plant.
Anxious and trembling.	Columbine, red.
Always cheerful.	Coreopsis.
A token.	Daisy, ox-eye.
A serenade.	Dew-plant.
Am I perfectly indifferent to you?	Dogwood blossom.
Argument, longevity.	Fig.
An expected meeting.	Geranium, nutmeg.
Assiduous to please.	Ivy sprig with tendrils
Attachment.	Iponea.
Amiability.	Jasmine, white.
Ambition.	Laurel, mountain.
A token.	Laurustina.
Ambassador of love.	Rose, cabbage.

Bluntness.	Borage
Beauty.	Daisy, party-colored.
Bond of love.	Honeysuckle (monthly).
Bravery.	Oak leaf.
Belief.	Passion flower.
Beware.	Oleander.
Boldness.	Pink.
Beauty always new.	Rose, China.
Bashful love.	Rose, deep red.
Beauty is your only attraction.	Rose, Japan.
Beware.	Rose, bay.
Bound.	Snowball.
Coquetry.	Lily day.
Cleanliness.	Hyssop.
Constancy.	Hyacinth, blue.
Content.	Houstonia.
Confidence.	Hepatica.
Comforting, stupidity.	Geranium, scarlet
Chaste love.	Acacia.
Constancy.	Bluebell.
Calm, repose.	Buckbean.
Childishness, ingratitude.	Buttercup (kingcup).
Compassion, benevolence.	Calcyanthus.
Cheerfulness under misfortune.	Chrysanthemums, Chinese.
Concealed merit.	Coriander.
Chivalry.	Daffodil (great yellow).
Counterfeit.	Mock orange.
Concert.	Nettle tree.
Comfort.	Pear “
Change.	Pimpernei.
Confidence.	Polyanthus, crimson
Courage.	Poplar, black.
Consolation.	Poppy, red.
Complacence.	Reed.
Capricious beauty.	Rose, musk.
Charming.	Rose, musk, cluster.
Call me not beautiful.	Rose, unique.

Cruelty.	Nettle.
Confession of love.	Rose-bud, moss.
Departure.	Peas, sweet.
Deceitful charms.	Apple-thorne.
Delicacy.	Bluebottle (centaury).
Distinction.	Cardinal flower.
Disdain.	Carnation, yellow.
Deception.	Cherry tree, white.
Do me justice.	Chestnut tree.
Death, mourning.	Cypress.
Despair, melancholy.	" and marigold.
Dignity, instability.	Dahlia.
Deceit, falsehood.	Dogbane.
Duration.	Dogwood.
Delay.	Eupatorium.
Delicate beauty.	Flower of an hour.
Disgust.	Frog ophrys.
Disappointed expectation.	Geranium, wild.
Devotion.	Heliotrope.
Defect.	Henbane.
Delicate beauty.	Hibiscus.
Devoted love.	Honeysuckle, wild.
Distrust.	Lavender
Dauntlessness.	" " sea.
Delicate beauty.	Mallow, Venetian.
Do not abuse.	Saffron flower.
Dangerous pleasures.	Tuberose.
Declaration of love.	Tulip, yellow.
Drunkenness.	Vine.
Elegance.	Acacia, pink.
Energy in adversity.	Camomile.
Education.	Cherry tree.
Elevation.	Fir tree.
Eloquence.	Lotus.
Estranged love.	Lotus flower.
Evanescent pleasure.	Poppy.
Early youth.	Primrose.

FLOWERS AND THEIR SENTIMENTS. 445

Enchantment.	Vervain.
Early youth.	Primrose.
Early attachment.	Rose, thornless.
Esteem of love.	Strawberry tree.
Expectation.	Zephyr flower.
Fickleness.	Abatina.
Falsehood.	Bugloss.
Fascination, woman's love.	Carnation.
Felicity.	Centaury.
Foresight.	Holly.
Female ambition.	Hollyhock, white.
Fire.	Hoarhound.
Flame.	Iris, yellow.
Fickleness.	Lady's slipper.
Friendship.	Ivy.
Fidelity in love.	Lemon blossom.
Falsehood.	Lily, yellow.
Frivolity.	London pride.
Forgetfulness.	Moonwort.
Flee away	Pennyroyal
Farewell.	Pine spruce
Foolishness.	Pomegranate.
Fantastic extravagance.	Poppy, scarlet.
Female fidelity.	Speedwell.
Fitness.	Sweet flag.
For once may pride befriend me.	Tiger flower.
Fame.	Tulip.
Fidelity.	Veronica.
Faithfulness.	Violet, blue.
Flattery.	Venus's looking-glass
Fidelity in misfortune.	Wallflower.
Forsaken.	Willow.
Freedom.	Willow water.
Grief.	Marigold.
Good nature.	Mullen.
Gladness.	Myrrh.
Gentility.	Rose, pomona.

Guidance.	Star of Bethlehem.
Gallantry.	Sweet William.
Grandeur.	Ash tree.
Gratitude.	Bell flower, white.
Gentility.	Geranium.
Grief.	Harebell.
Grace and elegance.	Jasmine, yellow.
Generosity.	Orange.
Hopeless love.	Tulip, yellow.
Horror.	Dragon-wort.
Hope.	Hawthorn.
Humility.	Lilac, field.
Health.	Moss, Iceland.
Hospitality.	Oak tree.
Happy Love.	Rose, bridal.
Haughtiness.	Sunflower, tall.
Indifference, coldness.	Agnus Castus.
I declare against you.	Belvidere.
I live for thee.	Cedar leaf.
Incorruptible.	Cedar of Lebanon.
I love.	Chrysanthemums, red
Industry.	Clover, red.
I share your sentiments.	Daisy, garden.
Innocence.	“ white.
I will think of it.	“ wild.
Importunity.	Fuller's teasel.
I engage you for the next dance.	Geranium, ivy.
Ingenuity.	Geranium, pencil-leaved.
Idleness.	Mesembryanthemum.
I desire to please.	Mezereon.
I surmount all obstacles.	Mistletoe.
I will not survive you.	Mulberry, black.
I am your captive.	Peach blossom.
Ingeniousness.	Pink, white.
Inconsistency.	Primrose, evening.
I am worthy of you.	Rose, full white.
I declare against you.	Tansy.
Impatience resolves.	Touch-me-not.

Innocence.	Violet, white.
Joys to come.	Celandine.
Jealousy.	Marigold, French.
Love returned.	Ambrosia.
Lamentation.	Aspen tree.
Lowliness, envy, remorse.	Bramble.
Luxury.	Chestnut.
Love's oracle.	Dandelion.
Lady deign to smile.	Geranium, oak.
Love, sweet and secret.	Honeyflower.
Lightness.	Larkspur.
Life.	Luzern.
Love in nature.	Magnolia.
Love in absence.	Myrtle.
Love.	Red bay.
Light-heartedness.	Shamrock.
Love in idleness.	Violet, wild.
Meekness.	Birch tree.
Magnificent beauty, modesty.	Calla <i>Æthiopica</i> .
Maternal affection.	Cinquefoil.
Mental beauty.	Clematis.
Majesty.	Brown, imperial.
Meanness.	Dodder.
Melancholy.	Geranium, dark.
My compliments.	Iris.
Majesty.	Lily, imperial.
Maternal love.	Moss.
Mature elegance.	Pomegranate flower.
Marriage.	Saffron.
Mirth.	Saffron, crocus.
Mourning.	Willow, weeping.
Never-ceasing remembrance.	Gnophalium, everlasting.
Profusion.	Fig tree.
Present preference.	Geranium, apple.
Preference.	Geranium, scented rose or pink.
Precaution.	Golden rod.
Privation.	India plum, myrobalan.
Purity.	Lilac, white.

Perplexity.	Love-in-a-mist.
Pretension.	Lythrum.
Perseverance.	Magnolia, swamp.
Peace.	Olive branch.
Pride.	Rose, one hundred leaved.
Perfect excellence.	Strawberry.
Prosperity.	Wheat.
Pretension.	Willow-herb, spiked.
Platonic love—friendship.	Acacia rose.
Perfection.	Apple, pine.
Painting.	Auricula.
Pleasantry.	Balm, gentle.
Perseverance.	Canary, grass.
Pensiveness, winning grace.	Cowslip.
Protection.	Crepis, bearded.
Participation.	Daisy, double.
Passion.	Dittany, white.
Pleasures of memory.	Periwinkle, blue.
Pure affection.	Pink, red, double.
Perform your promise.	Plum tree.
Pity.	Pine, black.
Poor but happy.	Vernal grass.
Refused.	Carnation, striped.
Rudeness.	Clotbur.
Resolution.	Columbine, purple.
Riches.	Corn.
Regard.	Daffodil.
Reverie.	Fern, flowering.
Reconciliation.	Filbert.
Remembrance—true love.	Forget-me-not.
Recall.	Geranium, silver leaved.
Rustic beauty.	Honeysuckle, French.
Rejected addresses.	Ice plant.
Refusal.	Pink, variegated.
Remorse.	Raspberry.
Reward of virtue.	Rose (crown made of).
Secret love.	Acacia, yellow motherwort.
Sorrowful remembrances.	Adonis.

