

look new and pretty again, used as scarf tunics, kiltings, gathered plastrons on the bodices, or puffs on the sleeves.



FIG. 3.

I think that I have quite exhausted the subject of dresses and dress materials, and may now proceed to mantles and jackets.



FIG. 6.

Those amongst my readers who have last year's mantles and jackets, therefore, may take heart over them, as they will

be quite in the prevailing fashion this year. With regard to new ones, the newly introduced "sealskin cloth" appears to be a valuable material, moderate in price, and, so far as I can judge, everlasting in wear. I should not



FIG. 5.

advise, however, that anyone should attempt to make them at home, as it is extremely difficult to make the seams join well, even professional hands finding a difficulty in making them as invisible as they should be.

The coachman's capes in fur will be worn again this year, but a more favourite method of wearing furs will be a wide-standing collar, or a large round collar attached to the mantle itself. The large fur-lined cashmere round cloaks will also be used this year, as they seem to be found too useful to relinquish, and for wearing in the winter evenings they are certainly a delightful protection from the cold.

The bonnets are very small, and the hats are very large indeed. There will be no difficulty in making our own bonnets at home, for the shapes are all to be found in straw, and of nearly every colour. The only trimming in many cases consists of a very large long bow of silk, plush, satin, or black velvet, at the top of the bonnet, no cap or flowers inside, and no other trimming besides the strings, which are generally of the same material as the bow. An example of one of these small bonnets made of black straw, with a violet velvet bow, Parma violet wreath, and silk strings, is given at fig. 3.

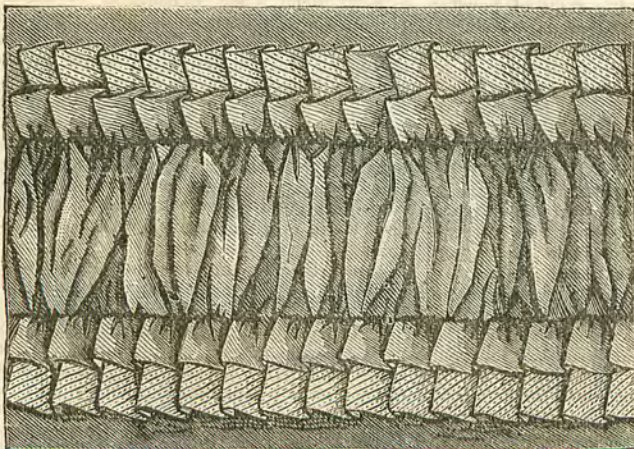


FIG. 4.

Stockings are still worn of a plain colour to match the dress, or else black, which is as fashionable and as serviceable as ever for morning and evening wear. Gloves are also worn to match the dress in colour; and as the generality of sleeves are short, the gloves with four buttons are the most generally adopted. Black lace scarves, wound round and round the neck, are used instead of collars, and black lace frills instead of white, for the wrists of

dresses. All these are most economical styles, and are invaluable to girls having but small allowances.

The last three illustrations are intended to help the industrious worker at home. Fig. 4 shows an easy method of trimming with two materials, which will be found available for doing-up old dresses. Fig. 5 represents another bonnet, which will not be found difficult to copy. Fig. 6 suggests a method of making-up an evening fichu on a wide ribbon, with lace and a suitable bouquet.

THE FOUNDATION OF ALL GOOD BREEDING.

MANUALS pretending to supply all the recognized rules of etiquette may be obtained for a few pence; and articles quite as numerous have been presented to all who feel themselves deficient in their knowledge of sundry little trifling matters, to which, persons born under different circumstances are familiar from their childhood. Why, therefore, should I add one more to swell the list, on a subject so well-nigh worn-out, and profitable only—in the minutiae with which such articles generally deal,—to comparatively a small proportion of the community. Bear with me, my kind readers, if my subject appear to be one so trite and dull, because I propose to view it by a somewhat different aspect from that in which it is usually presented.

First, I wish to bring before your notice that we must be governed by certain general rules in every position and circumstance of life. Secondly, to distinguish those that are obligatory on all ranks of society, and those that belong only to a single class. Thirdly, that, to ensure the full exercise of all our theories on the subject of good manners, we must cultivate *tact*. Fourthly, that no books of etiquette need to be studied by the community at large when the foundation of all good breeding is thoroughly understood. Lastly, I will supply a few illustrations to explain more fully the theory I have endeavoured to establish.

