

in a very correct monotonous voice, rounding his periods nicely, and availing himself of every stop. As he read, Sybil threw down her bedgown and watched him.

"How comical it all is!" she said to herself, and her eyes grew brimful of mirth and her lips quivered.

The electricity of her gaze communicated itself to

the reader. His voice faltered; he raised his eyes, glanced at her—a warm glow of pleasure filled his breast, and a pink blush overspread his features.

Sybil resumed her needlework, and for the first time Mr. Purcell found Shortlands interesting.

END OF CHAPTER THE SIXTEENTH.

HOW TO LOOK NICE.

BY PHYLLIS BROWNE. IN TWO PARTS. PART I.



IN the pages of a magazine which appeared nearly two hundred years ago—*The Tatler*—there is an account of a conversation between Jenny Distaff of

pleasant memory, and her brother, Mr. Bickerstaff, this being the *nom de plume* of our great English humourist, Richard Steele. Jenny, it will be remembered, had been married a few weeks previously to Tranquillus, and she came to her brother to tell him that she was

perfectly happy, and that she had everything she could wish for. But she added, "I have one fear hanging over me. I am afraid that I shall not always make the same amiable appearance in the eyes of my husband that I do at present. You, brother Bickerstaff, have the reputation of a conjurer, and if you have one secret in your art to make your sister always beautiful, I should be happier than if I were mistress of all the worlds you have shown me on a starry night."

It is easy to believe that both before and since Jenny Distaff's time, a good many women have felt as she did, though not every one would be willing to confess as much. Deep down in the heart of every woman is an admiration for beauty, and a longing to possess it. Nor can we wonder at this when we remember what a power beauty has. "Beauty is a key which opens all doors," says the proverb. It wins love, it secures kindly judgment for its possessor; crooked paths grow straight, and rough places plain when Beauty walks thereon. Individuals who possess good looks have a great advantage over those who are plain and uninteresting. They produce a good impression without effort; strangers are kindly disposed towards them; the mistakes which they commit are excused and passed over lightly because they themselves are charming; they make their way easily. It is quite possible that the impression thus produced is not very lasting; that those who know Beauty the best and dwell under the same roof with her care the least for her good looks, and appear sometimes to be almost unconscious of them, valuing the intelligence and tenderness which they have gradually discovered in a plain face more than Beauty's well-cut features or

pretty complexion. Still, at the beginning, Beauty has the best of it; she makes a good start, whereas plain-looking women start handicapped; and it is often the start which tells. Beauty begins the race with so many points in her favour, that there is no wonder that plain-featured persons are sometimes a little envious of her.

It is a sign of the power of beauty that so many plain-looking persons try to *make* themselves beautiful. Quacks and impostors have in all ages found dupes in weak-minded individuals of unattractive appearance; and cosmetics and lotions have been bought and are still bought in quantities, in the hope of retarding the decay of beauty in those who have it, or of producing it in those who have it not. The worst of attempts of this sort is that they do more harm than good. For a very short time they may make a woman look a little more attractive, but they mean ruin to comeliness in the long run. An individual who has formed a habit of painting her cheeks or "making up" her complexion, for example, is certain before very long to injure the delicate texture of the skin. Years before she is actually old, she will look wizened and haggard, when exposed to the full light of day. Even by gaslight, when she fondly imagines that she looks so beautiful, the efforts which she has made to enhance her charms are abundantly apparent to the spectator; and men and women turn away from her with a smile or a sneer according to their disposition. She has failed because she has worked on the wrong lines.

Are we then to do nothing to improve our appearance? it may be asked. Must those of us who are naturally plain-looking, inelegant, and unattractive quietly accept the misfortune, and take no steps to remedy the evil? By no means. On the contrary we *ought* to make the best of ourselves. We have no right to be a spot of ugliness on the surface of the beautiful earth, when, by taking a little pains and exercising a little care, we might so easily be not beautiful perhaps, but at least an agreeable object for the eye to rest on. "To please" is a positive duty devolving upon both men and women, and people who neglect it add to the sum of discontent in the world, which is a most mistaken piece of conduct. Besides one advantage connected with taking the right methods of trying to look our best is that having done what we can, we can dismiss the subject of our

own appearance from our minds, and need think no more about it, which is a great comfort. People who follow fashion have to be always changing, they have never done, but the best methods of preserving and attaining beauty are always the same; they never become obsolete. Once having become accustomed to them, we may follow them with advantage all our lives.