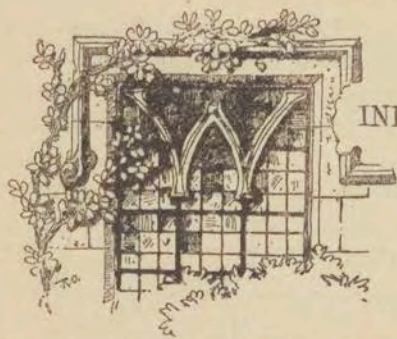
Stupidity. Indiscretion.	Almond tree.
Splendor.	Austurtium.
Sympathy.	Balm.
Silence.	Belladonna.
Shyness.	Vatch.
Strength. Constancy.	Cedar tree.
Slighted love.	Chrysanthemum, yellow.
Stability.	Cresses.
Snare.	Dragon plant.
Sincerity.	Fern.
Scandal.	Hellebore.
Sculpture.	Hoya.
Sport.	Hyacinth.
Sorrow.	Hyacinth, purple.
Separation.	Jasmine, Carolina.
Sensuality.	Jasmine, Spanish.
Succor.	Juniper.
Sun-beamed eyes.	Lychnis, scarlet.
Sensitiveness.	Mimosa (sensitive plant).
Satire.	Pear, prickly.
Shame.	Peony.
Sleep.	Poppy, white.
Secrecy.	Rose, full blown, placed over two buds.
Superior merit.	Rose, full moss.
Sincerity.	Satin flower.
Secret love.	Toothwort.
Sensitiveness.	Verbena.
Thankfulness.	Agrimony.
Timidity, pride.	Amaryllis.
Temptation.	Apple.
Temperance.	Azalea.
Treachery.	Bilberry.
Touch-me-not opportunity.	Burdock.
Truth.	Chrysanthemum, white.
Taste.	Fuchsia, scarlet.
Tears.	Hedenum.
The first emotion of love.	Lilac, purple.

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Transient.	Night-blooming Cereus.
Time.	Poplar, white.
Temptation.	Quince.
Transient impression.	Rose, withered rose.
Ties.	Tendrils of climbing plants.
Uselessness.	Meadow sweet.
Unpatronized merit.	Primrose, red.
Union.	Rose, Lancaster.
Unity.	Rose, white and red together.
Unchangeable.	Amaranth, globe.
Unchangeable friendship.	Arbor vitæ.
Unpretending excellence.	Camellia, Japonica.
Unconscious.	Daisy, red.
Uselessness.	Diosma.
Unfading beauty.	Gilly flower.
Unconscious beauty.	Rose, Burgundy.
Variety.	Rose, Mundy.
Victory.	Palm.
Virtue.	Mint.
Vulgar-minded.	Marigold, African.
Virgin pride.	Gentian.
Wit.	Lychnis, meadow.
Wisdom.	Mulberry tree.
Weakness.	Musk.
Warmth.	Peppermint.
Woman's love.	Pink, carnation.
Winter of age.	Rose, guelder.
Warmth of sentiment.	Spearmint.
Youthfulness. Gladness.	Crocus, spring.
You are cold.	Hortensia.
Your purity equals your loveliness.	Orange blossom.
You occupy my thoughts.	Pansy.
You are aspiring.	Pink, mountain.
You are the queen of coquettes.	Violet, dame.
You occupy my thoughts.	Violet, purple.
Zealousness. Compassion.	Elder.
Zest	Lemon

WINDOW-GARDENING.

CHAPTER 38.



WINDOW-GARDENING, whether simple or elaborate, is everywhere an evidence of culture and refinement. Flowers in all their richness,

beauty and fragrance may adorn the windows of even the humblest cottage at little or no expense.

There are many pleasing designs for window-gardens, such as a box of evergreens or ferns and ornamental plants. Tasty hanging baskets are very pretty; the jardiniere, bulb-glasses are handsome. The fernery, flower-stands, mantel-shelf gardens, etc., etc., are all very fine and if tastefully arranged are exceedingly attractive.

BEST PLACE FOR IT.

A favorable location is necessary. A few plants thrive in the shade, such as pansies, sweet violets, a few of the variegated plants, etc. Most plants however love the warm rays and light of the sun.

All exposures for plants that vary from the east to the west, and even a little to the northwest, may be included as available for window-gardens. The east and south with the exposures between them are the best for some plants, but for others the western and northern windows are used with better success. A northern window may be used for ferns, alpine plants, some species of fuchsias, and other shade-loving plants.

From an eastern, or from that to a southern exposure, may be cultivated the geranium, bouvardia, cactus, begonia, oxalis, lily-of-the-valley, salvia, foliage plants, amaryllis, narcissus, rose, sweet scented geraniums, etc.

For sunny southern windows the abutilon, rose, iris, calla, hyacinth, cyclamen, azalea, daphne, heliotrope, etc., are used.

In western windows may be grown to good advantage the amaryllis, calla, geranium, heliotrope, fuchsia, vinca, wax plant, German ivy, pinks, etc. Some of these plants flourish in all exposures.

Moisture is one of the most important considerations for house plants, as the dry air of the average living room is fatal to their bloom and beauty. A geranium in an ordinary kitchen generally has greener leaves and a richer show of blossoms than the plants in more luxurious quarters, for the simple reason that the steam of cooking supplies the moisture needed, and the constantly opened door the proper ventilation.

The larger the windows, the better for growing plants, bow windows being particularly adapted for this style of floriculture.

FERNERIES.

Ferneries offer the simplest of all means of household plant culture. These small glass cases occupy little room, are ornamental enough to be placed on any table or parlor stand, and when once filled need little attention for many weeks. They require no unusual care as to watering, can be easily removed from one room to another, and are not as quickly affected by changes of temperature as plants in the open air of our sitting-rooms.

THE SOIL FOR FERN CASES

Should be carefully attended to, as common garden earth will not answer.

An authority in the "Floral World," speaking of soils, says: "For the fern case, mix equal parts of silver sand, good loam, powdered charcoal, and refuse cocoanut fiber. Cover the bottom of the pan with a layer of powdered charcoal, or bricks, or rock broken to the size of hazel nuts, to the depth of one inch; then press the soil firmly over this, that the plants may set solidly."

Fern cases may be placed in almost any situation. They may be shifted from one window to another at will with little danger of undesirable consequences. A half shady position is much better than a sunny one, while a northern outlook will suit them admirably if not too cold.

In arranging plants for the fern case, care must be taken to place the largest growers in the center and

the smaller ones at the sides. A great number of woodland plants may be chosen. The climbing fern, *lygodium palmatum*, is very suitable, and can usually be found in shady or moist spots.

The partridge vine, *mitchella*, is also invaluable, for its brilliant scarlet berries enliven the sober green of the ferns or form an excellent contrast with the mosses.

THE TRAILING ARBUTUS

With its Green foliage and waxy pink flowers is one of the choicest for the fernery. The maiden-hair fern is also a great favorite; it may be found on most sheltered hill-sides, or away in some deep, moist woods, and may be known by its black, hair-like stems and curiously shaped fronds. Gold thread, with its daintly cut foliage, and linewood, with its blue blossoms, will form pretty features. Almost any plants can be transplanted from the woods to the fern case with safety.

Plenty of the green native mosses should be packed around the roots of all these plants, to help keep up a cool, wild, woody retreat. Begonias and orchids may also be added with good effect.

HANGING GARDENS.

Hanging or basket gardens are the simplest style of window ornament. They need very little care and their success is almost certain.

The directions for culture are simple. Choose porous pots or vessels, for in non-porous pots, where all side ventilation is cut off, the soil becomes sodden and

the roots are liable to decay, and the plants will not thrive. Fill the bottom of the basket to the depth of an inch or so with small pieces of charcoal for drainage. If the basket is deep it is a good plan to place a coarse sponge in the bottom of it, to drink up the surplus moisture and at the same time keep the soil moist by giving it out again.

The best soil for this use is composed of one-third sand mixed with dark loam and leaf mould; or the soil from around pine trees is very good. It is better to water copiously when the basket becomes dry and then not water again for two or three days.

The devices for making hanging baskets are numerous. Large sea shells—nautilus or conch—will hold soil enough to support trailers, and make beautiful window ornaments. Holes may be bored through the edges and cords fastened in them to hang by. The rind of the gourd and scallop squash make pretty baskets for drooping plants; halves of cocoanut shells are also very pretty. These may be filled with lycopodiums, lobelias, tradescantia, and moneywort.

Begonias, coleus, oxalis, ivy and ornamental grasses are especially appropriate for baskets. The morning glory is admirably adapted for vases and baskets.

A very unique basket may be made by filling a wire basket with moss, then hiding away in the moss small bottles filled with water. In these put the stems of ivy, partridge vine and ferns. The partridge vine will hang over the sides of the basket, the ivy will twine around the cords, drooping in festoons at the top, and

the ferns will grow in graceful profusion in the center. The most popular drooping vines are the morning glory, honeysuckle, nasturtium, periwinkle and smilax.

In arranging a basket do not crowd in too many plants of upright growth. One erect plant of showy appearance should be used, such as a begonia or a bright-flowering geranium; around this set the plants of lower and more compact growth, and around the edge plant the climbers and the trailers. Fuchsias, heliotropes, carnations, verbenas, the cyclamen, the popular geranium, and many others find a place in the hanging basket.

For home decoration there is no plant which equals the English Ivy. It accommodates itself to all temperatures save that below freezing, and when in full growth it adds more grace to the window than any other plant yet mentioned. It will cover a screen of wire, curtain a window, frame a favorite picture, climb and twist about a mantle mirror, drape an easel, and droop over statuettes its dark evergreen leaf and by its loveliness add to them all an increased beauty.

PORTABLE SCREEN OF IVY.

A beautiful and useful screen for the living room may be made as follows: a common window garden flower box is made the length required and mounted on castors. A number of laths of wood, as long as the screen is to be high, must be placed at upright intervals all along the box, against the back of it and resting on the bottom of it. Nail them in their places.

