

## **Beauty culture / by H. Ellen Browning.**

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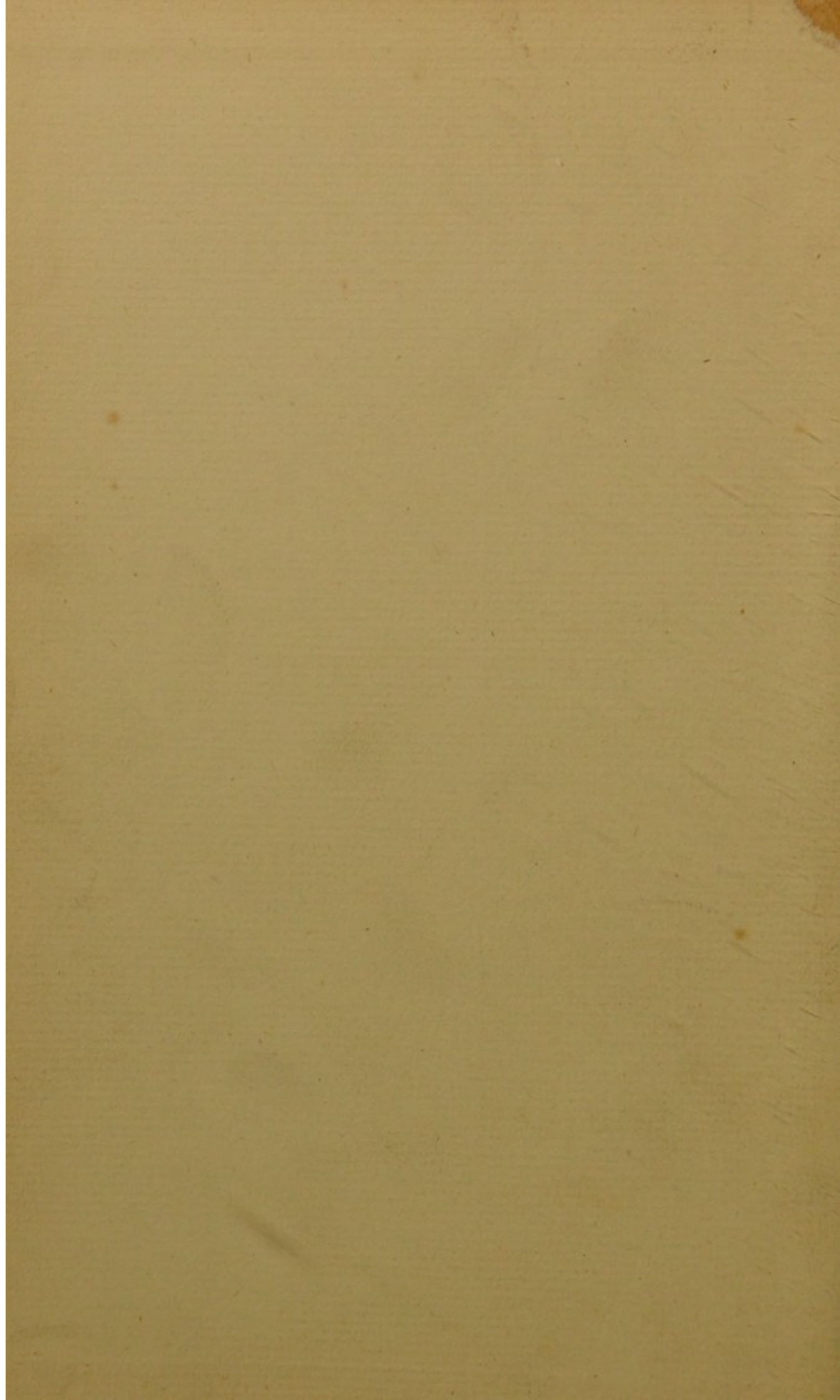


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BEAUTY CULTURE



U.S. BUREAU OF COMMERCE  
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# Beauty Culture

BY

H. ELLEN BROWNING

LONDON

HUTCHINSON & CO.