In talking thus of aids to beauty, we are not of course thinking of the best sort of loveliness. When Jenny Distaff asked her brother to tell her the secret of being always beautiful, he replied as follows: "Without having recourse to magic, Jenny, I will give you one plain rule that will not fail of making you always amiable to a man who is of so equal and reasonable a temper as Tranquillus. Endeavour to please, and you must please; be always in the same disposition as you are when you ask for this secret, and you may take my word, you will never want it. An inviolable fidelity, good-humour, and complacency of temper outlive all the charms of a fine face, and make the decay of it invisible." In the same spirit, Mr. Ruskin says, "Care, anxiety, suspicion, bad temper all leave their wrinkles, and we are doing a good deal towards making ourselves look old and ugly when we give way to worry and fretfulness."

These writers were speaking of the most perfect loveliness which the human countenance can exhibit, but it must be understood that it is not of beauty of this kind that we are now thinking. Rather we want to discover whether there are not certain physical aids to beauty which may be legitimately taken without harm being done and without foolish wrong-doing. The result of our inquiry is that decidedly such aids are available to us. In order to arrive at these we must take our points of beauty one by one, and also our defects one by one, and see how each individual can simply make the best and most of the charms with which Nature has endowed her, and also cure or modify the blemishes which now spoil her; there are few of us so poor in this way that we have not some charms, and it is as much a mistake when we fail to cultivate these as it is when we fail to cultivate mental gifts.

The figure. The first point which strikes us when we meet a stranger is the figure, that is, the general appearance, the carriage, the grace or elegance or awkwardness of the *tout ensemble*. Yet is it not the case that individuals fail to make the best of themselves in this direction, by not holding themselves properly? They stand anyhow, as the saying is, let themselves droop, and when tired loll in an easy chair. The consequence is that they lose all spring, nerve, and command of their own muscles. If for six months they would persevere in keeping upright, throwing the head well back, and holding the shoulders down, putting their weight on the small of the back, and keeping the line from the bust down as a matter of habit, they would look quite different at the end of the time. It is quite as important, however, to sit correctly as it is to stand correctly. To accustom one's self to sit lazily is to ruin one's chances of elegance, especially in middle life.

Tight-lacing has a great deal to do with the want of grace among women. There can be no grace where there is not freedom and suppleness. Our bones and muscles are given to us to support the weight of our bodies. When, instead of using them, we employ artificial aids, our muscles deteriorate, and lose their power. Tight-lacing undoubtedly makes young people look trim and slender, but the effect is too often ill-health and diminished vitality in middle age. The question of the propriety or impropriety of tight-lacing is, however, a large subject, and as it is not likely that anyone who practised tight-lacing would condescend to employ the simple aids to beauty recommended here, it is not perhaps worth while now to do more than merely refer to the matter.

The practice of gymnastics does much to give elegance to the carriage. Also gymnastic exercises if continued reasonably during the period of growth—the individual meantime being surrounded by sanitary conditions, and supplied with good wholesome food and fresh air—tend to assist growth. "Who by taking thought can add one cubit to his stature?" it may be asked. When young people have done growing, certainly nothing can be done; but before this point is reached a good deal may be done, not perhaps to augment the possible height, but to prevent stunted growth. Colliers, miners, and people who work underground away from the sweet influences of sunshine and fresh air are generally much shorter than are individuals who enjoy those influences.

Apart from gymnastics, an easy way of helping young people to carry themselves well is to accustom them every day before and after each meal to stand with their backs to the door for one minute in such a position that the elbows, the head, the shoulders, the palms of the hands, the back, and the heels shall touch the door. This simple expedient will put the body exactly in the right position, and if a little pains be taken to maintain it as long as possible, correct standing would soon become habitual.

Elegance and grace of figure are often destroyed either by over-stoutness or over-thinness. It is to be remembered however that, excepting with people past middle life—at which period the contour of the figure is more or less fixed—the conditions referred to are very dependent on diet. It is unfortunate that stout people almost always have a liking for foods that make fat, while thin people dislike foods that make fat. If these individuals would exercise a little strength of will, and take in great moderation certain foods, their figures would after a few months be quite different. The foods of which corpulent persons ought to beware and which thin people ought to take are potatoes, starchy foods, sweets, cream, milk, thick soups and sauces, cocoa, chocolate, peas, parsnips, carrots, beets, and such-like foods. The foods which stout people may have with safety are lean meat, poultry, game, eggs (in all forms), flat fish, green vegetables, succulent fruits, tea and coffee. Stout people ought to take plenty of exercise, sleep all they can and avoid worry. They should eat slowly, and masticate their

food. In many cases they would find it an advantage to drink as much as they required an hour before meals, but to avoid drinking when they are eating. A tumblerful of hot water taken as a "nightcap" will be of great value to them.