A number more laths, as long as the box is wide, must now be fixed across these, beginning with the first an inch above the box. Fasten it by a tack at each extremity and to every upright lath with fine flower mounting-wire, uncovered. The trellis work thus formed should be painted a dark green; when dry, fill the box with the same kind of soil as used in the fernery and set with ivy plants, which will cover the trellis completely as they grow. The front of the box should be filled in with plants of low growth, as Chinese primrose, violets, lycopodium, etc. This screen and box, without the castors, may be fixed outside a window which has a bad outlook, and not only hide this from view but prove a very handsome object in itself.

CARE AND CULTURE OF PLANTS.

CHAPTER 39.



BEAUTY has its source in nature: our finest sculptures and paintings but approximately reproduce the grace of form and richness of color of the natural world.

Love of the beautiful is one of the most marked distinguishing features between the animal and the man; and if we would increase and develop our appreciation of the beautiful and broaden and deepen our capacity for enjoying it, how can we do it better than by a study of the means which the Creator has taken for making this world so beautiful?

To gain an appreciation of the beautiful in distinction from the sublime and grand, to secure a refined and correct taste and to learn to enjoy harmony of colors, delicacy of form, and beauty of outline, let us "consider the lilies of the field," let us have plants and flowers in our homes and teach the children to love and care for them, so they shall not grow up as those, who, "having eyes, see not." That person has lost much of the keenest enjoyment of life of whom it can be said:

“A yellow primrose by the river’s brim
Or by the cottage door,
A yellow primrose is to him—
And nothing more.”

“But,” you say, “there is a practical side to all this. Unhealthy, blossomless plants are not beautiful, and plants will not do well for me.”

Now it is the nature of plants to grow and be beautiful and unless the fixed laws of their being are interfered with, they will do so. There is no such thing as “luck” in the care of plants. In the following pages we aim to give a few plain directions which will enable any one with a little persistent effort to grow beautiful plants which will make the home pleasanter and its inmates happier and better.

Many have a mistaken notion that plants will thrive only in windows fully exposed to the south. It is true that in many cases plants are grown largely for winter blooming, and that they will flower better in abundance of light, but it is also true that there are many beautiful plants which do well with very little sunlight. We unhesitatingly say that there is no human habitation which has a window but what some plant may be made to thrive there and we ask your careful attention to the following simple directions for growing and caring for them:

PLANT STANDS AND SHELVES.

In order to grow plants successfully in windows we must imitate as nearly as we can their natural habits.

They want warmth, moisture, and light; keeping this in mind we shall succeed. If a plant is set directly on a window sill, with the cold glass on one side of it, the hot air on the other side, how can it be expected to grow? or, worse still, put half way up on the window ledge with the cold air blowing on it between the sashes? Any sensible plant would rebel at such treatment.

To fit up a window at small expense, I would have two black walnut shelves made—one, at the window-sill, a foot wide; the other, half way up, nine inches wide, supported by bronzed brackets; then zinc pans to fit the shelves, six inches deep, turned over a wire at the top. Paint to match the woodwork of the room, or any fancy color, put an inch of coarse sand in the pans, and you are ready for plants. The sand keeps the bottom of the pots moist, the high sides keep the sun from striking the sides of the pots and keep them out of sight. At each end of the pans put a pot of German ivy (*Senecio scandens*); bring the ends of the vine from each pot towards the center of the pan and tie them together; keep them nipped and they will send out side shoots and cover the pan from sight. For a south window you can put in any plants that love the sun—bouvarlias, begonias, heliotrope, coleus, hibiscus, and so on. For an east or west window you will want a different class of plants to do well. If you wish something more showy, have a walnut table made as long as your window is wide, including casing, and two feet wide, without a top, and six

inches deep on the sides; have a cleat nailed at the bottom of the sides to hold narrow slats, on which rests a zinc pan as deep as the sides; add some stout casters, varnish your table, and it is done. Put an inch of coarse sand in the bottom and you are ready for the flower pots. If you prefer you can set your plants directly in the pan. In that case you will fill your pan with sifted loam (that made from rooted sod is best), well rooted cow manure, sand enough to make it porous and charcoal broken small; put this last on the bottom of the pan for drainage. Plants grow finely in this stand. The zinc pan being set on slats, the warm air comes up underneath, like the bottom heat of a green-house, especially if your heat comes from a furnace; to remedy the dry air you can fill a sponge with water and lay it among the plants. Shower the leaves frequently, which can easily be done by trundling the stand to the kitchen. You can turn it around once a week so all the plants will have a share of sun, and move it from the window at night, should the weather chance to be very cold. This stand looks finely filled with plants grown more especially for their leaves.

Dracena terminalis, with handsome crimson leaves, will make a pretty center; fancy-leaved geraniums, like *Madame Pollock*, *Cloth of Gold*, *Marshal MacMahon*, *Mountain of Snow*, the new *Coleuses*, *Rex Begonias*, variegated *Abutilons*. For vines to trail around the edges, ivy-leaved *Geranium*, *L'elegante*, *Abutilon*, *Ivies* and *Maurandya*. With this stand in

front of a window, brackets on each side half way up, with pots on them filled with vines, a hanging-basket suspended from a hook in the center filled with vines to droop, it will make a pleasant picture on a cold winter day. If you have an old-fashioned three-legged light-stand, have a zinc pan seven inches deep made to fit the top, turned over a wire at the top and stained to match the table. Fill it with rich soil made porous with sand and charcoal, put in calla lilies (they will bloom better to be a little crowded), leave two inches at the top so as to keep them floating in water all the time. Water that is warm to the hand is best to water with. Put your stand in front of a south window, and your Callas will think they are in their native home.

If you don't want Callas, try Heliotrope. An old-fashioned, round center table, with scroll-shaped legs, was made into a nice plant-stand by fitting a zinc pan to the top (which was about thirty inches in diameter), seven inches deep, turned over a wire at the top and stained to match the table. It was filled with rich soil and the plants set directly in and vines planted around the edges.

FURNISHING THE HOME.

CHAPTER 40.



COLOR, form and proportion are the chief features to be observed in house-furnishing. It is not necessary to have costly furniture, expensive pictures, fine paintings, elegant draperies, or Haviland and Wedgewood wares to produce pleasant effects; but have the colors harmonize and have nothing too good to use. All stiffness of design in furniture should be avoided. Do not attempt to match articles, but rather carry out the same ideas as to color and form in the whole. Do not have decorations in sets or pairs; the arrangements should all be done with odd pieces.

The style and arrangement of the furniture should correspond to the size of the room, with a due regard to the place a piece of furniture or ornament will occupy. The order of arrangement in furnishing is subject to individual taste, but the following suggestions may not be inappropriate:—

In decorating a dining-room, deep, rich tones should be used—a drawing-room or parlor should have bright,

cheerful shades—in a library use deep, rich colors, which give a sense of worth—a sleeping-room or chamber should have light, pleasing tints, which give a feeling of repose.

THE HALL.

The hall being the index to the whole house, due care should, therefore, be given to its furnishing. Light colors and gilding should be avoided. The wall and ceiling decorations now mostly used are in dark, rich colors, shaded in maroons, or deep reds. Plain tinted walls and ceilings in fresco or wainscot are also frequently used.

A tile or inlaid wood floor is the most appropriate; but if circumstances do not admit of one of these, a floor stained a deep, wood-brown, baseboard and mouldings to correspond, may be substituted, when India matting and rugs may be used.

The colors now in vogue for hall carpets are crimson, or Pompeian reds, with small figures of moss green and peacock blue. The prevailing shades of the walls and floor should be incorporated in the stair carpet.

If the hall is narrow, none but the most essential pieces of furniture should be used; but if wide enough, there may be a lounge placed against one of the walls, an old-fashioned clock set in a quiet corner, two high-back chairs upholstered in leather, a table, an umbrella-stand placed near the door, and a hall-mirror. The hat-rack must also find a place. Family portraits or a few well-selected pictures are appropriate for these walls.

If the door-lights are not stained glass, crimson silk shades, lined with black netting, are very desirable, as the light penetrating through them fills the hall with a rich subdued glow.

THE PARLOR.

The parlor should be the room of all others in which good taste should be every-where apparent. The walls should be pleasant objects to look upon—not dreary blanks of white plaster—and all the arrangements of the room should be home-like, with ornaments, books and flowers, not arranged for show merely, but for pleasant study, recreation or conversation.

In selecting wall papers avoid all pronounced patterns, either in color or design. Light tints of gray, olive, pearl, or cream, covered with delicate scroll or vine patterns are suitable. A dado is not desirable in a parlor, but there should be a freize in harmony with the paper.

The carpet should be of a light, cheerful tint, and the pattern should not be striking. Do not have the carpet the most noticeable feature of the room.

In selecting the furniture, chairs and couches should be chosen for comfort rather than for style. They should be of solid make, easy, graceful, and of good serviceable colors and materials.

The latest design in parlor furniture is in the Turkish style, the upholstery being made to cover the frame. Rich Oriental colors in woolen and silk bro-

cares are mostly used, and the trimmings are cord and tassels, or heavy fringe.

The most tastefully arranged parlor has now no two pieces of furniture alike; but two easy chairs placed opposite each other are never out of place. Here may stand an embroidered ottoman, there a quaint little chair, a divan can take some central position, a cottage piano, covered with some embroidered drapery, may stand at one end of the room, while an ebony or mahogany cabinet, with its panel mirrors and quaint brasses, may be placed at the other end, its racks and shelves affording an elegant display for pretty pieces of bric-a-brac.

Tables in inlaid woods, or hand-painted, are used for placing books and albums on.

