

WELLS SAMUEL ROBERTS

How to Behave: A Pocket Manual
of Republican Etiquette, and Guide
to Correct Personal Habits

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Samuel R. Wells
**How to Behave: A Pocket Manual of Republican
Etiquette, and Guide to Correct Personal
Habits / Embracing an Exposition of
the Principles of Good Manners; Useful
Hints on the Care of the Person, Eating,
Drinking, Exercise, Habits, Dress, Self-
culture, and Behavior at Home; the Etiquette
of Salutations, Introductions, Receptions,
Visits, Dinners, Evening Parties, Conversation,
Letters, Presents, Weddings, Funerals, the
Street, the Church, Places of Amusement,
Traveling, Etc., with Illustrative Anecdotes,
a Chapter on Love and Courtship, and
Rules of Order for Debating Societies**

PREFACE

This is an honest and earnest little book, if it has no other merit; and has been prepared expressly for the use of the young people of our great Republic, whom it is designed to aid in becoming, what we are convinced they all desire to be, true American ladies and gentlemen.

Desiring to make our readers something better than mere imitators of foreign manners, often based on social conditions radically different from our own—something better than imitators of *any* manners, in fact, we have dwelt at greater length and with far more emphasis upon general principles, than upon special observances, though the latter have their place in our work. It has been our first object to impress upon their minds the fact, that good manners and good morals rest upon the same basis, and that justice and benevolence can no more be satisfied without the one than without the other.

As in the other numbers of this series of Hand-Books, so in this, we have aimed at usefulness rather than originality; but our plan being radically different from that of most other manuals of etiquette, we have been able to avail ourself to only a very limited extent of the labors of others, except in the matter of mere conventional forms.

Sensible of the imperfections of our work, but hoping that it will do some acceptable service in the cause of good manners, and aid, in a humble way, in the building up of a truly American and republican school of politeness, we now submit it, with great deference, to a discerning public.

INTRODUCTION

Some one has defined politeness as "only an elegant form of justice;" but it is something more. It is the result of the combined action of all the moral and social feelings, guided by judgment and refined by taste. It requires the exercise of benevolence, veneration (in its human aspect), adhesiveness, and ideality, as well as of conscientiousness. It is the spontaneous recognition of human solidarity—the flowering of philanthropy—the fine art of the social passions. It is to the heart what music is to the ear, and painting and sculpture to the eye.

One can not commit a greater mistake than to make politeness a mere matter of arbitrary forms. It has as real and permanent a foundation in the nature and relations of men and women, as have government and the common law. The civil code is not more binding upon us than is the code of civility. Portions of the former become, from time to time, inoperative—mere dead letters on the statute-book, on account of the conditions on which they were founded ceasing to exist; and many of the enactments of the latter lose their significance and binding force from the same cause. Many of the forms now in vogue, in what is called fashionable society, are of this character. Under the circumstances which called them into existence they were appropriate and beautiful; under changed circumstances they are simply absurd. There are other forms of observances over which time and place have no influence—which are always and everywhere binding.

Politeness itself is always the same. The rules of etiquette, which are merely the forms in which it finds expression, vary with time and place. A sincere regard for the rights of others, in the smallest matters as well as the largest, genuine kindness of heart; good taste, and self-command, which are the foundations of good manners, are never out of fashion; and a person who possesses them can hardly be rude or discourteous, however far he may transgress conventional usages: lacking these qualities, the most perfect knowledge of the rules of etiquette and the strictest observance of them will not suffice to make one truly polite.

"Politeness," says La Bruyère, "seems to be a certain care, by the manner of our words and actions, to make others pleased with us and themselves." This definition refers the matter directly to those qualities of mind and heart already enumerated as the foundations of good manners. To the same effect is the remark of Madame Celnart, that "the grand secret of never-failing propriety of deportment is *to have an intention of always doing right.*"

Some persons have the "instinct of courtesy" so largely developed that they seem hardly to need culture at all. They are equal to any occasion, however novel. They never commit blunders, or if they do commit them, they seem not to be blunders in them. So there are those who sing, speak, or draw intuitively—by inspiration. The great majority of us, however, must be content to acquire these arts by study and practice. In the same way we must acquire the art of behavior, so far as behavior is an art. We must possess, in the first place, a sense of equity, good-will toward our fellow-men, kind feelings, magnanimity and self-control. Cultivation will do the rest. But we must never forget that manners as well as morals are founded on certain eternal principles, and that while "the *letter* killeth," "the *spirit* giveth *life.*"

The account which Lord Chesterfield gives of the method by which he acquired the reputation of being the most polished man in England, is a strong example of the efficacy of practice, in view of which no one need despair. He was naturally singularly deficient in that grace which afterward so distinguished him. "I had a strong desire," he says, "to please, and was sensible that I had nothing but the desire. I therefore resolved, if possible, to acquire the means too. I studied attentively and minutely the dress, the air, the manner, the address, and the turn of conversation of all those whom I found to be the people in fashion, and most generally allowed to please. I imitated them as well as I could: if I heard that one man was reckoned remarkably genteel, I carefully watched his dress, motions, and attitudes, and formed my own upon them. When I heard of another whose conversation

was agreeable and engaging I listened and attended to the turn of it. I addressed myself, though *de très mauvaise grâce* [with a very bad grace], to all the most fashionable fine ladies; confessed and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming."

Lord Bacon says: "To attain good manners it almost sufficeth not to despise them, and that if a man labor too much to express them, he shall lose their grace, which is to be natural and unaffected."

To these testimonies we may add the observation of La Rochefoucauld, that "in manners there are no good copies, for besides that the copy is almost always clumsy or exaggerated, the air which is suited to one person sits ill upon another."