34 PATERNOSTER ROW, E.C.

1898



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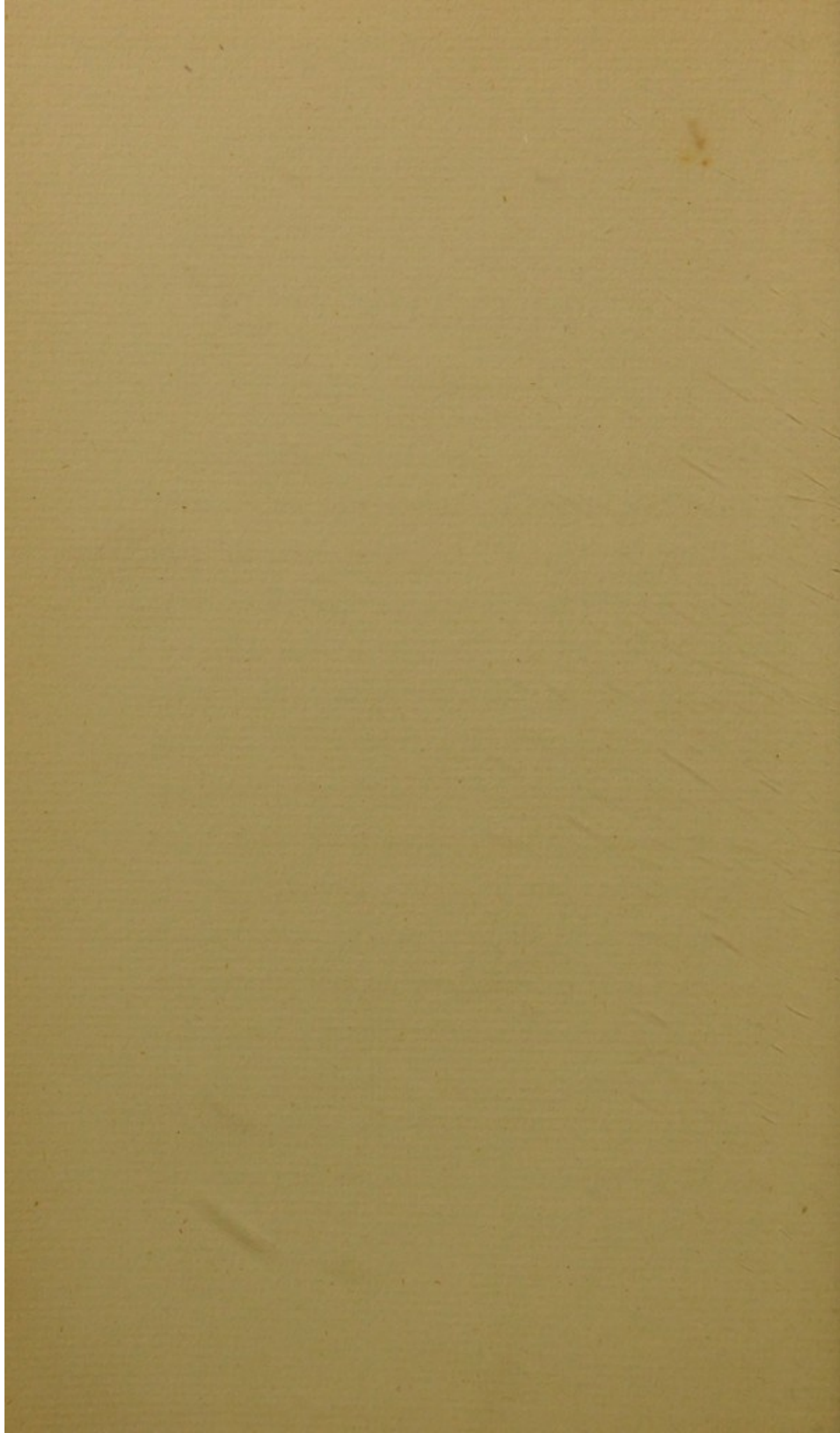