Care should be taken in arranging that the room is not overcrowded. There should be a few good pictures hung on the wall, and a portrait may be placed on a common easel draped with a scarf.

An embroidered or India silk scarf with fringed ends may be placed on the back of a chair or sofa in place of the old-fashioned lace tidy.

A sash of bright colored plush or silk may be flung across the table, the ends drooping very low. The mantel-piece may be covered with a corresponding sash, over which place a small clock as center piece, and arrange ornaments on each side—statuettes, flowerholders, pieces of old china, painted candles in small sconces, may all find a place on the mantel.

Window curtains of heavy fabric, hung from brass or plush-mounted poles, may be gracefully draped to the sides, while the inner lace ones should hang straight and be fastened in the center with some ornament or bow of ribbon, corresponding in shade to the general tone of the room. The straight shades next to the glass may correspond in tone to the outside walls, or window facings. White or light tinted shades are always in vogue.

Those who wish to dispense with heavy curtain draperies in favor of light and sunshine may use the lace curtains alone; or, if desirable, cheaper ones of cheese-cloth trimmed with lace.

Portieres (curtain doors) have superseded folding doors. These should be in shades to contrast with the general blending of all the colors in the room. The fabrics mostly used are India goods, but they may be made of any material. These curtains, if made from striped tapestry and Turcoman, will give the finishing artistic touches to almost any room.

THE SITTING-ROOM.

The sitting or every-day room should be the brightest and the most attractive room in the house.

Its beauty should lie in its comfort, simplicity and the harmony of its tints—the main feature being the fitness of each article to the needs of the room. In these days of so many advantages much can be done in adornment by simple means.

The wall-papers mostly used come in grounds of

cream, pale olive, fawn, and light gray, with designs and trceries of contrasting hues.

The carpet, if in tapestry, looks more effective in grounds of pale canary or light gray, with designs in bright-colored woodland flowers and borders to match. Ingrain carpets, with their pretty designs and bright colors, are very fashionable for rooms that are much used.

Whatever may be the prevailing tint of the carpet, the window curtains should follow it up in lighter tones or contrast with it. Shades are rather more suitable for the sitting-room than drapery curtains, although curtains of cheese-cloth, chintz, or dotted Swiss muslin, looped back with ribbons, look very pretty.

One large table, covered with a pretty embroidered cloth, should be placed in some central location for a catch-all. A low divan with a pair of square soft pillows, may stand in some quiet nook; a rocker, handsomely upholstered, with a pretty tidy pinned to its back, a large, soft, easy-chair, a small sewing-chair placed near a work-table, and a bamboo chair trimmed with ribbons, may be tastefully arranged in the room.

If the furniture is old, or in sets, it can be covered with different patterns of cretonne or chintz, which not only protects the furniture but breaks up the monotony and lends a pleasing variety to the room. A Turkish chair is a grand accessory to the family-room; this may be made by buying the frame and having it upholstered in white cotton cloth, and cover-

ing it with a rich shade of cretonne, finishing it with cord and fringe; this makes a cheap and handsome looking chair to fill up some angle.

If the house has no library, the sitting-room is just the place for the book-case. On these shelves put your books, or any ornaments such as vases, pieces of odd china, mineral specimens, brass ornaments, or anything quaint and pretty. Curtains can be arranged on a brass rod to draw across the opening. A few of these tastefully arranged things give an air of comfort and luxury to a room, hardly to be compared to the small amount expended.

Let the pictures in the sitting-room be as cheerful as possible. A landscape in colored pastel, an etching, a modern engraving, or even a *good* chromo or heliotype brighten the living room wonderfully. One or two family portraits are in keeping, but any old-fashioned somber engraving should be relegated to the attic.

Some people would think it a poorly furnished room if it didn't contain one or more card tables—pretty little tables, of natural woods, or inlaid in cloths of different hues. People who are fond of games stock their table-drawers with cribbage and backgammon boards, cards of every variety, bezique counters and packs, and the red and white champions of the hard-fought battles of chess.

This room is also well adapted for the window garden, where an abundance of climbing and trailing plants may be grown from boxes and brackets.

A room of this character, with floods of sunshine, makes a most attractive and comfortable living room.

THE LIBRARY.

The walls should be hung with rich colors—not so dark as to make it difficult to light the room sufficiently in the evening, but it must not be too light, or we shall lose the feeling of repose we most want. A carpet of Pompeian red is both rich and cheerful.

The room should be furnished with broad easy chairs, low tables for books and periodicals, and bookshelves arranged at a convenient height, and so any book may be reached without stretching or mounting on a chair or stool.

Soft rugs, foot-rests, a mantel mirror and a few mantel ornaments complete the furniture.

It is quite in vogue to hang curtains on rods in front of the book-cases.

Curtains of raw silk or Turcoman are used for window draperies.

CHAMBERS.

The bedroom should be essentially clear of everything that can collect and hold dust in any form; should be bright and cheerful, pleasantly furnished with light and cheerful furniture of good and simple design, in which everything should be carefully arranged for use, not show.

The whole floor of the bedroom should be stained, sized, and varnished, or painted, and strips of carpet,

matting, or rugs thrown down only when required; these can be taken up and shaken every day without trouble, the floors washed, and the evil of fixed carpets thus avoided. Rugs are as fashionable as they are wholesome and tidy.

These floor coverings should be darker than the furniture, yet blending in shades. If carpets are chosen they should be in the lightest shades, and in bright field-flower patterns. Avoid anything dark and somber for the sleeping-room. Pink and ciel blue combined is very pretty; scarlet and gray, deep red and very light blue, dark blue with sprays of Lily-of-the-valley running through it is exceedingly pretty for bed-rooms.

The wall should be decorated in light tints and shadings, with a narrow rail and deep frieze.

Dark furniture will harmonize with all these colors, but the lighter shades are preferable. Cretonnes in pale tints, and chintzes in harmonizing colors, are used for light woods. Square pillows of cretonne on a bamboo or wicker lounge are very pretty. Canton matting is often used, either plain or in colored patterns.

Formerly the bed coverings were spotlessly white. The coverings now in vogue are Nottingham lace, darned net, applique, antique lace and Swiss muslin; these are used over silk and silesia for backgrounds, with pillow shams to match.

Cheese-cloth, bunting, Swiss muslin, cretonne and Swiss curtains are used for window drapery, these

may be trimmed with the same fabric or antique lace. They are hung on poles above the windows and draped back with bright ribbons.

The appointments of a bed-room are a low couch, a large rocker, a small sewing chair, a work basket, footstools, a toilet table, or a dressing-case, a few pictures, hanging-shelf for books, etc., and the bed.

The washstand should have a full set of toilet mats, or a large towel with a colored border may be laid on it; also a splasher placed on the wall at the back of the stand is very essential.

A screen is a very desirable part of the bed-room appointments, especially if there is no dressing-room. The three-leaf folding Japanese screen is very pretty. A less expensive one may be made by getting the frame made, then covering it with cloth or thick paper, and decorating it with Japanese figures, flowers, or anything that fancy may suggest.

THE DINING-ROOM.

The dining-room should be light and airy. If possible it should have a pleasant outlook and a window through which the morning sunlight will enter. Such a window, filled with growing plants makes a very attractive feature.

Paper the walls with warm tints and have both dado and freize. Have an inlaid wood, oiled, stained or painted floor on which rugs may be used or dispensed with, according to taste.

The window drapery should be in deep, rich colors.

The chairs should be chosen in square, solid styles, and upholstered in embossed or plain leather.

The dining-table should be low, square or bevel-cornered, and when not in use should be covered with a cloth corresponding in shade to the window drapery.

A buffet may stand in some corner for the display of ceramics or decorated china. The sideboard should be of high, massive style, with shelves and racks for glassware and pieces of china.

There was a time when the dining-room looked like a picture gallery; but the prevailing fashion now confines the number of pictures to two or three small fruit pieces and one or two plaques of still life.

Here the fire-place with its many appointments may be displayed to good advantage.

THE KITCHEN.

While speaking of the different rooms we must not forget the kitchen. There should be a pleasant window or two through which fresh air and sunlight may come, a few plants on the window sill, a small stand for a work basket, an easy chair, the walls painted or calcimined with some beautiful and cheerful tint, the woodwork grained, instead of painted in some dingy color, and a general air of comfort pervade the whole room.

OUTLOOK THROUGH BOOKS.

CHAPTER 41.



BOOKS are windows through which the soul looks out. Windowless houses and bookless minds are dreary places because of darkness. Men are moulded by their surroundings and become transformed into the likeness of their outlook. Parents, through what kind of windows are your boys or girls looking out upon the great world of to-day and of ages past? Are they beholding things pure or pernicious, noble or degrading, sublime or silly, virtuous or vicious? Young man, young woman, what is the scene before your eyes? Do you willingly look out upon gilded sin in high life, upon iniquity made attractive by costly apparel and luxurious surroundings, or, do you choose rather to look upon that which continually broadens the intellect, refines the taste and ennobles the whole being? Few comprehend the possibilities of the outlook through books. We view the people and places of distant lands. The nations of the past spring into existence as by magic and move before us as a panorama. We view the inner work-

ings of men's lives, we look down into the earth, out upon the operations of nature in plant and animal life, and up into the starry heavens, actually touching the far off spheres.

COMPANIONSHIP OF BOOKS.

Books differ as men differ. In our daily intercourse with the world we meet scores of people by whose silent influence for evil we are unconsciously drawn down to their own level. We may also meet a single individual in whose presence we feel the thrill of a moulding influence for good. The meeting of such a person is often a crisis in one's life. A book is, in a sense, a living being and becomes the companion of the one who reads it.