The greater must have been the genius of Chesterfield which enabled him to make the graces of others his own, appropriating them only so far as they *fitted him*, instead of blindly and servilely imitating his models.

C. P. Bronson truly says: "In politeness, as in every thing else connected with the formation of character, we are too apt to begin on the outside, instead of the inside; instead of beginning with the heart, and trusting to that to form the manners, many begin with the manners, and leave the heart to chance and influences. The golden rule contains the very life and soul of politeness: 'Do unto others as you would they should do unto you.' Unless children and youth are taught, by precept and example, to abhor what is selfish, and prefer another's pleasure and comfort to their own, their politeness will be entirely artificial, and used only when interest and policy dictate. True politeness is perfect freedom and ease, treating others just as you love to be treated. Nature is always graceful: affectation, with all her art, can never produce any thing half so pleasing. The very perfection of elegance is to imitate nature; how much better to have the reality than the imitation! Anxiety about the opinions of others fetters the freedom of nature and tends to awkwardness; all would appear well if they never tried to assume what they do not possess."

A writer in *Life Illustrated*, to whose excellent observations on etiquette we shall have further occasion to refer, contends that the instinct of courtesy is peculiarly strong in the American people. "It is shown," he says, "in the civility which marks our intercourse with one another. It is shown in the deference which is universally paid to the presence of the gentler sex. It is shown in the excessive fear which prevails among us of offending public opinion. It is shown in the very extravagances of our costume and decoration, in our lavish expenditures upon house and equipage. It is shown in the avidity with which every new work is bought and read which pretends to lay down the laws that govern the behavior of circles supposed to be, *par excellence*, polite. It is shown in the fact, that, next to calling a man a liar, the most offensive and stinging of all possible expressions is, 'You are no gentleman!'"

He claims that this is a national trait, and expresses the belief that every uncorrupt American man desires to be, and to be thought, a gentleman; that every uncorrupt American woman desires to be, and to be thought, a lady.

"But," he adds, "the instinct of courtesy is not enough, nor is opportunity equivalent to possession. The truth is palpable, that our men are not all gentlemen, nor our women all ladies, nor our children all docile and obliging. In that small and insignificant circle which is called 'Society,' which, small and insignificant as it is, gives the tone to the manners of the nation, the chief efforts seem to be, to cleanse the outside of the platter, to conceal defects by gloss and glitter. Its theory of politeness and its maxims of behavior are drawn from a state of things so different from that which here prevails, that they produce in us little besides an exaggerated ungracefulness, a painful constraint, a complete artificiality of conduct and character. We are trying to shine in borrowed plumes. We would glisten with foreign varnish. To produce an *effect* is our endeavor. We prefer to *act*, rather than *live*. The politeness which is based on sincerity, good-will, self-conquest, and a minute, habitual regard for the rights of others, is not, we fear, the politeness which finds favor in the saloons upon which the upholsterer has exhausted the resources of his craft. Yet without possessing, in a certain degree, the qualities we have named, no man ever did, and no man ever will, become a gentleman. Where they

do not bear sway, society may be brilliant in garniture, high in pretension, but it is intrinsically and incurably *vulgar!*"

The utility of good manners is universally acknowledged perhaps, but the extent to which genuine courtesy may be made to contribute to our success as well as our happiness is hardly realized. We can not more satisfactorily illustrate this point than by quoting the following lesson of experience from the Autobiography of the late Dr. Caldwell, the celebrated physician and phrenologist:

"In the year 1825 I made, in London, in a spirit of wager, a decisive and satisfactory experiment as to the effect of civil and courteous manners on people of various ranks and descriptions.

"There were in a place a number of young Americans, who often complained to me of the neglect and rudeness experienced by them from citizens to whom they spoke in the streets. They asserted, in particular, that as often as they requested directions to any point in the city toward which they were proceeding, they either received an uncivil and evasive answer, or none at all. I told them that my experience on the same subject had been exceedingly different: that I had never failed to receive a civil reply to my questions—often communicating the information requested: and that I could not help suspecting that their failure to receive similar answers arose, in part at least, if not entirely, to the plainness, not to say the bluntness, of their manner in making their inquiries. The correctness of this charge, however, they sturdily denied, asserting that their manner of asking for information was good enough for those to whom they addressed themselves. Unable to convince them by words of the truth of my suspicions, I proposed to them the following simple and conclusive experiment:

"Let us take together a walk of two or three hours in some of the public streets of the city. You shall yourselves designate the persons to whom I shall propose questions, and the subjects also to which the question shall relate; and the only restriction imposed is, that no question shall be proposed to any one who shall appear to be greatly hurried, agitated, distressed, or any other way deeply preoccupied, in mind or body, and no one shall speak to the person questioned but myself."

"My proposition being accepted, out we sallied, and to work we went; and I continued my experiment until my young friends surrendered at discretion, frankly acknowledging that my opinion was right, and theirs, of course was wrong; and that, in our passage through life, courtesy of address and deportment may be made both a pleasant and powerful means to attain our ends and gratify our wishes.

"I put questions to more than twenty persons of every rank, from the high-bred gentleman to the servant in livery, and received in every instance a satisfactory reply. If the information asked for was not imparted, the individual addressed gave an assurance of his at being unable to communicate it.