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## PREFACE

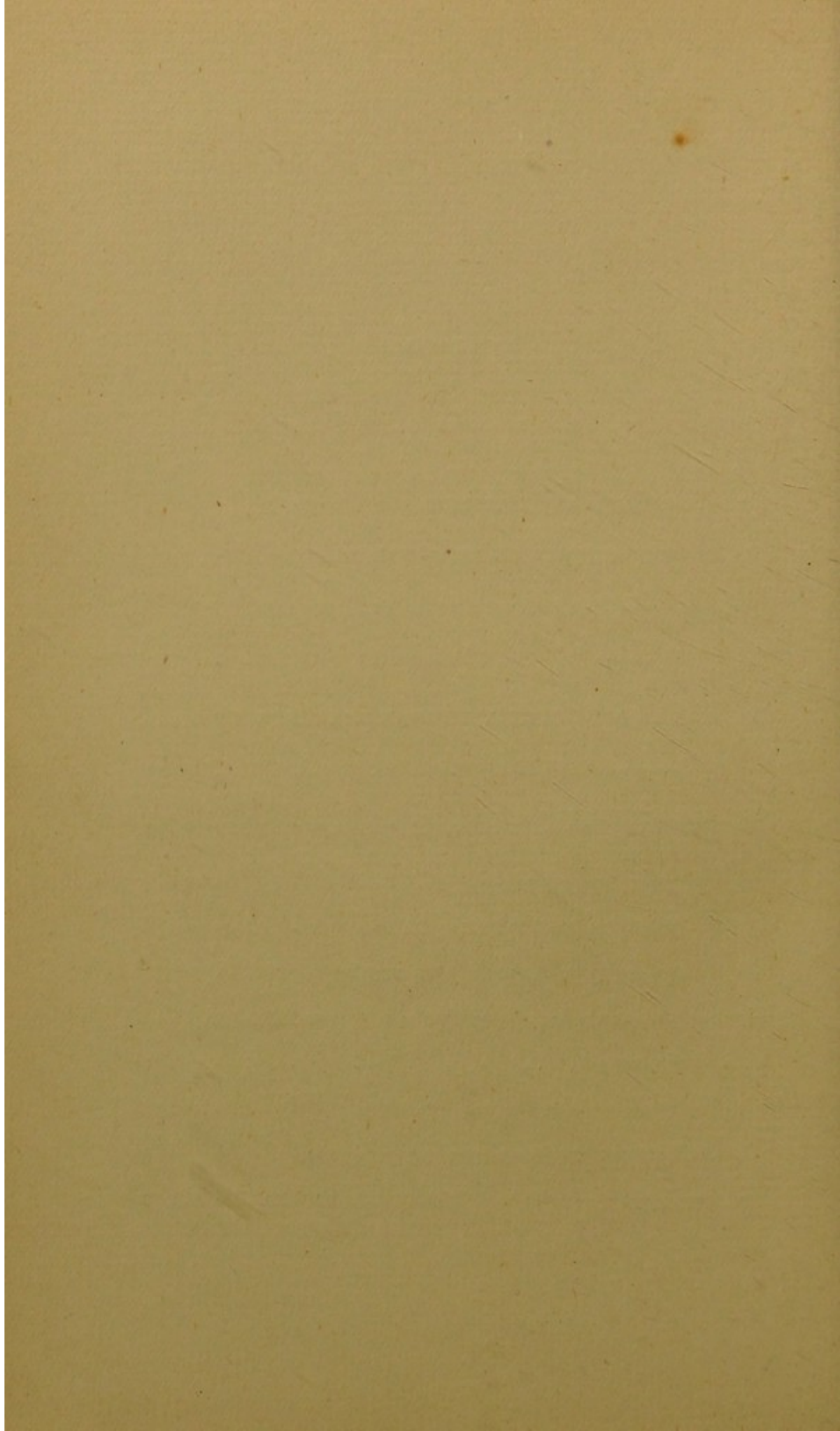
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“NOW this to me speaks as the roll of thunder that cannot be denied—you *must* hear it; and how can you shut your ears to what this lark sings, this violet tells, this little grey shell writes in the curl of its spire? The bitter truth that human life is no more to the universe than that of the unnoticed hill-snail in the grass should make us think more and more highly of ourselves as *human*—as men—living things that think. We must think ourselves into an earthly immortality. By day and by night, by years and by centuries, still striving, studying, searching to find that which shall enable us to live a fuller life upon the earth—to have a wider grasp upon its violets and loveliness, a deeper draught of the sweet-briar wind. . . There is no hope on the old lines—they are dead, like the empty shells.”—*Richard Jefferies.*