It is my privilege to choose the company of those who are my superiors. I may not have access to the highest circle of cultured society, but among books there is no exclusiveness. Here I am monarch. They come at my bidding, they begin to speak *when* and *of* what I desire, they stop when I wish, they never bore me, there are no formalities and they are never offended.

FORMATION OF TASTE.

What do you relish, what do you read? You may have a taste for pastry, pickles and sweetmeats but you are too wise to make these the staple articles of your diet. In mind as well as body there are penalties attached to allowing a morbid taste to control the selection of what we feed upon. The formation of

taste may be upward or downward and is a *process* rather than an act. The upward formation is possible for all, and is by no means arduous if properly directed. By carrying out the suggestion given in the next section one may in a comparatively short period of time attain unto a well furnished, well disciplined condition of mind which will justly excite admiration. "How did you acquire this knowledge? How came you to enjoy these books?" will be the questions of the one whose reading during the same period has been at random.

WHAT TO READ.

The vast array of books upon the shelves of the world's libraries is, to most persons, simply bewildering. A comparatively small number contain the crystallized thought and wisdom of the centuries. Says Thoreau: "Books that are books are all you want and there are but a half dozen in any thousand."

Books of TRAVEL are both pleasing and healthful. One scarcely need hold himself to the reading, the reading holds him. Butterworth's "Zig Zag Journeys in Europe," etc., cannot fail to interest the boys and girls. They will also enjoy Charles Carleton Coffin's "Our New Way Round the World." Thomas W. Knox's books, "Boy Travelers in Australasia," in Mexico, in South America, in Japan and China, in Siam and Java, in Ceylon and India, in Egypt and the Holy Land, "Through Africa," "On the Congo," etc., are exceedingly valuable, and many who are no longer "boys" will find them vastly entertaining. There are three

readable and reliable volumes by Jules Verne on "Exploration of the World," Vol. I, "Famous Travels and Travelers." This covers the ground from the time of Herodotus, down to the 18th Century. Vol. II, "Great Navigators of the 18th Century." Vol. III, "Great Explorers of the 19th Century." Cassell & Co. have a series entitled, "The World: its Cities and People." The first two volumes are the most valuable for the general reader. The works of Livingston and Stanley are of course standard and need no recommendation. William E. Curtis has written a superb book on "The Capitals of Spanish America," and the reading of it will give one a delightful acquaintance with Mexico, Central and South America. William Simpson, F. R. G. S., is the author of a work, "Meeting the Sun;" a journey all around the world through Egypt, China, Japan and California. It is not expected that any one will read all these books; we have simply given a list from which to choose.

Next, give attention to BIOGRAPHY. One may take the following *seven land marks* along the stream of time, read their lives and out into their times and obtain a comprehensive grasp of the world's history:—

First, Alexander: (b. 326, B. C.). Read out into Macedon, Greece and the East.

Second, Cæsar: (b. 100, B. C.). Read out into the opening up of Western Europe, forward to the Golden Age and the beginnings of Christianity.

Third Charlemagne: (b. 742, A. D.). Read out into the Middle Ages and study the Feudal system.

Fourth, Elizabeth: (b. 1533, A. D.). Read out into "this age of England's proud pre-eminence in the politics of Europe and an age of the most original and powerful literary creation ever witnessed."

Fifth, Washington: (b. 1732, A. D.). Read out into this age of democratic ideas, of government of the people, for the people and by the people. Note America's influence in Europe, especially as seen in the French Revolution.

Sixth, Napoleon: (b. 1769, A. D.). Read out into all Europe, also Egypt and Palestine.

Seventh, Lincoln: (b. 1809, A. D.). Read out into Civil strife, human slavery in this and other ages also the slave trade in Africa.

Begin with whichever these characters you are most likely to be interested in. Gather your materials about that person by examining into all allusion to government, commerce, literature, science and religion. Then take another landmark and read as above indicated. Soon the lines of reading will begin to meet and cross and this will afford untold delight.

Fiction, should have a place in our intellectual furnishing. "Purity, beauty, breadth and power" characterize Sir Walter Scott, and you will not err in placing him first. Read "Ivanhoe," "Kenilworth," "Heart of Midlothian," or almost any other of his works. Read with a history at hand and look up historical allusions. Dickens, Eliot and Bulwer will also come in for a share of your time. The works of

master minds will afford as much pleasure and vastly more profit than the mass of mediocrities called "the latest novels."

Now, to develop another set of intellectual muscles, we should change the exercise and read up on SCIENCE. Truth is even stranger than fiction and a popular work like Warren's "Recreations in Astronomy," or Winchell's "Walks and Talks in the Geological Field," will be found as fascinating as a novel and will be a revelation to persons not familiar with these subjects. The "Popular Series in Natural Science," by J. Dorman Steele, will hold the attention of the reader and give a comprehensive grasp of Physiology, Zoology, Chemistry, Physics, Botany, etc. We do not say they are the best for *advanced* study but our design is to interest the uninterested.

Over against science put POETRY and the DRAMA in order to preserve an intellectual equilibrium. After the historical and biographical readings above suggested one will experience little difficulty in becoming interested in Shakespeare. Choose from among the poets such ones as you find most congenial—Lowell, Whittier, Tennyson, Scott, Longfellow—should be among your best friends. The Poet's Corner in Westminster Abbey is that part in which visitors linger longest rather than among the tombs and monuments of kings, warriors and statesmen. The poets are immortal; they live because they deserve to, and because we need them for the softening and beautifying of our lives.

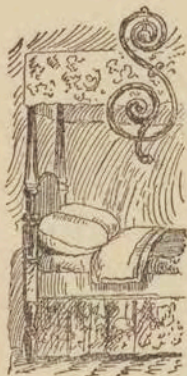
An educated person will be reasonably familiar with the history, legislation and literary production of the Jews as well as of other ancient nations. The treasures gathered up and preserved in the Bible are adapted to other than devotional uses. There is an intellectual element in the Scriptures which, so far from being out of harmony with the devotional element, does in fact enlarge and invigorate it. Says Prof. Harper of Yale University, "The study of the Bible merely as history and literature is as ennobling, as disciplinary and, in short, as valuable as any other history and literature." Let us welcome all fair minded, scholarly, critical study of the Bible, and not suffer our selves to remain ignorant of its contents. The religion of Jesus has revolutionized a goodly part of the world, let us then know the facts and proofs of Christianity. Read *The Bible and other Ancient Literatures in the Nineteenth Century*, by Prof. Townsend, and *The Christian Religion*, by Prof. Fisher. Both these books are brief, straightforward and readable.

In conclusion: First, in all your reading *read out*; read backward to causes and forward to results; make constant use of dictionary, encyclopædias, histories and other books of reference. Second, cultivate the acquaintance of a few choice spirits in the various departments of literature. Make them your *intimate* friends. Honor them with your affection and each successive perusal will bring out new treasures of suggestive thought.

TOILETTE RECIPES.

TO REMOVE FRECKLES.

CHAPTER 42.



CRAPE horseradish into a cup of cold sour milk; let it stand twelve hours; strain, and apply two or three times a day.

One ounce of alum, ditto of lemon-juice, in a pint of rose-water.

Prepare the skin by spreading over it at night a paste composed of one ounce of bitter almonds, ditto of barley-flour, and a sufficient quantity of honey to give the paste consistency. Wash off in the morning, and during the day apply with a camel's-hair brush a lotion compounded thus: One drachm of muriatic acid, half a pint of rain-water and a teaspoonful of lavender-water, mixed.

At night wash the skin with elder-flower water, and apply an ointment made by simmering gently one ounce of Venice soap, quarter of an ounce of deliquated oil of tartar, and ditto of oil of bitter almonds. When it acquires consistency, three drops of oil of rhodium may be added. Wash the ointment off in the morning with rose-water.

Muriate of ammonia half a drachm, lavender-water two drachms, distilled water half a pint; apply two or three times a day.

Into half a pint of milk squeeze the juice of a lemon, with a spoonful of brandy, and boil, skimming well. Add a drachm of rock alum.

Mix lemon-juice one ounce, powdered borax quarter of a drachm, sugar half a drachm; keep for a few days in a glass bottle and apply occasionally.

TO REMOVE WRINKLES.

Melt white wax one ounce to gentle heat, and add juice of lily bulbs two ounces and honey two ounces, rose-water two drachms and attar of roses a drop or two. Use twice a day.

Use tepid water instead of cold in ablutions.

Put some powder of best myrrh upon an iron plate sufficiently heated to melt the gum gently, and when it liquefies cover your head with a napkin and hold your face over the myrrh at a proper distance to receive the fumes without inconvenience. Do not use it if it causes headache.

TO REMOVE DISCOLORATION OF THE SKIN.

Elder-flower ointment one ounce, sulphate of zinc twenty grains; mix well, and rub into the affected skin at night. In the morning wash it off with plenty of soap, and when the grease is completely removed apply the following lotion: Infusion of rose-

petals half a pint, citric acid thirty grains. All local discolorations will disappear under this treatment; and if freckles do not entirely yield, they will in most instances be greatly ameliorated. Should any unpleasant irritation or roughness of the skin follow the application, a lotion composed of half a pint of almond mixture and half a drachm of Goulard's extract will afford immediate relief.

TO REMOVE SUNBURN.

Milk of almonds, obtained at the druggist's, is as good a remedy as any to use.

COLD CREAM.

Melt together a pint of oil of sweet almonds, one ounce of white wax, half an ounce of spermaceti and half a pint of rose-water. Beat to a paste.

Put into a jar one pint of sweet-oil, half an ounce of spermaceti and two ounces of white wax. Melt in a jar by the fire. Add scent.