Throughout the whole of Creation certain rules must govern every separate department of the vast extent of God's Universe. The better versed you are with science, and with nature, the more clear this will become to your apprehension. The laws of gravitation, of centrifugal force, those connected with heat and cold, expansion and combustion; the vivifying power of the sun's rays, the influences of magnetism, electricity, and other physical forces, as well as the more mysterious laws of life. There is, in consequence, no confusion, no accidental upset of these laws of nature; and it is well for us that all should be worked by rule—that "the sun knoweth his going down," and that "for all things there is a time and place."

And in a less perfect and regular way human affairs must be carried on by the observance of certain rules of more or less significance. For example, those of the Houses of Parliament, those of our public institutions, our hospitals—and many of you, my readers, will endorse my assertion as regards the ordering of a nursery, a school, a private household, or a chamber of sickness; and those also that are of moment to every single individual,—pertaining to the preservation of health and of life. I need not to make a further enumeration. We cannot repudiate the obligation of being guided and governed by rules, from the highest circles of the aristocracy to the unpolished ranks of uneducated multitudes, who fill our jails and unions.

Without these rules the world would be what is characteristically called a "bear-garden."

It now remains to us, in the second place, to consider the nature of those rules known by the name of "etiquette" which govern "polite society," and to decide which of them apply to educated people in general, leaving those that are non-essential, save to a distinct class (who are already as well acquainted with them all as I could be, in my present position of instructor). Because I must tell you, at the outset, that many little requirements of the higher ranks of society do not apply to the middle class, however well educated and however refined in feeling and pleasing in manner. Some of these little rules on which certain writers appear to lay so much stress, merely, it would seem, to make it appear that they themselves belonged to a class with whose habits they profess to be so conversant—some of these rules consist of little more, in point of fact, than a species of masonic signs, as it were, by which strangers may respectively recognise their brotherhood, each to each, in the same circle of fashionable society, sharing the same hereditary feelings, ideas, and interests.

Upon such trifling rules of so-called "good breeding" as these I am not about to descant. I wish to draw a line of demarcation between them, as belonging only to a particular class, and those which should be regarded by all ranks in society, simply, yet obviously, because founded on the great Law of Kindness, and a keen sense of fitness and propriety.

No books need to be read by those who have this key to the mysteries of "good breeding." They have only to use their own common sense, and ask themselves, in every little act which has to be performed, How shall I best spare the feelings of those around me? How shall I be able to gratify them, even though at my own expense of time or trouble? Remember that one golden rule of your life should be to regard nothing as a trifle; and still further, to do nothing that is not worth your best efforts to perform well; and to begin early to deny yourself and your own convenience in favour of others, even in the smallest matters, that such conduct may grow with your growth, as the habit of your lives.

"Evil is wrought

By want of thought,

As well as by want of heart!"

And it is, doubtless, a want of a little reflection that makes most people guilty of ill-breeding, and even of rudeness and cruelty to the feelings of others.

I have now come to the third section of my subject. You have often heard people say that some one has "shown a want of tact." Now, tact signifies a bright quickness of perception in applying the rules of good breeding to the circumstances of the moment, either actively or passively, just as the necessities of the case may demand—good judgment, prudence, and kindness being all combined with presence of mind. How many a family quarrel might have been avoided if some vexed question had not been thoughtlessly mooted, or a subject brought on the *tapis* which would naturally lead to it! How much pain spared to the feelings of others if this same tact had closed the lips before some unfortunate allusion had been made, waking up sorrowful memories that, perhaps, were lying dormant for a while, leaving the tired spirit at rest! A moment's reflection would prevent your alluding to deformity of any kind, or to personal infirmities, before first assuring yourself that no case of the kind was present in the assemblage of friends. It would also make you hesitate and hold your tongue before you named the storminess of the weather, or of wrecks at sea, when some one had a friend upon the ocean; or to allude to some terrible epidemic in a locality where your listener had a friend or relative exposed to it.

I was once crossing the Atlantic in the winter season, dark and stormy, and the good ship was labouring somewhat slowly on her way. And some at home were very anxious on account of her non-arrival within the usual time occupied by the passage. An old and attached servant at home was naturally made a confidant in this time of exceptional anxiety; but instead of showing a little tact, when expected to make some cheering response, she replied to her nervous and delicate mistress, "What I am afraid of is, that the ship has gone down!"

Tact is, as it were, the handmaid of good breeding; and yet how many are deficient in it who are both kindly and well acquainted with every rule of etiquette that obtains in the highest ranks of society. The "want of thought," of which the poet Hood speaks, is the ruin of their manners, and frustrates their most amiable intentions.