"What seemed to surprise my friends was, that the individuals accosted by me almost uniformly imitated my own manner. If I uncovered my head, as I did in speaking to a gentleman, or even to a man of ordinary appearance and breeding, he did the same in his reply; and when I touched my hat to a liveried coachman or waiting man, his hat was immediately under his arm. So much may be done, and such advantages gained, by simply avoiding coarseness and vulgarity, and being well bred and agreeable. Nor can the case be otherwise. For the foundation of good breeding is good nature and good sense—two of the most useful and indispensable attributes of a well-constituted mind. Let it not be forgotten, however, that good breeding is not to be regarded as identical with politeness—a mistake which is too frequently, if not generally, committed. A person may be exceedingly polite without the much higher and more valuable accomplishment of good breeding."

Believing that the natural qualities essential to the character of the gentleman or the lady exist in a high degree among our countrymen and countrywomen, and that they universally desire to develop these qualities, and to add to them the necessary knowledge of all the truly significant and living forms and usages of good society, we have written the work now before you. We have not the vanity to believe that the mere reading of it will, of itself, convert an essentially vulgar person into a lady or a gentleman; but we do hope that we have furnished those who most need it with available and

efficient aid; and in this hope we dedicate this little "Manual of Republican Etiquette" to all who are, or would be, in the highest sense of these terms,

TRUE REPUBLICAN LADIES OR GENTLEMEN

HOW TO BEHAVE

I. PERSONAL HABITS

Attention to the person is the first necessity of good manners.—*Anon.*

I.—WHERE TO COMMENCE

If you wish to commence aright the study of manners, you must make your own person the first lesson. If you neglect this you will apply yourself to those which follow with very little profit. Omit, therefore, any other chapter in the book rather than this.

The proper care and adornment of the person is a social as well as an individual duty. You have a right to go about with unwashed hands and face, and to wear soiled and untidy garments, perhaps, but you have no right to offend the senses of others by displaying such hands, face, and garments in society. Other people have rights as well as yourself, and no right of yours can extend so far as to infringe theirs.

But we may safely assume that no reader of these pages wishes to render himself disgusting or even disagreeable or to cut himself off from the society of his fellow-men. We address those who seek social intercourse and desire to please. *They* will not think our words amiss, even though they may seem rather "personal;" since we have their highest good in view, and speak in the most friendly spirit. Those who do not need our hints and suggestions under this head, and to whom none of our remarks may apply, will certainly have the courtesy to excuse them for the sake of those to whom they will be useful.

II.—CLEANLINESS

"Cleanliness is akin to godliness," it is said. It is not less closely related to gentility. First of all, then, keep yourself scrupulously clean—not your hands and face merely, but your whole person, from the crown of your head to the sole of your foot. Silk stockings may hide dirty feet and ankles from the eye, but they often reveal themselves to another sense, when the possessor little dreams of such an exposure. It is far better to dress coarsely and out of fashion and be strictly clean, than to cover a dirty skin with the finest and richest clothing. A coarse shirt or a calico dress is not necessarily vulgar, but dirt is essentially so. We do not here refer, of course, to one's condition while engaged in his or her industrial occupation. Soiled hands and even a begrimed face are badges of honor in the field, the workshop, or the kitchen, but in a country in which soap and water abound, there is no excuse for carrying them into the parlor or the dining-room.

A clean skin is as essential to health, beauty, and personal comfort as it is to decency; and without health and that perfect freedom from physical disquiet which comes only from the normal action of all the functions of the bodily organs, your behavior can never be satisfactory to yourself or agreeable to others. Let us urge you, then, to give this matter your first attention.

1. The Daily Bath

To keep clean you must bathe frequently. In the first place you should wash the whole body with pure soft water every morning on rising from your bed, rubbing it till dry with a coarse towel, and afterward using friction with the hands. If you have not been at all accustomed to cold bathing, commence with tepid water, lowering the temperature by degrees till that which is perfectly cold becomes agreeable. In warm weather, comfort and cleanliness alike require still more frequent bathing. Mohammed made frequent ablutions a religious duty; and in that he was right. The rank and fetid odors which exhale from a foul skin can hardly be neutralized by the sweetest incense of devotion.

2. Soap and Water

But the daily bath of which we have spoken is not sufficient. In addition to the pores from which exudes the watery fluid called perspiration, the skin is furnished with innumerable minute openings, known as the sebaceous follicles, which pour over its surface a thin limpid oil anointing it and rendering it soft and supple; but also causing the dust as well as the effete matter thrown out by the pores to adhere, and, if allowed to accumulate, finally obstructing its functions and causing disease. It also, especially in warm weather, emits an exceedingly disagreeable odor. Pure cold water will not wholly remove these oily accumulations. The occasional use of soap and warm or tepid water is therefore necessary; but all washings with soapy or warm water should be followed by a thorough rinsing with pure cold water. Use good, fine soap. The common coarser kinds are generally too strongly alkaline and have an unpleasant effect upon the skin.

3. The Feet

The feet are particularly liable to become offensively odoriferous, especially when the perspiration is profuse. Frequent washings with cold water, with the occasional use of warm water and soap, are absolutely necessary to cleanliness.

4. Change of Linen

A frequent change of linen is another essential of cleanliness. It avails little to wash the body if we inclose it the next minute in soiled garments. It is not in the power of every one to wear fine and elegant clothes, but we can all, under ordinary circumstances, afford clean shirts, drawers, and stockings. Never sleep in any garment worn during the day; and your night-dress should be well aired every morning.

5. The Nails

You will not, of course, go into company, or sit down to the table, with soiled hands, but unless you habituate yourself to a special care of them, more or less dirt will be found lodged under the nails. Clean them carefully every time you wash your hands, and keep them smoothly and evenly cut. If you allow them to get too long they are liable to be broken off, and become uneven and ragged, and if you pare them too closely they fail to protect the ends of the fingers.