TO CURE CHILBLAINS.

Rub with alum and water.

Put the hands and feet two or three times a week into warm water in which two or three handfuls of common salt have been dissolved.

Rub with a raw onion dipped in salt.

When indications of chilblains first present themselves, take vinegar three ounces, camphorated spirits of wine one ounce; mix and rub.

HAIR-CURLING FLUID.

One of the fluids in use is made by dissolving a small portion of beeswax in an ounce of olive oil and adding scent according to fancy.

The various fluids advertised and recommended for the purpose of giving straight hair a tendency to curl are all impositions. The only curling-fluid of any service is a very weak solution of isinglass, which will hold the curl in the position in which it is placed if care is taken that it follows the direction in which the hair naturally falls.

TO PREVENT THE HAIR FROM FALLING OFF.

A quarter of a pint of cod-liver oil, two drachms of origanum, fifteen drops of ambergris, the same of musk.

Boxwood shavings six ounces, proof spirits twelve ounces, spirits of rosemary two ounces, spirits of nutmeg one-half an ounce. Steep the boxwood shavings in the spirits for fourteen days at a temperature of 60°; strain, and add the rest.

Vinegar of cantharides half an ounce, eau-de-cologne one ounce, rose-water one ounce. The scalp should be brushed briskly until it becomes red, and the lotion should then be applied to the roots of the hair twice a day.

RYE TOOTH POWDER.

Rye contains carbonate of lime, carbonate of magnesia, oxide of iron, manganese, and silica, all suitable

ble for application to the teeth. Therefore a fine tooth-powder is made by burning rye, or rye bread, to ashes, and grinding it to powder by passing the rolling pin over it. Pass the powder through a sieve and use.

BANDOLINE.

This essential for the toilette is prepared in several ways.

It may be made of Iceland moss, a quarter of an ounce boiled in a quart of water, and a little rectified spirits added, so that it may keep.

Simmer an ounce of quince seed in a quart of water for forty minutes; strain, cool, add a few drops of scent, and bottle, corking tightly.

Take of gum tragacanth one and a half drachms, water half a pint, rectified spirits mixed with an equal quantity of water three ounces, and a little scent. Let the mixture stand for a day or two, then strain.

ROSE-WATER.

Rose-water may be made by taking half an ounce of powdered white sugar and two drachms of magnesia; with these mix twelve drops of attar of roses. Add a quart of water and two ounces of alcohol, mixed in a gradual manner, and filter through blotting-paper.

LIP-SALVE.

This indispensable adjunct to the toilette may be

made by melting in a jar placed in a basin of boiling water a quarter of an ounce each of white wax and spermaceti, flour of benzoin fifteen grains, and half an ounce of oil of almonds. Stir till the mixture is cool. Color red with a little alkanet root.

TO ACQUIRE A BRIGHT AND SMOOTH SKIN.

Distill two handfuls of jessamine flowers in a quart of rose-water and a quart of orange-water. Strain through porous paper, and add a scruple of musk and a scruple of ambergris.

Tepid bath and harsh towel. Air and exercise. Tepid water and bran. Infuse wheat-bran, well sifted, for four hours in white wine vinegar; add to it five yolks of eggs and two grains of ambergris, and distill the whole. It should be carefully corked for twelve or fifteen days. Constant application.

STICKING-PLASTER.

Stretch a piece of black silk on a wooden frame, and apply dissolved isinglass to one side of it with a brush. Let it dry, repeat the process, and then cover with a strong tincture of balsam of Peru.

TO IMPROVE THE COMPLEXION.

The whites of four eggs boiled in rose-water, half an ounce of alum, half an ounce of oil of sweet almonds; beat the whole together until it assumes the consistency of paste. Spread upon a silk or muslin mask, to be worn at night.

BURNS.

An application of cold, wet common whitening, placed on immediately, is recommended as an invaluable remedy.

PIMPERNEL WATER.

Pimpernel is a most wholesome plant, and often used in European countries for the purpose of whitening the complexion; it is there in so high reputation, that it is said generally, that it ought to be continually on the toilet of every lady who cares for the brightness of her skin.

Take a small piece of the gum benzoin and boil in spirits of wine till it becomes a rich tincture. Fifteen drops poured into a glass of water; wash and leave to dry.

TO SOFTEN THE HANDS.

Take half a pound of soft soap, a gill of salad oil, an ounce of mutton tallow, and boil them till they are thoroughly mixed. After the boiling has ceased, but before the mixture is cold, add one gill of spirits of wine and a grain of musk. Anoint the hands, draw on gloves, and let them remain till morning.

FOR ROUGHNESS OF THE SKIN.

Steep the pimpernel plant in pure rain-water, and bathe the face with the decoction.

Mix two parts of white brandy with one part of

rose-water, and wash the face night and morning.

Take equal parts of the seed of the melon, pumpkin, gourd and cucumber, pounded until they are reduced to powder; add to it sufficient fresh cream to dilute the flour, and then add milk enough to reduce the whole to a thin paste. Add a grain of musk and a few drops of the oil of lemon. Anoint the face with this; leave it on twenty or thirty minutes, or over-night if convenient, and wash off with warm water. It gives a remarkable purity and brightness to the complexion.

FOR ROUGH AND CHAPPED HANDS.

Lemon-juice three ounces, white wine vinegar three ounces, and white brandy one-half a pint.

TO PREVENT HAIR TURNING GRAY.

Oxide of bismuth four drachms, spermaceti four drachms, pure hog's lard four ounces. Melt the two last and add the first.

TO SOFTEN AND BEAUTIFY THE HAIR.

Beat up the whites of four eggs into a froth, and rub thoroughly in close to the roots of the hair. Leave it to dry on. Then wash the head and hair clean with a mixture of equal parts of rum and rose-water.

TO REMOVE PIMPLES.

Pimples are sometimes removed by frequent wash-

ings in warm water and prolonged friction with a coarse towel.

Sulphur-water one ounce, acetated liquor of ammonia one-quarter of an ounce, liquor of potassa one grain, white wine vinegar two ounces, distilled water two ounces. Bathe the face.

TO REMOVE TAN.

New milk half a pint, lemon-juice one-fourth of an ounce, white brandy half an ounce. Boil the whole, and skim clear from scum. Use night and morning.

CURE FOR CORNS.

One teaspoonful of tar, one teaspoonful of coarse brown sugar and one teaspoonful of saltpetre, the whole to be warmed together. Spread it on kip leather the size of the corns, and in two days they will be drawn out.

Take nightshade berries, boil them in hog's lard, and anoint the corn with the salve.

CHAPPED LIPS.

Oil of roses four ounces, white wax one ounce, spermaceti one-half an ounce. Melt in a glass vessel and stir with a wooden spoon. Pour into a glass or china cup.

REMEDY FOR BLACK TEETH.

Take equal parts of cream of tartar and salt;

pulverize it and mix it well. Then wash your teeth in the morning, and rub them with the powder.

TO CLEAN THE TEETH AND GUMS.

Take one ounce of myrrh in fine powder, two tablespoonfuls of honey, and a little green sage in very fine powder. Mix them well together, and wet the teeth and gums with a little every night and morning.

POMADE AGAINST BALDNESS.

Take of extract of yellow Peruvian bark fifteen grains, extract of rhatany-root eight grains, extract of burdock-root and oil of nutmegs (fixed) of each two drachms, camphor (dissolved with spirits of wine) fifteen grains, beef-marrow two ounces, best olive oil one ounce, citron-juice one-half a drachm, aromatic essential oil as much as sufficient to render it fragrant. Mix and make into an ointment.

COLOGNE.

Take one gallon of spirits of wine and add of the oil of lemon, orange and bergamot each a spoonful, also add extract of vanilla forty drops. Shake until the oils are cut, then add a pint and a half of soft water.

Take two drachms each of oil of lemon, oil of rosemary and oil of bergamot, one drachm of oil of lavender, ten drops each of oil of cinnamon and oil of cloves, two drops of oil of rose, eight drops of

tincture of musk, and one quart of alcohol or spirits of wine. Mix all together, when it will be ready for use. The older it gets, the better.

Take one gallon of ninety per cent alcohol, and add to it one ounce each of oil of bergamot and oil of orange, two drachms of oil of cedrat, one drachm each of oil of neroli and oil of rosemary. Mix well, and it is fit for use.

OX-MARROW POMATUM.

Take two ounces of yellow wax and twelve ounces of beef-marrow. Melt all together, and when sufficiently cool perfume it with the essential oil of almonds.

DENTIFRICE.

The following is one of the best recipes for tooth-powder:—

Take of prepared chalk six ounces, cassia powder, half an ounce, orris-root, an ounce. These are to be well mixed, and may be colored with red lake, or any other innocent substance, according to the fancy of the user. This dentifrice is to be used with a firm brush every morning; the teeth should also be brushed before going to bed, but it is seldom necessary to use the powder more than once a day.

TO CLEAN KID GLOVES.

Wash them with soap and water, then stretch them on wooden hands or pull them into shape with-

out wringing them ; next rub them with pipe-clay or yellow ochre, or a mixture of the two, in any required shade, made into a paste with beer ; let them dry gradually, and when about half dry rub them well, so as to smooth them and put them into shape ; then dry them, brush out the superfluous color, cover them with paper and smooth them with a warm iron. Other colors may be employed to mix the pipe-clay besides yellow ochre.

ANOTHER.

Put the gloves on your hands and wash them, as if you were washing your hands, in some spirits of turpentine, until quite clean ; then hang them up in a warm place or where there is a current of air, and all smell of the turpentine will be removed.