From what I have already said you will draw this simple conclusion, that the foundation of all good breeding is kindness, and to carry out its instincts into the actions and the converse of our daily life we must cultivate tact, using our brains and powers of reasoning and reflection for the comfort of others, at whatever self-abnegation and presence of mind, by which alone our good intentions can be made of any service.

From a general view of the subject I will now proceed to particularise a little. It is not my intention to give a long and exhaustive list of all the rules that should guide our words and ways: quite enough, and even too much has already been written about them. It is not necessary that you should have a master to teach you how to make up your household accounts week after week, if only that master have once made you acquainted with the rules of arithmetic, which will serve as your sufficient guide, enabling you on all future occasions to make the necessary calculations for yourself. And thus, having provided you with the grand laws by which your manners should be regulated, you may become as good a judge of how you should conduct yourself quite as well as any author of a book on etiquette could be herself.

But a few illustrations of what I mean may assist you in comprehending all that I have endeavoured to explain. For instance, a man should pass a woman on the outside of a walk, leaving her the inside or wall. Why? If you employ your common sense for a moment the reason for such a rule of etiquette must be apparent. He is her natural protector, and in case of a carriage or cattle passing in the road, and possibly encroaching on the walk, he stands between her and harm; he gives her the most sheltered place from splashes of mud, and likewise under the wall from the wind and rain. Again. A lady (in England) has the right of bowing first, when meeting a gentleman. Reflect, and you will perceive the reason for such a rule. No man can thus intrude on her society, nor even her acquaintance, should she prefer to look another way and ignore his presence, or give such a formal recognition as to keep him at a distance. Again. It is essentially ill-bred to make a tattooing with the feet or by any other means; to swing a stick or parasol; or fidget and fiddle with any article. Why? Because a continual tapping gets on the nerves of others and worries them. Swinging a stick alarms others, lest they should receive an accidental blow; and fiddling with any article endangers its being dropped and broken. Drawing with a knife, fork, or spoon on the table-cloth, crumbling the bread laid for you, or playing with the salt, are all vulgar tricks. Why? Because you annoy the lady of the house by making the table-cloth appear a soiled one, and risk the cutting as well as scratching and fraying of the linen threads of

the cloth; you also make an unsightly mess on the table, and waste the precious bread by your crumbling it; and you make your friends fidgetty by fiddling with anything on the table, placed there for use and not for idle play. Why should a gentleman always allow a lady to precede him? Simply because he cannot see what has happened to her or how she may need his services, if he walk on in front, and leave her to follow as best she may. Again. Why should you remove your knife and fork from your plate when the servant takes it away for a second helping? Because you endanger your neighbour, over whose shoulder the knife and fork must pass, of being cut by their fall—a very likely accident—and, moreover, the person who helps you is inconvenienced by their presence and has to lay the meat across them or at the edge of the plate. Why should you always make a choice when asked to what part of any dish you are to be helped? Because if you say "you have no preference" you cause inconvenience to the helper; and perplex him, instead of saving him as much trouble as possible.

Also, when helping your neighbour to butter, why is it vulgar to scrape it off the butter knife upon the edge of the plate? Simply because when all used the edge of the plate by which it must be held is greased and might soil the thumb of the person who hands it for a help of anything.

Why should you speak low (excepting to a deaf person), and restrain your cough or sneeze, and use your handkerchief, if you have a cold, as gently and unobtrusively as possible? Because loud talking is not only coarse and unsuitable, but it gives a headache to many, and it and a loud cough startle the hearer and prevent other people from speaking or hearing; besides which the infirmities of our poor human nature should be intruded as little as possible on our neighbours; and this not only our own personal delicacy should teach us, but a kindly desire to spare others any feelings of disgust and annoyance should forbid an obtrusive exhibition of them. Clearing the throat and expectoration should be exclusively confined to the privacy of your own room, as should all loud use of the handkerchief. The same consideration for the feelings of others should prevent your insisting on a friend's playing, taking a second help of any viands or drink, or foregoing their own choice in any matter whatsoever. Delicacy should teach you how soon to cease pressing your own wishes and invitations upon them, and this very especially in regard to playing or singing when there is an evident effort on their part to obtain a reprieve; and on the part of the performer it is equally bad taste to refuse persistently when the hostess begs the favour of a little music at your hands. One of the most common acts of ill-breeding is to talk to a near friend when someone is by request playing the pianoforte or singing. Perhaps it may not be an ill-selected example of how you should act under another description of circumstances. Suppose you are to drive with some friend, or to leave some house simultaneously, and your friend requests you to precede her. In such a case, having first held modestly back, at once comply with her desire. Why? Because you thus acknowledge her right of choice in the matter, and give up your own, and thus also waste of time and annoyance to her is spared.