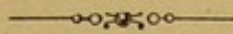


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# BEAUTY CULTURE.

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## CHAPTER I.

### ON BEAUTY AS A SCIENCE.

“The earth is always beautiful—always.”

—*Richard Jefferies.*

“I am the spirit of the harmless earth.  
God spake me softly out among the stars,  
As softly as a blessing of much worth ;  
And then his smile did follow unawares,  
That all things fashioned so, for use or duty,  
Might shine anointed with his chrism of beauty.”

—*Elizabeth Barrett Browning.*

THE science of beauty—but, *is* there such a thing? Undoubtedly. The more closely we study the laws that hold sway throughout the universe, the more deeply we are able to realise this fact, and the better we are able to comprehend that the whole science of beauty has been embodied for us

in its creation. Beauty has so many forms, so many phases. We are so constantly seeing it all around us in what, for want of a better name, we call Nature, that we have forgotten to seek out its source in order to classify it and call it a science. Still, it is there, whatever we may choose to call it. Beauty of tone, of colour, of form, of movement, are each and all of them the result of certain fixed scientific laws, the principles of which are beyond us. We are all so ignorant when it comes to any *real* knowledge—even the wisest amongst us—we can only gather up a crumb of knowledge here or there, and try to utilise it for the benefit of ourselves and others. From the sublime harmonies of the ever-restless ocean, the glorious colour-schemes of the Aurora Borealis, the awesome majesty of snow-capped heights and black bottomless abysses to the weird clammy mystery of a London fog, we may range up and down the gamut of our daily experiences and find that this same science of beauty pervades them all, if we do but possess the eyes that see and the ears that hear and the spirit that understandeth.

In his two "Dialogues on Beauty," Plato tells us that it consists in proportion and symmetry; Cicero thought that the science of beauty was uniformity and agreement; St. Augustine resolves the question of beauty into truth and unity; Crouzas expands it into variety, unity, regularity, order and proportion; Hogarth, in his celebrated "Analysis of Beauty," refers it all to waving lines and intricacy of design; Hutcheson explains it as utility, uniformity, and variety; Burke considered it as being something that is little, smooth, delicate, and easily-injured; and Sir Joshua Reynolds decided that it lay in "ordinary, everyday, "commonplace life;" Akenside and Addison, on the contrary, referred it to a special internal sense which discovered beauty as the eye sees light; and in our own day Richard Jefferies seems to have held the same tenets, for he says: "He who has "got the sense of beauty in his eye can find it in "things as they really are. Idealise to the full, but "idealise the *real*, else the picture is a sham."

"Ah! the pity of it, the pity of it!" we are led to exclaim involuntarily, as we gaze upon the great mass of human beings, for the majority of whom

this sublime science has neither voice nor meaning, whose eyes are blinded, whose ears are deafened, whose hearts are narrowed, whose souls are wingless.

For long, long ages, the forces of Nature have been vainly trying to teach every one of us the greatness and grandeur of this science. We are always asking for the *reason* of Creation. We do not seem able to realise that the answer is there, and an all-sufficient answer, too.