By rubbing gloves with a clean cloth dipped in milk and then rubbed on brown Windsor soap you may restore them to a very fair state of cleanliness.

HOW TO MAKE SHOES AND BOOTS WATERPROOF.

Take neats' foot oil and dissolve in it caoutchouc (India-rubber), a sufficient quantity to form a kind of varnish ; rub this on your boots or shoes. The oil must be placed where it is warm, and the caoutchouc put into it in parings. It will take several days to dissolve.

TO REMOVE A TIGHT RING.

When a ring happens to get tightly fixed on the

finger, as it will sometimes do, a piece of common twine should be well soaped, and then be wound round the finger as tightly as possible or as can be borne. The twine should commence at the point of the finger and be continued till the ring is reached; the end of the twine must then be forced through the ring with the head of a needle, or anything else that may be at hand. If the string is then unwound, the ring is almost sure to come off the finger with it.

TO LOOSEN STOPPERS OF TOILETTE-BOTTLES.

Let a drop of pure oil flow round the stopper, and stand the bottle a foot or two from the fire. After a time tap the stopper smartly, but not too hard, with the handle of a hair-brush; if this is not effectual, use a fresh drop of oil and repeat the process. It is pretty sure to succeed.

CLEANING JEWELRY.

Gold ornaments are best kept bright and clean with soap and warm water, with which they should be scrubbed, a soft nail-brush being used for the purpose. They may be dried in box sawdust, in a bed of which it is desirable to let them lie before the fire for a time. Imitation jewelry may be treated in the same way.

TO CLEAN KID BOOTS.

Mix a little white of egg and ink in a bottle, so that the composition may be well shaken up when required for use. Apply to the kid with a piece of

sponge and rub dry. The best thing to rub with is the palm of the hand. When the kid shows symptoms of cracking, rub in a few drops of sweet oil. The soles and heels should be polished with common blacking.

CLEANING SILVER.

For cleaning silver, either articles of personal wear or those pertaining to the toilette-table or dressing-case, there is nothing better than a spoon-ful of common whitening, carefully pounded so as to be without lumps, reduced to a paste with gin.

TO REMOVE GREASE-SPOTS.

French chalk is useful for removing grease-spots from clothing. Spots on silk will sometimes yield if a piece of blotting-paper is placed over them and the blade of a knife is heated (not too much) and passed over the paper.

TO CLEAN PATENT-LEATHER BOOTS.

In cleaning patent-leather boots, first remove all the dirt upon them with a sponge or flannel; then the boot should be rubbed lightly over with a paste consisting of two spoonfuls of cream and one of linseed-oil, both of which require to be warmed before being mixed. Polish with a soft cloth.

TO TAKE MILDEW OUT OF LINEN.

Wet the linen which contains the mildew with soft water, rub it well with white soap, then scrape some

fine chalk to powder and rub it well into the linen; lay it out on the grass in the sunshine, watching to keep it damp with soft water. Repeat the process the next day, and in a few hours the mildew will entirely disappear.

TO REMOVE STAINS AND SPOTS FROM SILK.

We often find that lemon-juice, vinegar, oil of vitriol and other sharp corrosives stain dyed garments. Sometimes, by adding a little pearlash to a soap-lather and passing the silks through these, the faded color will be restored. Pearlash and warm water will sometimes do alone, but it is the most efficacious to use the soap-lather and pearlash together.

Boil five ounces of soft water and six ounces of powdered alum for a short time, and pour it into a vessel to cool. Warm it for use, and wash the stained part with it and leave to dry.

Wash the soiled part with ether, and the grease will disappear.

TOOTHACHE PREVENTIVE.

Use flowers of sulphur as a tooth-powder every night, rubbing the teeth and gums with a rather hard toothbrush. If done after dinner too, all the better. It preserves the teeth and does not communicate any smell whatever to the mouth.

CERTAIN CURE FOR A FELON.

Take a pint of common soft soap and stir in it air-slaked lime till it is of the consistency of glazier's

putty. Make a leather thimble, fill it with this composition and insert the finger therein, and change the composition once in twenty minutes, and a cure is certain.

CURE FOR THE CROUP.

A piece of fresh lard as large as a butternut, rubbed up with sugar in the same way that butter and sugar are prepared for the dressing of puddings, divided into three parts and given at intervals of twenty minutes, will relieve any case of croup which has not already progressed to the fatal point.

CURE FOR INGROWING NAILS ON TOES.

Take a little tallow and put it into a spoon, and heat it over a lamp until it becomes very hot; then pour it on the sore or granulation. The effect will be almost magical. The pain and tenderness will at once be relieved. The operation causes very little pain if the tallow is perfectly heated. Perhaps a repetition may be necessary in some cases.

TO REMOVE GREASE-SPOTS FROM WOOLEN CLOTH.

Take one quart of spirits of wine or alcohol, twelve drops of wintergreen, one gill of beef-gall and six cents' worth of lavender. A little alkanet to color if you wish. Mix.

TO CLEAN WOOLEN CLOTH.

Take equal parts of spirits of hartshorn and ether. Ox-gall mixed with it makes it better.

TO TAKE INK-SPOTS FROM LINEN.

Take a piece of mould candle of the finest kind, melt it, and dip the spotted part of the linen in the melted tallow. Then throw the linen into the wash.

HOW TO DARKEN FADED FALSE HAIR.

The switches, curls and frizzes which fashion demands should be worn will fade in course of time; and though they match the natural hair perfectly at first, they will finally present a lighter tint. If the hair is brown this can be remedied. Obtain a yard of dark-brown calico. Boil it until the color has well come out into the water. Then into this water dip the hair, and take it out and dry it. Repeat the operation until it shall be of the required depth of shade.

HOW TO WASH LACES.

Take an old wine-bottle and cover it with the cut-off leg of a soft, firm stocking, sewing it tightly above and below. Then wind the soiled collar or lace smoothly around the covered bottle; take a fine needle and thread and sew very carefully around the outer edge of the collar, catching every loop fast to the stocking. Then shake the bottle up and down in a pailful of warm soap-suds, occasionally rubbing the soiled places with a sponge. It can be rinsed after the same manner. It must be rinsed well. When the lace is clean, then apply a very weak solution of gum arabic and stand the bottle in the

sunshine to dry. Rip off the lace very carefully when perfectly dry. Instead of ironing, lay it between the white leaves of a heavy book; or, if you are in a hurry, iron on flannel between a few thicknesses of fine muslin. Done up in this way, lace collars will wear longer, stay clean longer, and have a rich, new, lacy look that they will not have otherwise.

TO KEEP HAIR IN CURL.

To keep hair in curl, take a few quince-seed, boil them in water, and add perfumery if you like; wet the hair with this, and it will keep in curl longer than from the use of any other preparation. It is also good to keep the hair in place on the forehead on going out in the wind.

PUTTING AWAY FURS FOR THE SUMMER.

When you are ready to put away furs and woolens, and want to guard against the depredations of moths, pack them securely in paper flour-sacks and tie them up well. This is better than camphor or tobacco or snuff scattered among them in chest and drawers. Before putting your muffs away for the summer twirl them by the cords at the ends, so that every hair will straighten. Put them in their boxes and paste a strip of paper where the lid fits on.

REMEDY FOR BURNT KID OR LEATHER SHOES.

If a lady has had the misfortune to put her shoes

or slippers too near the stove, and thus got them burned, she can make them nearly as good as ever by spreading soft-soap upon them while they are still hot, and then, when they are cold, washing it off. It softens the leather and prevents it drawing up.

TO CLEAN SILKS AND RIBBONS.

The water in which pared potatoes have been boiled is very good to wash black silks in; it stiffens and makes them glossy and black.

Camphene will extract grease and clean ribbons without changing the color of most things. They should be dried in the open air and ironed when pretty dry.

Soap-suds answer very well. They should be washed in two suds and not rinsed in clean water.

Take equal quantities of soap lye-soap, alcohol or gin, and molasses. Lay the silk on a clean table without creasing; rub on the mixture with a flannel cloth. Rinse the silk well in cold clear water, and hang it up to dry without wringing. Iron it, before it gets dry, on the wrong side. Silks and ribbons treated in this way will look very nice.

TO CHOOSE GOOD BLACK SILK.

Pull out a thread of the filling and see if it is strong. If it stands the test, then rub one corner of the silk in the hands as though washing it. After this operation, if it be good silk, it will upon being brushed out, look as smooth as ever. If, on holding

it up to the light and looking through it, you see no traces of the rubbing, be sure the silk is good. The warp and filling should not differ much in size, or it will not wear well. If you choose a figured silk, let the figure be small and well woven in, else it will soon present a frayed appearance, and you will have to pick off the little tags of silk that will dot the breadths.

HOW TO WASH A NUBIA.

These pretty fleecy things are often ruined in the first washing. Yet it is possible to wash them and have them look almost as well as ever. First braid the tassels, then make a hot suds with fine castile soap, and instead of rubbing or wringing it with the hands, run it through the wringing-machine. Then open the nubia as widely as possible and spread it on some clean place to dry. A bed is a good place for this. After it is thoroughly dry take the braid out of the tassels, and the pretty little waves will be in them just as before washing. It is the rubbing and twisting of a nubia, or any knit article, which damages it, and makes it look old and worn instead of light and airy and fleecy, as it does at first. If any article of this kind is torn, it should be mended carefully with crewel or fine silk of a corresponding color. Then dampen the place repaired, lay a paper over it, and press the spot with a warm iron.

TO TAKE STAINS OUT OF SILK.