One word of caution needs to be said to individuals who intend to attempt to lessen or increase their weight and size by living upon certain foods and avoiding other foods. Great discretion needs to be exercised when making experiments of this sort, or health may be weakened, and the remedy may be worse than the disease. A physician of experience who was consulted on this subject not long ago expressed the following opinion. "Without a doubt it is possible under normal conditions to increase or reduce weight by dieting, although it is much easier to make stout people thin than it is to make thin people stout.

But it is always wise to avoid sudden changes. Thus potatoes and sweets are the chief causes of corpulence. But individuals who are corpulent generally eat liberally of both, and not only would they find it a great trial to give these foods up entirely, but they would not be so well without them. In attempting to lessen stoutness, therefore, it is best not to make a sudden change of any sort, but to be more moderate in all things. The food which goes to make fat is the food which is not required to sustain the system, and if we all took only as much food as we required we should be less likely to increase in size. This moderation being secured, it would be more beneficial to take a little of all sorts of food than it would be to live entirely on one sort, and to discard other varieties altogether."

(To be continued.)

MY CONJURING TRICKS.



something peculiarly fascinating about conjuring, especially to youthful minds. To see a man dressed in ordinary evening costume, with apparently no possibility of his being able to conceal anything on his person without detection, produce, one after the other, the most impossible and extraordinary articles with the greatest ease and *nonchalance*, always aroused in me the deepest interest and curiosity. I determined to find out

"how it was done." With this view I set to work to find a high-class and respectable performer who would give me lessons at a reasonable rate. I at last discovered one who for a fee of five guineas undertook to teach me sufficient tricks to entertain an audience for an hour. Either my professor was such a clever teacher, or I was such an apt pupil, that I actually attained to this, the pinnacle of my ambition. I won't say that no *contretemps* ever occurred, but as I always confined my performance to an audience of children, any little mishaps were, as a rule, easily explained away. Sometimes, however, things *would* go wrong, and it certainly was rather distressing when you asked the crowd of little upturned faces in front of you whether any of them had an egg about them, as you rather wanted one to make an omelette with in the clergyman's hat, if one of them, with eyes more observant than the others, asked "Why for didn't you use the one you had in your hand then?"

Let us draw a veil over such painful scenes and proceed with our history.

On one occasion I was asked whether I would perform a few tricks in a drawing-room after dinner before an audience of "grown-ups." Whether it was because it was "after dinner," or not, I do not know, but at any rate in a weak moment I consented. To that moment's hesitation I date all my subsequent misfortunes. Had I had strength of mind to resist, the occasion would never have arisen, and this story would never have been written. I performed one or two simple tricks, and I think may fairly say with neatness and dexterity. The ladies were astonished! They could not understand how their frizzled heads contained numerous coins, how the air was full of them, and how easily eggs could be laid without the necessity of hens being present. Apparently this simple system of egg-production would do away with the nuisance of fowl-keeping in London: no more annoying of your next-door neighbour, no more rousing up of yourself unduly early, by chanticleer proclaiming proudly the dawn of day. A new era was to be inaugurated—a happier state of things was to be introduced—when new-laid eggs were quietly and unobtrusively to lay themselves on every well-ordered breakfast table. Possibly, too, the system might be further extended, till at length the object of ambition of some of our more advanced politicians and fiscal reformers might be attained. Just a wave of the hand on entering the breakfast chamber, and, lo! a free breakfast table! But you must know how to do it. When you have once mastered the secret, it is quite easy. Filled with these inspiring thoughts, an eminent politician who was present advanced towards me and thus addressed me—

"I had no idea you were such an excellent conjurer. I think now that I can do you a good turn."

I smile loftily.

HOW TO LOOK NICE.

BY PHYLIS BROWNE. IN TWO PARTS. PART II.