“And God saw all that he had made, and behold  
“*it was very good.*”

God, the Creator, Nature, the First Cause,—let us call it what you will,—the *fact* remains the same, the whole universe was created, not spasmodically, or casually, but according to certain fixed scientific principles recognised to-day. The result of this system was perfect beauty; and the latest, the *very* latest, link in this chain of evolution was woman.

Is it not a passion for the beautiful that fills the artist-soul with wondrous conceptions, exquisite harmonies of sound, marvellous pictures, stupendous sculptures, poems in wood and stone?—concep-

tions, too, that are rarely capable of portrayal *as they were conceived*. We are so unable to express ourselves adequately, because the science of beauty is still so much in its infancy. We can only muse with a feeling that is half despair, even upon our best efforts, and hope that sympathetic souls may find there the beauty we have humbly tried our little best to embody for them.

Is it not equally a nameless, instinctive love of beauty, a longing for the ethical perfection of goodness and purity, that gives us our saints, our martyrs, our reformers; our General Gordons and our Florence Nightingales, our Joan of Arcs and our Bishop Pattersons?

The "beauty of holiness" is no mere phrase. It is part of the original science that created the world, and it is as much a reality as is the manly form of a Greek god, or the superb tenderness in the face of a Venus Genetrix.

Moreover, it is this same instinctive feeling for the science of creation that has evolved for us every great poet, every great writer, in every language and in every clime, so that "the beauty of intellect," too, is an actual factor in the history

of the world. Indeed, we need only glance cursorily back to the very earliest times in order to see that it is just this faith in the beautiful that has always lain at the base of all that is noble, true, and happy. It has been sung, and preached, and painted, and sculptured, and thought, and felt, and dreamt of, and longed for, and striven after, ever since the world began, and it is only when we have at last attained to a perfect and complete knowledge of this science of beauty that the millennium of bliss will ever break upon us, either here or—there.

This end-of-a-century is a period of decadence, we are being told continually. If this be so, there must be a reason for it. Every effect must naturally have its cause, and that cause is not far to seek, it lies primarily in the degenerate health of the world at large. When the national taste in art and literature becomes debased, it becomes so because the physical condition of the nation is declining, because the healthful instincts of the mind are being obliterated by the morbid action of a vitiated nervous system. It has always been so, as a matter of fact, and facts are stubborn things to deal with. Browning puts this close union of

the moral and physical frequently before us in many of his poems. "Body and soul are one thing with two names," he cries, in "Red Cotton Nightcap." We need only glance backwards over the history of the world to see this. The gradual loss of physical health, moral rectitude, artistic pre-eminence and political supremacy have almost always been co-incident. The degeneration of muscular perfection and nervous strength went on side by side with the fall of lofty ideals and the decadence of art, leaving behind them inertness, self-indulgence, and a taste for sensuality,—ruin, moral, mental, and physical, being the natural result. "Paint the soul, never mind the legs and arms," one section of the world seems to say. They deny strenuously that unison of the dual personality of the human being (particularly feminine human beings), and explain to us that "body is not soul, but just soul's servant." Then there is, on the contrary, another section, who assert quite as hotly, and quite as strenuously, the sentiment expressed so forcibly by the same poet in another of his works—"Soul"—accept a word which vaguely means—



"What  
No adept in word-use fits and fixes."

To this class of thinkers I am tempted to reply in the words of a prose poet: "The pebble-stone (in my palm) tells me that I am a soul because I am not that, that touches the nerves of my hand." But is not the just mean to be found *between* these two opinions? Until we have freed the body from weakness and weariness, can we ever expect the soul to drink in the spirit of the earth and sea, the soul of the sun, which the same Richard Jefferies, that great apostle of the beautiful, speaks of? I am beginning to feel as he felt. "There is so much to unlearn in life. It wastes so much time to take off peel after peel, and so get by degrees slowly towards the truth."