6. *The Head*

The head is more neglected, perhaps, than any other part of the body. The results are not less disastrous here than elsewhere. Dandruff forms, dust accumulates, the scalp becomes diseased, the hair grows dry, and falls off and if the evil be not remedied, premature baldness ensues. The head should be thoroughly washed as often as cleanliness demands. This will not injure the hair, as many suppose, but, on the contrary, will promote its growth and add to its beauty. If soap is used, however, it should be carefully rinsed off. If the hair is carefully and *thoroughly* brushed every morning, it will not require very frequent washings. If the scalp be kept in a healthy condition the hair will be moist, glossy, and luxuriant, and no oil or hair wash will be required; and these preparations generally do more harm than good. Night-caps are most unwholesome and uncleanly contrivances, and should be discarded altogether. They keep the head unnaturally warm, shut out the fresh air, and shut in those natural exhalations which should be allowed to pass off, and thus weaken the hair and render it more liable to fall off. Ladies may keep their hair properly together during repose by wearing a *net* over it.

7. *The Teeth*

Do not forget the teeth. Cleanliness, health, a pure breath, and the integrity and durability of those organs require that they be thoroughly and effectually scoured with the tooth-brush dipped in soft water, with the addition of a little soap, if necessary, every morning. Brush them outside and inside, and in every possible direction. You can not be too careful in this matter. After brushing rinse your mouth with cold water. A slighter brushing should be given them after each meal. Use an ivory tooth-pick or a quill to remove any particles of food that may be lodged between the teeth.

There are, no doubt, original differences in teeth, as in other parts of the human system, some being more liable to decay than others; but the simple means we have pointed out, if adopted in season and perseveringly applied, will preserve almost any teeth, in all their usefulness and reality, till old age. If yours have been neglected, and some of them are already decayed, hasten to preserve the remainder. While you have *any* teeth left, it is never too late to begin to take care of them; and if you have children, do not, we entreat you, neglect *their* teeth. If the first or temporary teeth are cared for and preserved, they will be mainly absorbed by the second or permanent ones, and will drop out of themselves. The others, in that case, will come out regular and even.

Beware of the teeth-powders, teeth-washes, and the like, advertised in the papers. They are often even more destructive to the teeth than the substances they are intended to remove. If any teeth-powder is required, pure powdered charcoal is the best thing you can procure; but if the teeth are kept clean, in the way we have directed, there will be little occasion for any other dentrifices than pure water and a little soap. Your tooth-brushes should be rather soft; those which are too hard injuring both the teeth and the gums.

8. *The Breath*

A bad breath arises more frequently than otherwise from neglected and decayed teeth. If it is occasioned by a foul stomach, a pure diet, bathing, water injections, and a general attention to the laws of health are required for its removal.

III.—EATING AND DRINKING

Whatever has a bearing upon health has at least an indirect connection with manners; the reader will therefore excuse us for introducing here a few remarks which may seem, at the first glance, rather irrelevant. Sound lungs, a healthy liver, and a good digestion are as essential to the right performance of our social duties as they are to our own personal comfort; therefore a few words on eating and drinking, as affecting these, will not be out of place.

1. *What to Eat*

An unperverted appetite is the highest authority in matters of diet. In fact, its decisions should be considered final, and without the privilege of appeal. Nature makes no mistakes.

The plant selects from the soil which its roots permeate, the chemical elements necessary to its growth and perfect development, rejecting with unerring certainty every particle which would prove harmful or useless. The wild animal chooses with equal certainty the various kinds of food adapted to the wants of its nature, never poisoning itself by eating or drinking any thing inimical to its life and health. The sense of taste and the wants of the system act in perfect harmony. So it should be with man. That which most perfectly gratifies the appetite should be the best adapted to promote health, strength, and beauty.

But appetite, like all the other instincts or feelings of our nature, is liable to become perverted, and to lead us astray. We acquire a relish for substances which are highly hurtful, such as tobacco, ardent spirits, malt liquors, and the like. We have "sought out many inventions," to pander to false and fatal tastes, and too often eat, not to sustain life and promote the harmonious development of the system, but to poison the very fountains of our being and implant in our blood the seeds of disease.

Attend to the demands of appetite, but use all your judgment in determining whether it is a natural, undepraved craving of the system which speaks, or an acquired and vicious taste, and give or withhold accordingly; and, above all, never eat when you have *no appetite*. Want of appetite is equivalent to the most authoritative command to *eat nothing*, and we disregard it at our peril. Food, no matter how wholesome, taken into our stomachs under such circumstances, instead of being digested and appropriated, becomes rank poison. *Eating without appetite is one of the most fatal of common errors.*

We have no room, even if we had the ability and the desire, to discuss the comparative merits of the two opposing systems of diet—the vegetarian and the mixed. We shall consider the question of flesh-eating an open one.

Your food should be adapted to the climate, season, and your occupation. In the winter and in northern climates a larger proportion of the fatty or carboniferous elements are required than in summer and in southern latitudes. The Esquimaux, in his snow-built hut, swallows immense quantities of train-oil, without getting the dyspepsia; still, we do not recommend train-oil as an article of diet; neither can we indorse the eating of pork in any form; but these things are far less hurtful in winter than in summer, and to those who labor in the open air than to the sedentary.

Live well. A generous diet promotes vitality and capability for action. "Good cheer is friendly to health." But do not confound a generous diet with what is usually called "rich" food. Let all your dishes be nutritious, but plain, simple, and wholesome. Avoid highly seasoned viands and very greasy food at all times, but particularly in warm weather, also too much nutriment in the highly condensed forms of sugar, syrup, honey, and the like.