But further illustrations, I imagine, must be unnecessary for the elucidation of my meaning.

"A word to the wise is sufficient." The key to all general and thorough good breeding suitable to all—from the noble at court to the poor man in his cottage-home—is now placed in your hands. Reflect, and judge for yourselves, on every occasion of perplexity. How may I best spare my neigh-

hours the smallest inconvenience or pain? How may I best gratify all around me, by all my works, and words, and ways? Those who adopt such rules as these possess in themselves the very essence of good-breeding.

Rising above the more trifling matters of our daily conduct in reference to our intercourse with others—for rules of "etiquette" can have nothing to do with ourselves alone, in the privacy of our own chambers—you should always bear in memory that you are bound by still higher obligations than those of mere duty to your neighbours here on earth; obligations to Him who is your example as well as your law-giver. Thus, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus,"—that is, remembering that you are honoured by bearing His name as "Christians," and that, as such, a weighty obligation rests upon you. The charm of sweet, gentle, engaging manners surpasses that of mere personal beauty, especially when combined with a soft low voice and a delicate touch, which would never break nor drop articles, nor make a clatter about the room, nor tread heavily, and bang doors,—all matters of importance in a household, and essential in a sick-room. Be certain of this also, that tricks of any description are to be avoided, such as biting the nails, touching the hair, turning up the corners of book-leaves, and so forth. Why so I need scarcely tell you,—because they are not only worrying to others, but they are also mischievous and dirty habits. We should not make light of even comparatively small obligations, because we find that, from acts of the greatest kindness and self-denial, down to the least, they are divinely ordered. "Be courteous," not rough and short in manner, is a plain command, so likewise "gentleness" and "brotherly kindness" are classed together as amongst the "fruits of the Spirit," and "whatsoever things are lovely" with those that are "just" and "true." Cultivate these, and prove all you say and do by the tests I have suggested. You cannot then be coarse and ill-bred, nor make any grave mistakes in your manners. Cultivate a *humble-dignity* of demeanour. Humble, inasmuch as you should never forget the exact position in which the hand of God has placed you in this world (supposing it be not one of any distinction), nor the duty of "rendering to all their dues—honour to whom honour," nor that, personally, whatever your social position may be, you are at best but a faulty creature. But I did not speak of humility alone, I combined dignity with it,—one of the essential characteristics also of a thoroughly well-bred person. This dignity of manner and general bearing will repel all impertinent familiarity in others, and secure you from many evils. It will reflect, in the sight of others, that proper high-mindedness which has no element of pride and annoyance about it, but which will prevent your stooping to any mean, ungenerous, and cowardly act, or to light and frivolous conduct.

With this last item of counsel on the subject of your general bearing and manners amongst your associates, I will conclude, in the words of divine admonition in reference, amongst others, to "whatsoever things are lovely"—
"Think on these things."

S. F. A. CAULFIELD.



OCCUPATIONS FOR INVALIDS.

By DORA DE BLAQUIERE.

To those who have never learned the many lessons taught in that school of sorrow, sickness, the endeavour to assist those who are now passing through its sad and sorrowful season may appear needless. But to me, who, both in my girl-life and womanhood, have drunk deeply of its "waters of affliction," the mental condition, and the treatment of the invalid must ever be subjects of the deepest interest.

Those who have been sick can best sympathize with and advise those who are now suffering, many of them, alas, not only in body, but in mind and estate, poverty being too often united to suffering and helplessness, to morbid irritability, "fractiousness," and repining; still further darkening a grievous lot. So, if I offer you my hand, as leader and guide, it is not without experience of your troubles, but in the hope that together we may reach the "green pastures and still waters" of a quiet acquiescence in the will of our Heavenly Father, and acquire that calmness which always follows a determined effort to employ ourselves aright, and that peace which work done from the highest motives must ever bring with it.

"Invalid" is a very wide and comprehensive term, and for its better comprehension should be divided into three classes, or divisions, which will include all.

The first class consists of those who, from childhood, have suffered from some bodily disease, which has chained them as prisoners to the house and sofa.