"The health and well-being of a nation lies altogether in the hands of its women," is the stock-phrase of many nineteenth-century Adams. This is a great truth, but scarcely a *whole* truth, for are not the men of a nation the fathers of their *daughters* as well as the fathers of their sons? Does not Nature bestow inherited tendencies upon the girl-child as often as upon the boy-child? We

cannot gather grapes from thorns nor figs from thistles.

Neither by flood nor field, by forest or fell, by mountain or valley, by town or village, in man or bird, or beast, or fruit, or flower, do we ever find imperfection bringing forth perfection. Vice begets disease and pessimism, who, in their turn, become the parents of other vices, and so the ball rolls on for ever, further and further away from that noble standard of healthful beauty, the science of which lurks behind those words, penned years ago, by our late laureate. It is only a sound mind in a sound body that has power to develop amongst us :

“ The love of love, the hate of hate, the scorn of scorn.”

## CHAPTER II.

### ON THE SCIENCE OF PERSONAL BEAUTY.

“If you get simple beauty and naught else,  
You get about the best thing God invents.”

—*Robert Browning.*

“Hold in high poetic duty  
Truest truth the fairest beauty.”

—*Elizabeth Barrett Browning.*

THE culture of beauty in the abstract is a great aim, and the culture of personal beauty is a duty that we owe not only to ourselves but also to our neighbours. We have no right to inflict anything that transgresses against the canons of beauty upon those around us, for the intrinsic value of beauty, natural or personal, lies in the pleasure it produces to the world in general. Most of us love beauty of some kind, yearning for it instinctively, and often even unconsciously.

Physical beauty seems to have been almost universal in ancient Greece, where such great attention was paid to physical culture. It meant so much to them that a Greek mother always prayed the gods to bestow physical perfection upon her children whatever else might be denied them. Beautiful statues and sweet flowers always decorated the rooms of a Greek wife, so that she might live in an atmosphere of beauty, the influence of which would be felt by her unborn child. Indeed, it was a religious duty in those days to foster beauty, for the popular phrase—*καλὸν καὶ ἀγαθόν*—signifies that the good and the beautiful were embodied in one and the same idea.

Not the most refined and *spirituelle* amongst us can get away from our bodies, or do without them. They may be only “the envelope of the soul,” but is that any reason why we should permit that envelope to be of inferior quality? Is it not, on the contrary, the most potent reason why we should perfect it as much as lies in our power, externally and internally too?

What *is* beauty? I hear someone exclaim. This is a difficult question to answer. It is such

a comprehensive term ; it means so much, or—so little. One woman's face and figure may be fashioned according to all the canons of beauty, and yet she may not be beautiful ; whilst another, whose features are positively plain, may yet be enveloped constantly in "an atmosphere of beauty," emanating from no visible source. Some people will tell you that beauty, like morality, is all a mere question of geography ; and, to a certain extent, this opinion holds good. In the "Descent of Man" Darwin tells us: "Beauty seems to some people a very pronounced form of whatever type of feature or hue we are most accustomed to ; in short, the exaggeration of characteristic peculiarities." The inhabitants of Cochin-China consider us frankly hideous with our front teeth unextracted and white "like a dog's," our unslit lips, and our "rosy colour like that of potato-flowers." In the northern parts of the Chinese empire the ideal of every woman is to possess "a flat face, high cheek-bones, a very broad nose, and enormous ears." Hearne, who lived a long time amongst the American Indians, tells us: "Ask a Northern Indian what is beauty, and he will