THE style of dress we adopt has a great deal to do with our looking nice. When we wear what becomes us we look quite unlike the same selves wearing what is not becoming. This is why slavish obedience to fashion is so frequently a mistake, and it has been said that "many a famous beauty owes her reputation to the chance becomingness of the prevailing mode." Every fashion that comes in suits certain forms and certain faces; as a matter of course it equally does not suit other forms and other faces; why then should

all adopt it? Yet let it not be taken for granted that common-sense teaches us to defy fashion. Reasonably followed fashion is a very good thing, it promotes change, and change encourages trade; it suggests new ideas, and prevents monotony. It is very well so long as it rests on a principle, and the principle is that each woman should understand her own style, and let the dicta of fashion be subservient thereto.

To understand her own style a woman must realise exactly what she is, whether she is stout or thin, short or tall, dark or fair, of a sallow or a clear complexion. Then she must dress accordingly. If she is stout she should try by her dress to suggest height rather than breadth; she should avoid tight skirts, should favour soft materials and dark colours. If too thin she should try by her dress to suggest breadth rather than length, and should try to increase her apparent bulk. Long perpendicular lines give height to the figure, horizontal lines going round the figure make it look shorter. Short jackets therefore are to be avoided by stout women, as also should ruffles at the shoulders and hips. So too with colour. Having discovered what colour is becoming to her, harmonises with the colour of her hair, her eyes, and her complexion, let the woman who wishes to look nice be faithful to that colour, and return to it again and again, and her fidelity will be rewarded.

The mode of dressing the hair has a great deal to do with beauty, yet fashion is as arbitrary in deciding how the hair should be worn as it is in deciding how dresses should be made. Mr. G. F. Watts, the great English artist, gave some hints on this subject some years ago, which are of great value. Writing in a contemporary, Mr. Watts said—

"Hair is beautiful, and Greek poetry is full of allusion to it, but it never will be found that the size of the head of a Greek statue is much enlarged by it; the relative proportion was felt to be important before all. Fashions that create or increase a disproportionate size of head cannot be in good taste, and to overweight the upright human figure with an immense quantity of hair massed into a solid lump is to distort

that fitness without which there is no harmony or beauty. As a rule, it may be said that it is in better taste to braid the hair closely to the head than to let it fall or fly about the face, for hair flying about suggests untidiness and want of cleanliness, although it should not be braided tightly, for to plaster the hair down upon the head till it resembles a metal cap cannot be in good taste either. Also a great mistake is made when it is supposed that short persons can be made to look taller by piling up a quantity of hair, for the only result is to put the face in the wrong place. A dwarf a foot high would still appear to be but a foot high, though a structure ten feet high were put on his head."

Another artistic authority writing on the same subject says—"The size of the head in proportion to the entire height of the body should be one-eighth. Often women with faces too long try to shorten the face by wearing the hair very low on the forehead. Whether the hair shall be worn low or high must depend principally on two things, the setting of the eyes, and the quality of the face. The eyes of a woman should be in the middle of her face. That is, drawing an imaginary line across the top of the head, and another below the chin, it is on an imaginary line exactly half way between those two that the woman's eyes should be set. If they are placed higher the effect approaches masculinity, if lower the effect is towards the infantile type. If the eyes are set too near the top of the head (often the case where the face is too long), the bringing the hair low upon the brow increases the defect. The other thing to be considered is the quality of the face. Sometimes a strong face is brutalised by bringing the hair low, and spiritualised by wearing it high, for often with a strong face the modelling of the forehead is an important and fine feature."

When trying to realise exactly what we are in the way of good looks, we soon come to understand that there are points in our appearance which must be accepted and made the best of; also that there are points which can be improved, charms which may be harmlessly developed, and defects which may be either cured or lessened. It will be well to take these points one by one.

Amongst the things which must be accepted as unalterable is the shape of the nose. The nose is the most prominent feature of the human countenance and it has a great deal to do with beauty or ugliness; yet it may truly be said that there are very few people who are entirely satisfied with their own noses. Readers of Miss Alcott's "Little Women" will remember that this popular authoress said that Sister Amy's greatest trouble in life was the shape of her nose. Probably a good many girls when reading this sentence felt a deep sympathy with Sister Amy; for the contemplation and consciousness of their own noses had made them unhappy also. Unfortunately also, the ugliness of an ugly nose can never be redeemed by "expression."

A plain face is often rendered beautiful by the expression it wears. As a popular writer has said, "The plain mouth may break into a smile to touch the coldest heart with a gleam of sympathetic joy; the dullest eyes may light up with a radiance wholly unlooked for," but there is no hope of an ugly nose being modified in this way. Nor is there any possibility of hiding or disguising this unfortunate member if one would wish to do so; it stands in the centre of the face "like a lighthouse on a rocky coast," the cynosure of all eyes. The only way of dealing with it is to accept it.