If you eat flesh, partake sparingly of it especially in summer. We Americans are the greatest flesh-eaters in the world, and it is not unreasonable to believe that there may be some connection between this fact and the equally notorious one that we are the most unhealthy people in the world. An

untold amount of disease results from the too free use of flesh during the hot months. Heat promotes putrefaction; and as this change in meat is very rapid in warm weather, we can not be too careful not to eat that which is in the slightest degree tainted. Even when it goes into the stomach in a normal condition, there is danger; for if too much is eaten, or the digestive organs are not sufficiently strong and active, the process of putrefaction may commence in the stomach and diffuse a subtle poison through the whole system.

Hot biscuits; *hot* griddle cakes, saturated with butter and Stuart's syrup; and *hot* coffee, scarcely modified at all by the small quantity of milk usually added, are among the most deleterious articles ever put upon a table. While these continue to be the staples of our breakfasts, healthy stomachs and clear complexions will be rare among us. Never eat or drink *any thing* HOT.

Good bread is an unexceptionable article of diet. The best is made of unbolted wheat flour. A mixture of wheat and rye flour, or of corn meal with either, makes excellent bread. The meal and flour should be freshly ground; they deteriorate by being kept long. If raised or fermented bread is required, hop yeast is the best ferment that can be used. [For complete directions for bread-making, see Dr. Trall's "Hydropathic Cook-Book."]

The exclusive use of fine or bolted flour for bread, biscuits, and cakes of all kinds, is exceedingly injurious to health. The *lignin* or woody fiber which forms the bran of grains is just as essential to a perfect and healthful nutrition as are starch, sugar, gum, and fibrin, and the rejection of this element is one of the most mischievous errors of modern cookery.

Johnny-cake, or corn bread, is an excellent article, which is not yet fully appreciated. It is palatable and wholesome. Hominy, samp, cracked wheat, oatmeal mush, and boiled rice should have a high place on your list of edibles. Beans and peas should be more generally eaten than they are. They are exceedingly nutritious, and very palatable. In New England, "pork and beans" hold the place of honor, but elsewhere in this country they are almost unknown. Leaving out the pork (which, personally, we hold in more than Jewish abhorrence), nothing can be better, provided they are eaten in moderation and with a proper proportion of less nutritious food. They should be well baked in pure, soft water. A sufficient quantity of salt to season them, with the addition of a little sweet milk, cream, or butter while baking, leaves nothing to be desired. If meat is wanted, however, a slice of beefsteak, laid upon the surface, will serve a better purpose than pork. Potatoes, beets, turnips, carrots, parsneps, and cabbages are good in their place.

But Nature indicates very plainly that fruits and berries, in their season, should have a prominent place in our dietary. They are produced in abundance, and every healthy stomach instinctively craves them. Strawberries, blackberries, raspberries, whortleberries, cherries, plums, grapes, figs, apples, pears, peaches, and melons are "food fit for gods." We pity those whose perverted taste or digestion leads to their rejection. But some are *afraid* to eat fruits and berries, particularly in midsummer, just the time when nature and common sense say they should be eaten most freely. They have the fear of cholera, dysentery, and similar diseases before their eyes, and have adopted the popular but absurd idea that fruit eating predisposes to disorders of the stomach and bowels. Exactly the reverse is the fact. There are no better preventives of such diseases than *ripe* fruits and berries, eaten in proper quantities and at proper times. Unripe fruits should be scrupulously avoided, and that which is in any measure decayed as scarcely less objectionable. Fruit and berries should make a part of every meal in summer. In winter they are less necessary, but may be eaten with advantage, if within our reach; and they are easily preserved in various ways.

We might write a volume on the subject of food, but these general hints must suffice. If you would pursue the inquiry, read O. S. Fowler's "Physiology, Animal and Mental," and the "Hydropathic Cook-Book," already referred to.

2. When to Eat

Eat when the stomach, through the instinct of appetite, demands a new supply of food. If all your habits are regular, this will be at about the same hours each day; and regularity in the time of taking our meals is very important. Want of attention to this point is a frequent cause of derangement of the digestive organs. We can not stop to discuss the question how many meals per day we should eat; but whether you eat one, two, or three, never, under ordinary circumstances, take lunches. The habit of eating between meals is a most pernicious one. Not even your children must be indulged in it, as you value their health, comfort, and good behavior.

3. How Much to Eat

We can not tell you, by weight or measure, how much to eat, the right quantity depending much upon age, sex, occupation, season, and climate, but the quantity is quite as important as the quality. Appetite would be a sure guide in both respects were it not so often perverted and diseased. As a general rule, we eat too much. It is better to err in the other direction. An uncomfortable feeling of fullness, or of dullness and stupor after a meal is a sure sign of over-eating, so whatever and whenever you eat, *eat slowly, masticate your food well*, and DO NOT EAT TOO MUCH.

4. Drink

If we eat proper food, and in proper quantity, we are seldom thirsty. Inordinate thirst indicates a feverish state of either the stomach or the general system. It is pretty sure to follow a too hearty meal.

Water is the proper drink for everybody and for every thing that lives or grows. It should be pure and soft. Many diseases arise wholly from the use of unwholesome water. If you drink tea (which we do not recommend), let it be the best of black tea, and *not* strong. Coffee, if drunk at all, should be diluted with twice its quantity of boiled milk, and well sweetened with white sugar.