“ answer—a broad flat face, small eyes, high cheek-  
“ bones, a low forehead, a large broad chin, a  
“ clumsy hook nose, a tawny hide, and breasts  
“ hanging down to the belt.” The Siamese, on  
the contrary, admire “small noses with divergent  
“ nostrils, big mouths with thick lips, high, broad  
“ cheek-bones,” and what we may perhaps call a  
“ generally moon-faced” style. Making due allow-  
ance, however, for difference of taste, amongst the  
civilised nations of the world, the highest ideal  
of physical beauty, broadly speaking, may, how-  
ever, be said to lie in a combination of due  
proportion, symmetry, colour, and expression.  
Want of beauty always “handicaps” a woman,  
whatever her vocation in life may be, therefore  
it is a mistake to look upon the possession of  
it as “a snare and a delusion.” The more we  
cultivate the graces of the person, as well as the  
graces of the mind, the more likelihood there is of  
our getting what we desire in life and—keeping it,  
too. Knowledge is power undoubtedly; but know-  
ledge alone is a very one-sided sort of power. If  
we are to be all-powerful, we must combine per-  
sonal attractiveness with culture of mind and

largeness of soul; consequently, it behoves us to go in just as strongly for physical culture as for mental and æsthetic development. We cannot all be "beauties," but we can all possess beauty in some of its forms. Beauty means so many things, and there are so many adventitious aids to it, that no woman living need be deficient, if she has even a small modicum of commonsense. I should like to see a period of universal beauty reigning supreme throughout the world, and this is why it seems to me to be every woman's bounden duty to do all she can, individually, to smooth over and eradicate as far as possible her own natural deficiencies, and procure for herself, by ordinary care, a proportion of that inestimable quality, which has been struggled for and died for from time immemorial, and will go on being struggled for and died for to the end of time.

A man who is held to be an authority on the subject of feminine beauty writes, in a recent number of a magazine: "In feminine charm, more than in anything else perhaps, we must not raise the question of taste, and—Heaven defend that writer who would dare to say that any one woman

“ was the most beautiful of her sisters, or who would dare to attempt to analyse or defend his position in comparing these beauties.” This is exactly what I contend. There are so many phases of beauty that it is useless trying to enumerate or describe wherein exactly beauty lies :

“ 'Tis not a lip, or eye, we beauty call,  
But the joint force and full result of all.”

If we analyse very closely, however, we shall find that a woman's greatest attraction lies in her femininity. Far above symmetry of form or the most perfect features must certainly be placed that wonderful and mysterious psycho-physical quality of personal magnetism, which, for lack of a better definition, we will designate as soul-beauty. This atmosphere of fascination often emanates from women who are totally devoid of exterior attractions ; still, the possession of this quality alone renders them so intangibly beautiful that they are well-nigh irresistible. It is this sort of woman who enthralls every man who falls under her spell. You may seek in vain to portray her charm. The beauty is indescribable, but it is nevertheless *there* in its most potent form.



And this is just the species of beauty that every woman may possess and retain to the last day of her life—*if she chooses*, because it is the outcome of a perfect nervous organisation. Only a foolish woman will consent to alter the colour of her hair and smother her delicate skin in powder and paint. It is better to be a “naked truth” than an “artful lie,” more especially if we are striving to be women instead of dolls or slaves. Besides, it is neither necessary nor artistic. There is absolutely no reason why we should go down to our graves, “sans teeth, sans eyes, sans taste, sans everything,” with “wrinkled brow, bald pate, and rheumy eyes “of age, peaked chin and parchment chap,” providing that we will only pay attention to our own physical condition. A sound mind in a sound body is the great secret of perpetual youth. There is nothing that robs us of our youthfulness like ill-health, and there is no species of ill-health that turns our hair grey or ploughs deeper furrows in our brows than that tragic list of functional derangements and nervous ailments set down in medical text-books under the comprehensive heading of: Women’s Diseases.

Severe moralists tell us that beauty is only skin-deep, but—is this really so? Personally, I am strongly tempted to doubt the veracity of this hoary aphorism, both from the physiological and the ethical points of view.