The colour and shape of the eyes is another detail which has to be accepted. The eyes are the windows of the soul; they bring us into communication with the outside world; they are the source of untold pleasure and delight. Yet it is not possible to increase the beauty of the eyes by artificial means that are not harmful. Most of the methods adopted by quacks for producing unusual brightness of the eyes are dangerous, and likely to affect the heart. We read, it is true, that the Turks regularly slit the outer corners of the eyelids of girl babies to make the eyes larger, and it is even believed by some that small eyes can be gradually enlarged by gently drawing the lids apart every night and morning. The truth is, however, that health and strength are the best beautifiers; pure blood and thorough circulation with temperate habits of life make the eyes clear and brilliant, and a brisk walk on a cold day will make them flash and glow, while ill-health alters the eyes sooner than anything. To take care of the sight is to preserve the beauty of the eyes; people who cannot see easily get into the way of half closing their eyes, a habit which would spoil the most charming features.

Though little can be done to increase the beauty of the eyes themselves something may be done for the brows and eyelashes, and upon them much of the apparent beauty of the eyes depends. The eyebrows should be brushed carefully every morning with a soft brush in the line of their growth, and if they are scanty a drop of almond oil or a touch of vaseline will frequently make them thicker. In order to strengthen and lengthen the eyelashes we may clip the points from the lashes every month. This method is particularly efficacious in youth.

A beautiful complexion is a great aid to beauty, and we could scarcely fail to take pleasure in looking at even the plainest features if they were covered with a smooth, clear, velvety skin free from spot or wrinkle. Fortunately, it is possible to do much for the improvement and preservation of the complexion. Spots and pimples are a great annoyance, but they are generally only a sign of imperfect digestion and impure blood. The way to get rid of them is to improve the general health, and to keep the pores of the skin open, so that impurities shall be carried off. To this end Turkish baths taken at regular intervals are of great value to those who, acting under medical advice, are able to take them. If a real Turkish bath cannot be enjoyed a warm soapy bath taken at least twice a week, in the course of which the body is rubbed briskly all over

with a loofah or flesh brush is the next best thing, for it promotes perspiration in other parts than the face and so carries off secretions. Some people have a great fear of touching the face with water and still more with soap. This is a fatal mistake. Soft lukewarm water with pure soap gently but thoroughly applied with a soft rubber, the face being made perfectly dry with a soft towel, is the best of all cosmetics. It is on record that there was once a great beauty whose complexion was the boast of her friends and the envy of her foes. She was asked again and again to say what she used to produce this delightful result, but she never would give up her secret. Not until after her death at the age of ninety was it discovered that the only "chemical" she ever employed was pure soft water applied every day.

Valuable as water unquestionably is it should be employed judiciously. Authorities tell us that neither cold water nor hot water should be used for the face. Cold water makes the skin rough and coarse, hot water produces wrinkles. Even with lukewarm water the skin should not be roughly rubbed. It should be treated tenderly. Gentle friction is best suited to it.

Wrinkles are greatly dreaded by individuals who wish to look nice, and if we desire to prevent wrinkles we must prevent the skin becoming hard and dry. The story goes that a celebrated beauty used to make a practice of spending one day out of every ten in bed, in order that gentle perspiration might ward off wrinkles. To this end it has been recommended also that in washing the face friction should be upwards instead of downwards, and to prevent the formation of crows-feet it should be from the temple to the nose, instead of *vice versa*. People who spend much of their time in hot rooms would do well to have vases filled with warm water placed here and there, in order to keep the air moist. Hot dry close air is as injurious to the skin as it is to the lungs. It is a great mistake to fill up wrinkles with powder. Powder scarcely ever hides wrinkles, it only draws attention to them, and it certainly makes them worse. Paint also ruins the complexion. Like cosmetics, it produces an effect exactly opposite to the one intended.

Some people are made uncomfortable, and their complexions are spoilt by what are known as "black-heads." These unsightly little black specks sometimes collect in great numbers, and they are not beautiful by any means. It is to be noted that these specks generally occur with people who have large pores, the mouths of which become choked up with dust. Many remedies are recommended for them; but perhaps the only effectual way of getting rid of them is gently to squeeze them out, one or two at a time when the skin is soft after a bath or after perspiration, and then to prevent their forming again by taking hot salt water baths regularly, living on wholesome, plain diet, and helping the skin to act in other parts of the body than the face, by employing friction night and morning all over. To squeeze out these small points is somewhat painful no doubt, but the operation may be rendered less painful by gently touching the spot with

oil at night to soften the secretion, and then adopting measures to promote natural perspiration. When the defect is not very pronounced, these gentle measures are sometimes sufficient without anything else, and when the pores are once free, it is easy to keep them so.

