look new and pretty again, used as scarf tunic, kilting, gathered plastrons on the bodice, or puffs on the sleeves.

I think that I have quite exhausted the subject of dresses and dress materials, and may now proceed to mantles and jackets. The former are exceedingly large, and of the dolman shape, some with and others without sleeves, the most expensive often being lined with plush and coloured satin, and even with velvet.

The well-known tight jackets of last season are worn this year again; the lining of the hoods is of some quiet tint: silk, the small "toque hat" being made to match of the same material. Those amongst my readers who have last year's mantles and jackets, therefore, may take heart over them, as they will 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 fashionable method of wearing fur will be a wide-standing collar, or a large round collar attached to the mantle itself. The large fur-lined casinette 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 at the bow. An example of one of these small bonnets made of black straw, with a violet velvet bow, French violet wreath, and silk strings, is given at fig. 3.

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 flaps instead of white, for the wrists of dresses. All these are the 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 suitable 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 fift 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 name 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 on trial 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, for the full understanding 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 we know you are able to live in harmony 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 contraction, 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 irregular way human affairs must be carried on by the observance of certain rules of less significance. For example, those of the Houses of Parliament, those of our public institutions, our hospitals—and many of you, my readers, will extend 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 make to a further enumeration. We cannot repudiate the obligation of being guided and governed by rules, from the highest circles of the aristocracy to the unphilosophical 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 which govern polite society, and to decide which of them apply to educated people in general, leaving those that are not common or proper to the individuals of a 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 the eye. Some of these rules which certain writers appear to lay so much stress, merely, it would seem, to make it appear that they themselves belonged to a class to which all those who 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 the common sense they have, and 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 without giving offense? How-how to manage difficult or troublesome? Remember that one golden rule of your life should be to regard nothing as a trifle; and still further, for the good of the whole, that is not worth your best efforts to perform well; and to begin early to develop yourself and your own convenience in favour of others, in the smallest matters, that such conduct may grow with the passing of the years.

"Evil is wont, by want of thought, as well as by want of heart!"

And it is, doubtless, a want of a little reflection that has led so many, to ill-breeding, and even of rudeness and crudity to the feelings of others. I have now come to the third section of my subject, and I have 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, either naturally or by training.

Have you ever noticed how a man who has lost his face in the wrong place — a man who has quarreled with his wife, has thought deeply about it at first, and then reflected, and will you perceive the reason for such a rule. No man can thus intrude on her society, nor even her acquaintance, should she prefer to look with a smile on her face, or give such a formal recognition as to keep him at a distance. Again, it is essentially ill-breeding to make a taciturn, and by any other means; to swing a stick or parasol; or fidget and fiddle with any article. Why? Because a continual tapping gets up the nerves of other people. Swinging a stick alarms others, lest they should receive on an accidental blow; and fiddling with any instrument endangers its being dropped and broken. Dressing yourself in the wrong place, table-cloth, rumbling the bed for you, or playing with the salt, are all vulgar tricks. Why? Because, in either case, you are by 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 crumbsling it; and you make your friends giddy by filing with anything for you to run on, or to use for idle play.

Why should a gentleman always allow a lady to precede him? Simply because he cannot bear to think that the place by which she is to be followed has been occupied for him, and that he is to follow in her track, and leave her to follow as best she may. Again. Why should you remove your knife and fork from your plate when you are not served for help? Because you endanger your neighbour, over whose shoulder the knife and fork must pass, of being cut by their fall. A very common act of unkindness is 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 your plate be served for you a second time? Perhaps a part of any dish are you are to be helped? Because if you say "you have no preference," you cause inconvenience to the waiter, and pervert him, instead of saving him as much trouble as possible.

When 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 this is not only polite, but also necessary, as it keeps the ear of the person by which it is held to be as possible on our neighbours; and this not only our own personal delicacy should be observed; it is also kind to others. Therefore, 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 fifes and drums, taking up either of any viands or drink, or foregoing their own choice in any matter whatsoever. Delicacy should teach you how soon to cease pursuit on the part of others, and this very especially in regard to playing or singing when there is an evident effort on their part to obtain a reprise; and on the part of your own, as a kind of 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 piano or singing. Perhaps it may not be an ill-considered example of how you should not act under another description of circumstances. Suppose you were alone with some friend, or to leave some house simultaneously, and your friend requests you to precede him. In such a case, if your use of an impolite look, 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 poor cabin-liner to the noblest home — is now placed in your hands. Reflect, and judge for yourselves, on every occasion of perplexity. How may I best spare my neigh-
OCCUPATIONS FOR INVALIDS.

By Dora de la Breaux.

To those who have never learned the many lessons taught by illness and sickness, the idea of the invalid is an altogether new one. But those who have experienced the physical and mental suffering of the sick will 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 heart and soul, and in many cases, so too, united to suffering and helplessness, to moral irritability, "factiousness," and repining; still further darkening a grievous lot. So, if I suffer 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 works down into 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 classes, or divisions, which will include all.

The first class consists of those who, from childhood, have suffered from some bodily disease, which has claimed 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 have never had them lost, either by accident or disease.

The third class comprises those who have sustained an injuries or accidents, which has carried them into the wards of a hospital, and from which they have remained so far as wants 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 is generally characterized by 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 these I would place 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 remain amongst their survivors as a remembrance of beauty for ever. As I write there comes into my mind the memory of one especially whose pain closed so many years ago; one who,—though helpless from childhood, through confirmed and incurable disease,—yet contrived to continue the work of her life, and a woman in her life on earth. At five-and-twenty, by the deaths of her elder brother and her wife, the charge of the younger sons was thrown upon her. The youngest was only as infant of a few months old; and the eldest alone could familia her father. To those who have never learned the perversity of both parents. One entered the army, another the navy; one studied medicine, the two law, each entering his profession with a clear head. The rest of the family being raised to that amount by her careful and clever management of them during their respectively long minority. "Good men and true," she is, and singularly excellent knowledge of woman's work,—for the bearded soldier could teach his young wife the mysteries of stockling-smithing; 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 spent by her side, for when out of pain she was the brightest, and not only in the age of fifty, when the youngest of her nurslings left her, and her life-work seemed ended, her energies flung and in a few months of almost sitting sick, she was ready for a new life and the next generation. 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 can earn their daily bread while in a state of invalidism; who write books,—the desk resting on their chests, and who plunge into the deepest studies that could possibly occupy the human mind, while their health is ever present to the visitor, and poverty and death stand at their door.

Truly, as the Apostle says, "We all dormans in a race," but some are heavily weighted, indeed, and perhaps are "in the flesh" which made its writings take this clairvoyant-like sound,—of one who calls each of his fellows to an "agony in the contest of life," that "no man take thy crown."

St. Paul well illustrates this class of invalids for his life as an Apostle was done by God's will, in a "very fruitful and faithful" thorn,—from which he had throve preayed to be delivered, and in 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 first and last class of invalids it is, of course, difficult to give a general example, though even the most charitably inclined of 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 roots in the "faint heartedness" of the household. This sin is just as rife now as ever it was in our more distant childhood, when we all learnt, from Dr. Watts, that

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