The second class comprises those who, up to a certain period of life, have possessed health and strength, and then have lost them, either by accident or disease.

The third class comprises that large and varied assortment of invalids who have been ill from one cause or another, and have remained so from want of strength of mind to throw off the character and habits acquired, a result very often attained where there is plenty of money to be expended on luxuries, and tender but unwise friends to spoil them.

This last-named class is, to my mind, the most hopeless of all to deal with, as this disease to a great extent arises from a morbid craving for sympathy, a constant habit of self-contemplation, and an unhealthy desire to be the chief object of interest on all occasions.

Amongst those who constitute the first class of our invalids there are many beautiful and holy lives so sanctified by the right bearing of the cross laid upon them that their influence is felt long after they have been laid to rest, and remains amongst their survivors as a remembrance of beauty for ever. As I write there comes into my mind the memory of one especially whose life of pain closed some years ago; one who,—though helpless from childhood, through confirmed and incurable spinal disease,—yet contrived to continue the work of a man and a woman in her life on earth. At five-and-twenty, by the deaths of her elder brother and his wife, the charge of their five young sons was thrown upon her. The youngest was only an infant of a few months old; and the eldest alone could faintly remember his father.

To them all "Aunt Belle" was the personification of both parents. One entered the army, another the navy; one studied medicine, two the law, each entering his profession with £200 per annum clear; their portions being raised to that amount by her careful and clever management of them during their respectively long minority. "Good men and true" all of them. With a singular knowledge of woman's work,—for the bearded soldier could teach his young wife the mysteries of stocking-knitting, with the re-

mark, "We all learnt everything Aunt Belle could teach us, from the Greek Testament to sewing; and many a merry morning we have spent round her couch, for when out of pain she was the brightest of companions." At the age of fifty, when the youngest of her nurslings left her, and her life-work seemed ended, her energies flagged; and after a few months of acute suffering she entered into rest.

Never having been able to sit up nor stand during her life, the whole of that period had been passed in an almost recumbent position, and she occupied two rooms only, her bedroom and her sitting-room.

In the second class, too, we have many wonderful instances of those who earn their daily bread while in constant bodily suffering; who write books,—the desk resting on their chests, and who plunge into the deepest studies that could possibly occupy the human mind, while pain is their ever-present visitor, and poverty and death stand at their door.

Truly, as the Apostle says, "We all do run in a race," but some are heavily weighted indeed, and perhaps it was his own painful "thorn in the flesh" which made his writings take this clarion-like sound,—as of one who calls to each of his followers to "agonize" in the contest of life, so "that no man take thy crown."

St. Paul well illustrates this class of invalids, for his life-work as an Apostle was done by God's will, in spite of this painful "thorn,"—from which he had thrice prayed to be delivered,—and his studies, his preaching, his travels, and his daily labour at sail-making were all performed in more or less bodily suffering or trial of some kind.

Of the third and last class of invalids it is, of course, difficult to give an example, though even the most charitably inclined amongst us may know some such case in which, we feel sure, much of the illness is in the imagination, and much of the suffering lies in a nervous disposition.

I trust that all my dear girl readers will beware of the unhealthy state of mind which leads to it, and will check in their infancy the beginnings of self-contemplation, and the desire to be the first object of notice in the home circle. Much of the evil, too, has its origin in idleness of mind and body. This sin is just as rife now as ever it was in our more distant childhood, when we all learned, from Dr. Watts, that

"Satan finds some mischief still
For idle hands to do."

Like all sins, idleness brings with it its own punishment, for it weakens our energies, enervates the mind, and unstrings our nerves. It makes us either listless or frivolous; and in either case all work becomes hateful. "It is," says a well-known writer, "a captivating bondage, too, whose very sweetness renders it more perilous. But the worst feature about it is its deceitfulness. No idle man or woman believes himself to be idle, except in the lucid intervals of divine grace. No one will credit how strong the habit of losing time will become. To break away from it requires a vehemence and a continuity of effort to which few, without heavenly aid and assistance, would be equal."

Now this burden of idleness, added to that of sickness, is the thing most to be dreaded of all for every class of invalids. The interest in, and the effort to be employed about, some well-loved work leads, I am sure, to the re-establishment of health in many cases. It has fallen to my lot within the last year to have nursed a friend through an illness which was accompanied by paroxysms of pain lasting for several hours. Her cheerfulness and power of bearing those agonies were a constant source of wonder to her doctor; but after coming in repeatedly and finding her, when better, deep-