The mouth is a most important feature of the human countenance, and no one could be called ugly who had a beautiful mouth and a beautiful smile. Yet the beauty of the mouth depends to a great extent upon the condition of the teeth, and the condition of the teeth depends very much upon their being reasonably treated. People, who make a practice of constantly sucking common sweets (products which are too often adulterated with deleterious chemicals), of drinking hot fluids; who do not brush their teeth regularly; and who take no steps to arrest decay when it has commenced, must expect to lose their teeth, and also to suffer pain while the process goes on. They simply endure the effects of their own foolishness.

The art of dentistry has been brought to great perfection in these days, and it is sometimes said that "the resources of art can repair the ravages of time." This, however, is not the case. Artificial teeth may be very white and regular, and they may fit so well that they enable the wearer to masticate with ease, but they rarely suit the face as well as do the natural teeth. They are apt to draw the mouth, and if they are not "set" exactly in the right position, if they are either too large and prominent, or too far backward, or even too even and faultless, they proclaim themselves for what they are, and thus they suggest age. It is far wiser to give reasonable and intelligent care to the teeth which nature has bestowed upon us, than it is to trust to the skill of the dentist to furnish us with new ones. Teeth that are hopelessly decayed, especially in front, are a great disfigurement, one of the greatest disfigurements that can be, and the unfortunate person who possesses them is often so painfully conscious of them, that she forms a habit of compressing the lips when speaking or smiling hoping to hide them, and thus makes them appear even worse than they are.

The care of the teeth should commence in childhood; little children should be taught by their parents to brush their teeth twice a day, as a matter of course, just as they are taught to wash their hands. At the first sign of irregularity of growth or decay the child should be taken to a skilful dentist, and even should no such difficulty occur his teeth should be inspected by the dentist every six months. Care of this sort exercised betimes is of the greatest use and value.

Even more important than the inspection of a dentist is the daily care and attention bestowed on the

teeth. Opinions differ so much about what should be done and what should not be done to preserve the teeth, that one is glad to take refuge behind authority in the matter. The following directions were published in the "Book of Health" (Cassell). They are from the pen of a dentist of repute, and may be relied on.

The teeth should be thoroughly cleansed at least twice a day with a brush of only moderate hardness, and if the teeth are inclined to decay between, or there are fillings between them, floss silk should be carefully passed through, so as to thoroughly cleanse the surfaces. Any place where food habitually lodges, and whence it is not properly removed, is sure to decay sooner or later; but teeth rarely decay on a fully exposed surface. The most scrupulous cleanliness is the best of all preservatives for the teeth, and the more delicate they are, the greater the need of frequent and thorough brushing, a thing which can hardly be overdone, although it is possible by the use of excessively hard brushes to inflict some injury upon the gums, and to drive their thin edges back from the necks of the teeth.

A tooth-powder should fulfil two requirements: it should be soapy, so as to remove the viscid mucus of the gums, and it should be a fine polishing powder, free from gritty particles which could cut into the teeth. These requirements are sufficiently met by a powder composed of precipitated chalk, with which some dried soap has been combined, and the mixture agreeably scented. In special conditions of the gums other medicaments may be added, but this is sufficient for healthy mouths. When acid medicines are being taken it is a good plan to wash the mouth out with an alkali, which can be conveniently obtained by adding a teaspoonful of carbonate of soda to the contents of a water bottle. The various salts of iron stain the teeth, but unless given in an acid form do not attack them, and the stain can be subsequently removed. Gums that are inclined to be spongy are much benefited by brisk rubbing with the fingers, and astringents may at the same time be rubbed in, such as tannin and myrrh. To rinse out the mouth with largely diluted Condy's Fluid will be found both efficacious and agreeable. Of course you will be careful not to swallow any of these things!

Such are the methods recommended to the consideration of those who, like Jenny Distaff, would wish to be "always beautiful." They are simple enough, all will agree, and they can be employed with little effort and with no difficulty. Yet in the long run they will be found far more efficacious than more pretentious methods, and while doing good they will do no harm.