IV.—BREATHING

Breathing is as necessary as eating. If we cease to breathe, our bodies cease to live. If we only *half* breathe, as is often the case, we only half live. The human system requires a constant supply of oxygen to keep up the vital processes which closely resemble combustion, of which oxygen is the prime supporter. If the supply is insufficient, the fire of life wanes. The healthy condition of the lungs also requires that they be completely expanded by the air inhaled. The imperfect breathing of many persons fails to accomplish the required inflation, and the lungs become diseased for want of their natural action. Full, deep breathing and pure air are as essential to health, happiness, and the right performance of our duties, whether individual, political, or social, as pure food and temperate habits of eating and drinking are. Attend, then, to the lungs as well as the stomach. Breathe good air. Have all your rooms, and especially your sleeping apartment well ventilated. The air which has been vitiated by breathing or by the action of fire, which abstracts the oxygen and supplies its place with carbonic acid gas, is a *subtle poison*.

V.—EXERCISE

The amount of physical exercise required varies with age, sex, and temperament; but no person can enjoy vigorous health without a considerable degree of active bodily exertion. Four or five hours

per day spent in the open air, in some labor or amusement which calls for the exercise of the muscles of the body, is probably no more than a proper average. We can live with less—that is, for a short time; but Nature's laws are inexorable, and we can not escape the penalty affixed to their violation. Those whose occupations are sedentary should seek amusements which require the exertion of the physical powers, and should spend as much as possible of their leisure time in the open air. We must, however, use good judgment in this matter as well as in eating. Too much exercise at once, or that which is fitful and violent, is often exceedingly injurious to those whose occupations have accustomed them to little physical exertion of any kind.

The women of our country are suffering incalculably for want of proper exercise. No other single cause perhaps is doing so much to destroy health and beauty, and deteriorate the race, as this. "Your women are very handsome," Frederika Bremer said, one day, "but they are too white; they look as if they grew in the shade." A sad truth. Ladies, if you would be healthy, beautiful, and attractive—if you would fit yourselves to be good wives, and the mothers of strong and noble men, you *must* take an adequate amount of exercise in the open air. *This should be an every-day duty.*

VI.—THE COMPLEXION

Every person, and especially every lady, desires a clear complexion. To secure this, follow the foregoing directions in reference to cleanliness, eating, drinking, breathing, and exercise. The same recipe serves for ruby lips and rosy cheeks. These come and go with health, and health depends upon obedience to the laws of our constitution.

VII.—GENERAL HINTS

Few of us are free from disagreeable habits of which we are hardly conscious, so seemingly natural have they become to us. It is the office of friendship, though not always a pleasant one, to point them out. It is our business to assume that office here, finding our excuse in the necessity of the case. Our bad habits not only injure ourselves, but they give offense to others, and indirectly injure them also.

1. *Tobacco*

Ladies, in this country, do not use tobacco, so they may skip this section. A large and increasing number of gentlemen may do the same; but if you use tobacco, in any forth, allow us to whisper a useful hint or two in your ear.

Smoking, snuff-taking, and especially chewing, are bad habits at best, and in their coarser forms highly disgusting to pure and refined people, and especially to ladies. You have the same right to smoke, take snuff, and chew that you have to indulge in the luxuries of a filthy skin and soiled garments, but you have no right, in either case, to do violence to the senses and sensibilities of other people by their exhibition in society. Smoke if you will, chew, take snuff (against our earnest advice, however), make yourself generally and particularly disagreeable, but you must suffer the consequences—the social outlawry which must result. Shall we convert our parlors into tobacco shops, risk the ruin of our carpets and furniture from the random shots of your disgusting saliva, and fill the whole atmosphere of our house with a pungent stench, to the discomfort and disgust of everybody else, merely for the pleasure of your company? We have rights as well as you, one of which is to exclude from our circle all persons whose manners or habits are distasteful to us. You talk of rights. You can not blame others for exercising theirs.

There are degrees here as everywhere else. One may chew a *little*, smoke an *occasional* cigar, and take a pinch of snuff *now* and *then*, and if he never indulges in these habits in the presence of

others, and is very careful to purify his person before going into company, he may confine the bad effects, which he can not escape, *mostly* to his own person. But he must not smoke in any parlor, or sitting-room, or dining-room, or sleeping chamber, or in the street, and particularly not in the presence of ladies, *anywhere*.

2. Spitting

"The use of tobacco has made us a nation of spitters," as some one has truly remarked. Spitting is a private act, and tobacco users are not alone in violating good taste and good manners by hawking and spitting in company. You should never be seen to spit. Use your handkerchief carefully and so as not to be noticed, or, in case of necessity, leave the room.

3. Gin and Gentility

The spirit and tenor of our remarks on tobacco will apply to the use of ardent spirits. The fumes of gin, whisky, and rum are, if possible, worse than the scent of tobacco. They must on no account be brought into company. If a man (this is another section which women may skip) will make a beast of himself, and fill his blood with liquid poison, he must, if he desires admission into good company, do it either privately or with companions whose senses and appetites are as depraved as his own.

4. Onions, etc

All foods or drinks which taint the breath or cause disagreeable eructations should be avoided by persons going into company. Onions emit so very disagreeable an odor that no truly polite person will eat them when liable to inflict their fumes upon others. Particular care should be taken to guard against a bad breath from *any* cause.

5. Several Items

Never pare or scrape your nails, pick your teeth, comb your hair, or perform any of the necessary operations of the toilet in company. All these things should be carefully attended to in the privacy of your own room. To pick the nose, dig the ears, or scratch the head or any part of the person in company is still worse. Watch yourself carefully, and if you have any such habits, break them up at once. These may seem little things, but they have their weight, and go far in determining the character of the impression we make upon those around us.