Mix together in a vial two ounces of essence of

lemon and one ounce of oil of turpentine. Grease and other spots in silk must be rubbed gently with a linen rag dipped in the above composition.

TO REMOVE ACID-STAINS FROM SILK.

Apply spirits of hartshorn, with a soft rag.

HOW TO WHITEN LINEN.

Stains occasioned by fruit, iron rust and other similar causes may be removed by applying to the parts injured a weak solution of the chloride of lime, the cloth having been previously well washed. The parts subjected to this operation should be subsequently well rinsed in soft, clear, warm water, without soap, and be immediately dried in the sun.

Oxalic acid diluted by water will accomplish the same end.

PROTECTION AGAINST MOTHS.

A small piece of paper or linen moistened with turpentine and put into the wardrobe or drawers for a single day two or three times a year is a sufficient preservative against moths.

TO EXTRACT PAINT FROM GARMENTS.

Saturate the spot with spirits of turpentine, let it remain a number of hours, then rub it between the hands; it will crumble away without injury either to the texture or color of any kind of woollen, cotton or silk goods.

TO REMOVE STAINS FROM WHITE COTTON GOODS.

Scalding water will remove fruit-stains. So also will hartshorn diluted with warm water, but it will be necessary to apply it several times.

Common salt rubbed on fruit stains before they become dry will extract them.

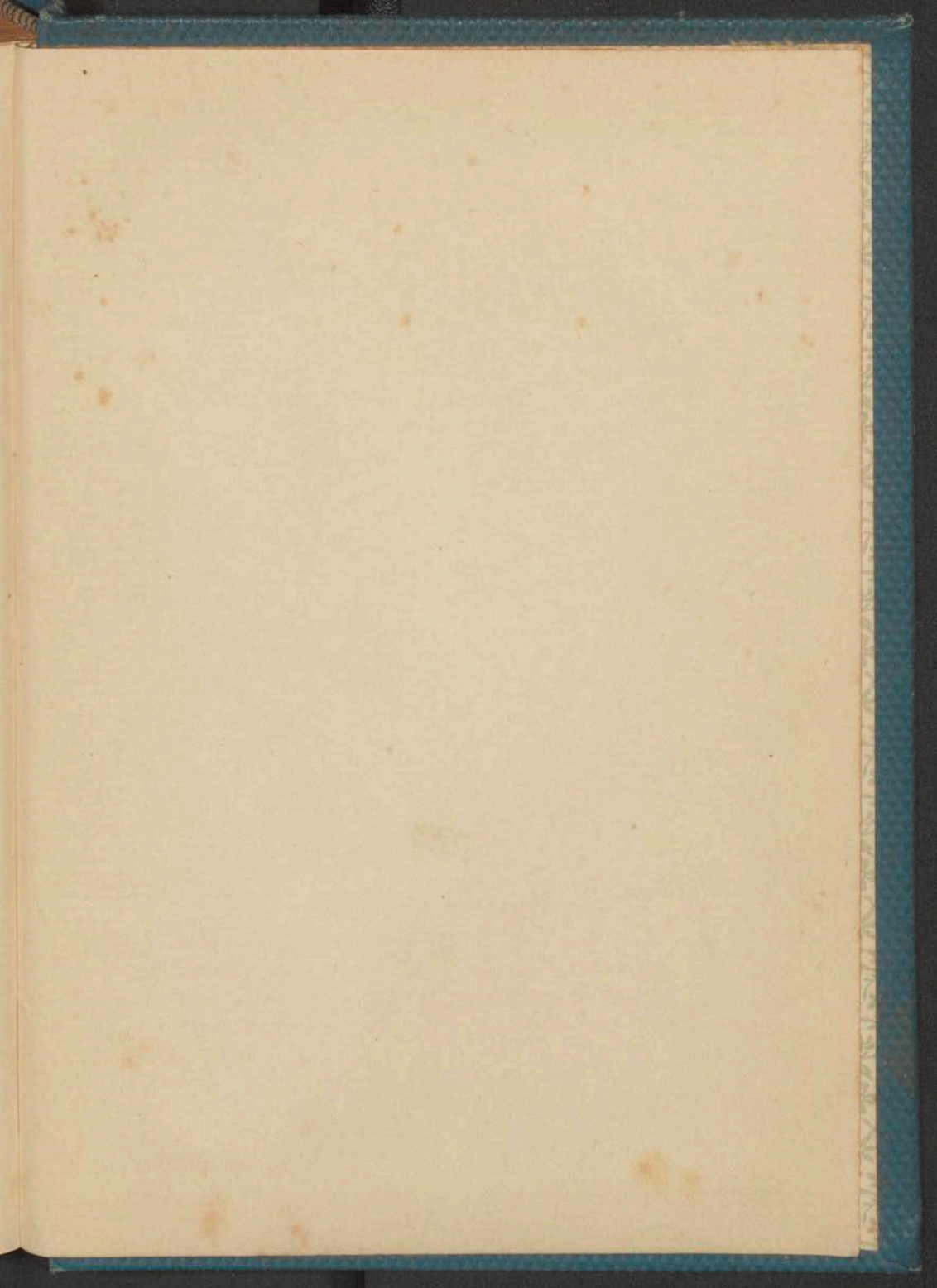
Colored cotton goods that have ink spilled on them should be soaked in lukewarm sour milk.

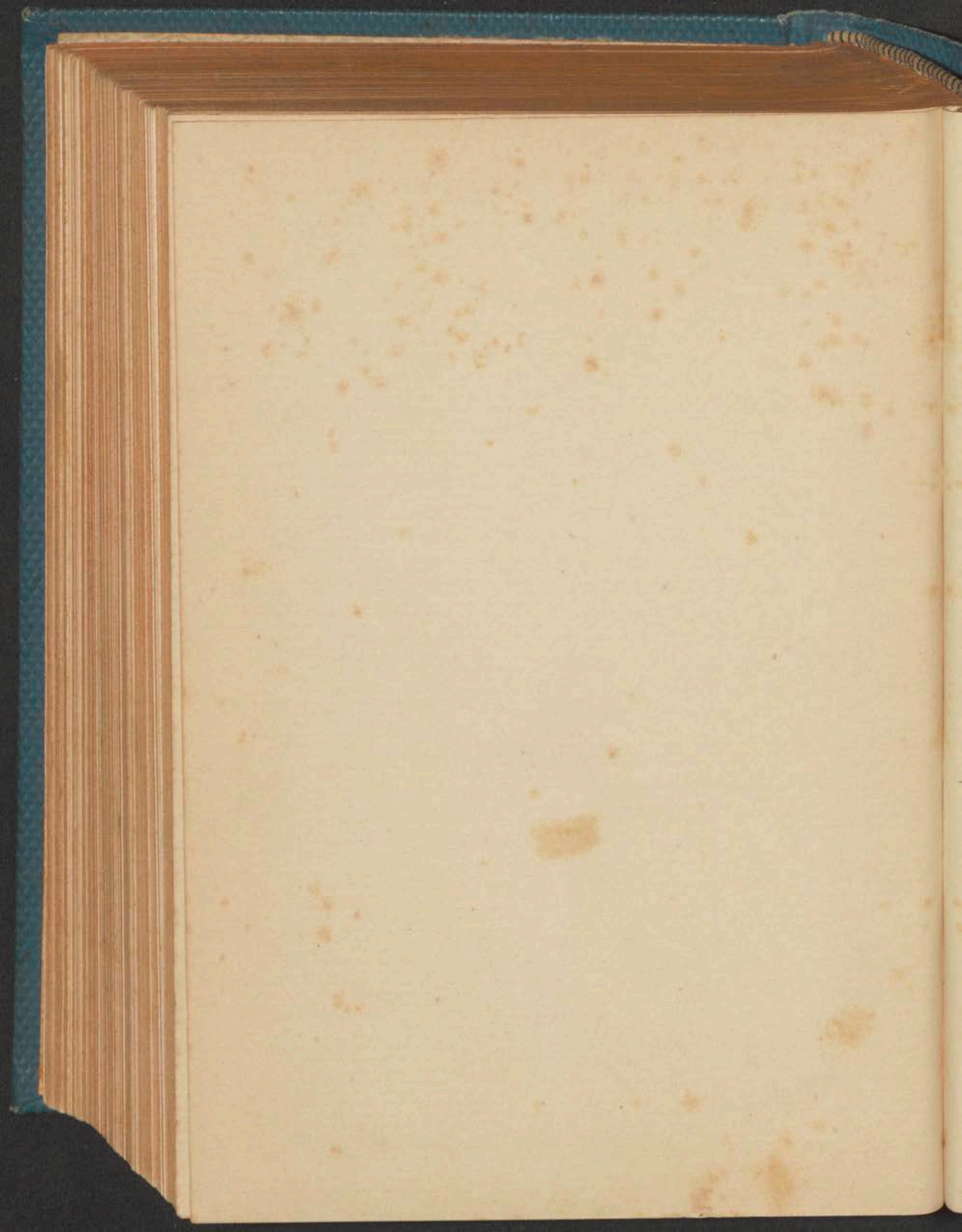
For mildew, rub in salt and some buttermilk, and expose it to the influence of a hot sun. Chalk and soap or lemon-juice and salt are also good. As fast as the spots become dry more should be rubbed on, and the garment should be kept in the sun until the spots disappear. Some one of the preceding things will extract most kinds of stains but a hot sun is necessary to render any one of them effectual.

TO REMOVE SPOTS OF PITCH OR TAR.

Scrape off all the pitch or tar you can, then saturate the spots with sweet-oil or lard; rub it in well, and let it remain in a warm place for an hour.

THE END





Bowl #87.5