II. DRESS

From little matters let us pass to less,
And lightly touch the mysteries of dress;
The outward forms the inner man reveal;
We guess the pulp before we eat the peel.—*O. W. Holmes.*

I.—THE LANGUAGE OF DRESS

Dress has its language, which is, or may be, read and understood by all. It is one of the forms in which we naturally give expression to our tastes, our constructive faculties, our reason, our feelings, our habits—in a word, to our character, as a whole. This expression is often greatly modified by the arbitrary laws of Fashion, and by circumstances of time, place, and condition, which we can not wholly control; but can hardly be entirely falsified. Even that arch tyrant, the reigning *Mode*, whatever it may be, leaves us little room for choice in materials, forms, and colors, and the choice we make indicates our prominent traits of character.

II.—THE USES OF DRESS

"Dress," that admirable Art Journal the *Crayon* says, "has two functions—to clothe and to ornament; and while we can not lose sight of either point, we must not attribute to the one a power which belongs to the other. The essential requirement of dress is to cover and make comfortable the body, and of two forms of dress which fulfill this function equally well, that is the better which is most accordant with the laws of beauty. But fitness must in nowise be interfered with; and the garb which infringes on this law gives us pain rather than pleasure. We believe that it will be found that fitness and beauty, so far from requiring any sacrifice for combination, are found each in the highest degree where both are most fully obtained—that the fittest, most comfortable dress is that which is most graceful or becoming. Fitness is the primary demand; and *the dress that appears uncomfortable is untasteful.*

"But in the secondary function of dress, ornamentation, there are several diverse objects to be attained—dignity, grace, vivacity, brilliancy, are qualities distinguishing different individuals, and indicating the impression they wish to make on society, and are expressed by different combinations of the elements of beauty, line, or form, and color. When the appareling of the outer being is in most complete harmony with the mental constitution, the taste is fullest."

III.—THE ART OF DRESS

True art adapts dress to its uses, as indicated in the foregoing extract. It is based on universal principles fundamental to all art.

The art-writer already quoted says, very truly, that "Dress is always to be considered as secondary to the person." This is a fundamental maxim in the art of costume, but is often lost sight of, and dress made *obtrusive* at the expense of the individuality of the wearer. A man's vest or cravat must not seem a too important part of him. Dress may heighten beauty, but it can not create it. If you are not better and more beautiful than your clothes you are, indeed, a man or a woman of straw.

The next principle to be regarded is the *fitness* of your costume, in its forms materials, and colors, to your person and circumstances, and to the conditions of the time, place and occasion on which it is to be worn. Fashion often compels us to violate this principle, and dress in the most absurd, incongruous, unbecoming, and uncomfortable style. A little more self-respect and independence, however, would enable us to resist many of her most preposterous enactments. But Fashion is not responsible for all the incongruities in dress with which we meet. They are often the result of bad taste and affectation.

The first demand of this law of fitness is, that your costume shall accord with your person. The young and the old, we all instinctively know, should not dress alike. Neither should the tall and the short, the dark and the light, the pale and the rosy, the grave and the gay, the tranquil and the vivacious. Each variety of form, color, and character has its appropriate style; but our space here is too limited to allow us to do more than drop a hint toward what each requires, to produce the most harmonious and effective combination. In another work,¹ now in the course of preparation, this important subject will be treated in detail.

"In form, simplicity and long, unbroken lines give dignity, while complicated and short lines express vivacity. Curves, particularly if long and sweeping, give grace while straight lines and angles indicate power and strength. In color, unity of tint gives repose—if somber, gravity but if light and clear, then a joyous serenity—variety of tint giving vivacity, and if contrasted, brilliancy."

Longitudinal stripes in a lady's dress make her appear taller than she really is, and are therefore appropriate for persons of short stature. Tall women, for this reason, should never wear them. Flounces are becoming to tall persons, but not to short ones. The colors worn should be determined by the complexion, and should harmonize with it. "Ladies with delicate rosy complexions bear white and blue better than dark colors, while sallow hues of complexion will not bear these colors near them, and require dark, quiet, or grave colors to improve their appearance. Yellow is the most trying and dangerous of all, and can only be worn by the rich-toned, healthy-looking brunette."

In the second place, there should be harmony between your dress and your circumstances. It should accord with your means, your house, your furniture, the place in which you reside, and the society in which you move.

Thirdly, your costume should be suited to the time, place, and occasion on which it is to be worn. That summer clothes should not be worn in winter, or winter clothes in summer, every one sees clearly enough. The law of fitness as imperatively demands that you should have one dress for the kitchen, the field, or the workshop, and another, and quite a different one, for the parlor; one for the street and another for the carriage, one for a ride on horseback and another for a ramble in the country. Long, flowing, and even trailing skirts are beautiful and appropriate in the parlor, but in the muddy streets, dragging in the filth, and embarrassing every movement of the wearer, or in the country among the bushes and briars, they lose all their beauty and grace, because no longer fitting. The prettiest costume we have ever seen for a shopping excursion or a walk in the city, and especially for a ramble in the country, is a short dress or frock reaching to the knee, and trowsers of the common pantaloon form, but somewhat wider. Full Turkish trowsers might be worn with this dress, but are less convenient. The waist or body of the dress is made with a yoke and belt, and pretty full. The sleeves should be gathered into a band and buttoned at the wrist. A *saque* or a *basque* of a different color from the waist has a fine effect as a part of this costume. Add to it a gipsy hat and good substantial shoes or boots, and you may walk with ease, grace, and pleasure. This was the working and walking costume of the women of the North American Phalanx, and is still worn on the domain which once belonged to that Association, though the institution which gave it its origin has ceased to exist. If you reside in a place where you can adopt this as your industrial and walking costume, without too much

¹ "Hints toward Physical Perfection; or, How to Acquire and Retain Beauty, Grace, and Strength, and Secure Long Life and Perpetual Youth."

notoriety and odium, try it. You must judge of this for yourself. We are telling you what is fitting, comfortable, and healthful, and therefore, in its place, beautiful, and not what it is expedient for you to wear. The time is coming when such a costume may be worn anywhere. Rational independence, good taste, and the study of art are preparing the way for the complete overthrow of arbitrary fashion. Help us to hasten the time when both women and men shall be permitted to dress as the eternal principles, harmony, and beauty dictate, and be no longer the slaves of the tailor and the dressmaker.

But without adopting any innovations liable to shock staid conservatism or puritanic prudery, you may still, in a good measure, avoid the incongruities which we are now compelled to witness, and make your costume accord with place and occupation.

In the field, garden, and workshop, gentlemen can wear nothing more comfortable and graceful than the blouse. It may be worn loose or confined by a belt. If your occupation is a very dusty one, wear overalls. In the counting-room and office, gentlemen wear frock-coats or sack coats. They need not be of very fine material, and should not be of any garish pattern. In your study or library, and about the house generally, on ordinary occasions, a handsome dressing-gown is comfortable and elegant.

A lady, while performing the morning duties of her household may wear a plain loose dress, made high in the neck, and with long sleeves fastened at the wrist. It must not look slatternly, and may be exceedingly beautiful and becoming.

In reference to ornament, "the law of dress," to quote our artist-friend again, "is, that where you want the eye of a spectator to rest (for we all dress for show), you should concentrate your decoration, leaving the parts of the apparel to which you do not want attention called, as plain and negative as possible—not ugly, as some people, in an affectation of plainness, do (for you have no right to offend the eye of your fellow-man with any thing which is ugly), but simply negative."

IV.—MATERIALS, ETC

The materials of which your clothes are made should be the best that your means will allow. One generally exercises a very bad economy and worse taste in wearing low-priced and coarse materials. For your working costume, the materials should of course correspond with the usage to which they are to be subjected. They should be strong and durable, but need not therefore be either very coarse or at all ugly. As a general rule, it costs no more to dress well than ill.

A gentleman's shirts should always be fine, clean, and well-fitted. It is better to wear a coarse or threadbare coat than a disreputable shirt. The better taste and finer instincts of the ladies will require no hint in reference to their "most intimate appareling." True taste, delicacy, and refinement regards the under clothing as scrupulously as that which is exposed to view.

The coverings of the head and the feet are important and should by no means be inferior to the rest of your apparel. Shoes are better than boots, except in cases where the latter are required for the protection of the feet and ankles against water, snow, or injury from briars, brambles, and the like. Ladies' shoes for walking should be substantial enough to keep the feet dry and warm. If neatly made, and well-fitting, they need not be clumsy. Thin shoes, worn on the damp ground or pavement, have carried many a beautiful woman to her grave. If you wish to have corns and unshapely feet, wear tight shoes; they never fail to produce those results.

The fashionable fur hat, in its innumerable but always ugly forms, is, in the eye of taste, an absurd and unsightly covering for the head; and it is hardly less uncomfortable and unhealthful than ugly. The fine, soft, and more picturesque felt hats now, we are glad to say, coming more and more into vogue, are far more comfortable and healthful. A light, fine straw hat is the best for summer.

The bonnets of the ladies, in their fashionable forms, are only a little less ugly and unbecoming than the fur hats of the gentlemen. A broad-brimmed or gipsy hat is far more becoming to most women than the common bonnet. We hope to live to see both "stove-pipe hats" and "sugar-scoop bonnets" abolished; but, in the mean time let those wear them who *must*.

V.—MRS. MANNERS ON DRESS

Mrs. Manners, the highest authority we can possibly quote in such matters, has the following hints to girls, which we can not deny ourselves the pleasure of copying, though they may seem, in part, a repetition of remarks already made:

"Good taste is indispensable in dress, but that, united to neatness, is *all* that is *necessary*—that is the fabled cestus of Venus which gave beauty to its wearer. Good taste involves *suitable fabrics—a neat and becoming 'fitting' to her figure—colors suited to her complexion, and a simple and unaffected manner of wearing one's clothes*. A worsted dress in a warm day, or a white one in a cold day, or a light, thin one in a windy day, are all in *bad* taste. Very fine or very delicate dresses worn in the street, or very highly ornamented clothes worn to church or to shop in, are in *bad* taste. Very long dresses worn in muddy or dusty weather, even if long dresses are the *fashion*, are still in *bad* taste.

"Deep and bright-colored gloves are always in bad taste; very few persons are careful enough in selecting gloves. Light shoes and dark dresses, white stockings and dark dresses, dark stockings and light dresses, are not indicative of good 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*, and no *wealth* is required here. Fine clothes and fine airs are abashed before such propriety and good taste. Thus the poorest may be so attired as to appear as lady-like as the wealthiest; nothing is more *vulgar* than the idea that money makes a lady, or that fine clothes can do it."

VI.—WEARING THE HAIR AND BEARD

The hair and beard, in one of their aspects, belong to the dress. In reference to the style of wearing them, consult the general principles of taste. A man to whom nature has given a handsome beard, deforms himself sadly by shaving—at least, that is our opinion; and on this point fashion and good taste agree. The full beard is now more common than the shaven face in all our large cities.

In the dressing of the hair there is room for the display of a great deal of taste and judgment. The style should vary with the different forms of face. Lardner's "Young Ladies' Manual" has the following hints to the gentler sex. Gentlemen can modify them to suit their case:

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