Think for a moment what has been the effect of feminine beauty on the history of the world, its importance in everyday life, and its all-essential value in the realms of art! No, no; beauty is not “only skin-deep,” although there is undoubtedly much beauty in a beautiful skin; and, fortunately for us, the skin is just one of those portions of the human body that we can do much to beautify by judicious treatment. Abundant vitality and warmth of blood will impart a richness of colouring and a fineness of texture that no “make-up,” however artistic, can emulate. Not that I resent “make-up” from puritanical prejudices. On the contrary, I consider that vanity is a virtue every woman ought to cultivate—up to a certain point. It is our duty to make the best of ourselves physically as well as mentally and morally; but, the most skilful “make-up” is only effective at a distance, or under a veil. It is not only bad taste,

but it defeats its own object by being unbeautiful.

General attractiveness is far more desirable in a woman for ordinary everyday purposes than supreme beauty ; moreover, this God-given gift is so rarely bestowed upon any of us that we do not need to write for those favoured few ; but even the beauty of the most classic features is enhanced by vivacity of movement and expression. A marble statue is often superb in its every line, but marble does not satisfy the *heart* of any man. What we need, to regenerate the human race, is a vast army of flesh and blood women possessing perfect health of body and mind. Women, large-hearted and whole-souled, of fascinating personality and strong individualities ; women who are willing and able to take upon themselves the responsibilities of motherhood, and people the world anew with sons and daughters buoyantly youthful from their birth, instead of the " muling, puking " infants of to-day, dowered with the heritage of " born-tiredness," who struggle up to maturity and flood the world with morbidness. How many a one is doomed to suicide, a

drunkard's grave, or a convict's cell from the moment of conception! Is this common justice? Has anybody the *right* to people the world with maniacs and murderers, drunkards and drivellers, convicts and courtesans, pillagers and pessimists? I cannot think so. We are for ever cavilling at the "injustice of the Almighty," at the "cynicism of the higher powers," at "life's little ironies," but do we ever realise that humanity itself is the prime factor in the matter? It is our forefathers who have been unjust to us in past generations, and it is we who are being unjust to our own children in this generation. I firmly believe that the time is not far distant when our prisons will be turned into hospitals. A time when crime will be treated as a disease, and disease will be accounted a crime; a thing to be ashamed of *because it is preventible*, and because it is transgressing every principle of the science of personal beauty.

Not long ago a well-known socialist leader is reported to have said in one of her speeches: "It requires at least three generations of selfish women to put the world right." At first sight that sounds very "advanced" and *fin-de-siècle*; but if

you take the word "selfish" in its literal sense, *i.e.*, attention to self, there is a good deal of sound sense in the remark. The majority of our sex neglect physical culture entirely. Because they know nothing of their own physiology, they are totally unable to comprehend its importance. They do not understand that the surest method of beautifying themselves is to develop each organ, and thus bring it into the best possible state for performing its part in the intricate mechanism of the human body, by feeding it properly and regularly with the right sort of food in the right quantities. It is useless trying to feed our lungs on carbon, or our brains on nitrogen, or our muscles on phosphorus. If we do not live in well-aired rooms and sleep in properly ventilated bed-chambers we are partially starving the lungs and weakening the heart by depriving them of oxygen, the only food they can thrive upon, and our complexions will give the first indication of this condition of semi-starvation. A brisk constitutional daily, or a moderate "spin" on a bicycle, will do more for most complexions than any cosmetic or facial massage can possibly effect.

The danger lies in overdoing these things. Each different set of muscles requires exercise, but you should always be careful to measure the amount of your exercise by the meed of your muscular power, since you cannot force either your brain or your muscles to work beyond their strength for any length of time without injurious effects to the whole system, nor yet without detracting from your own personal beauty. The more fresh air we are able to breathe, the less likely we are to suffer from anæmia, dyspepsia, or hysteria, three of the greatest foes to health and beauty; though all of them may be considered *effects* rather than causes, for they are generally due to an impaired circulation, either of the blood or of the nervous current, induced by various causes.

There is a right way and a wrong way to do everything, and many people ruin their own beauty by failing to realise this fact. There is a right way to walk and a wrong way to walk; a right way to stand and a wrong way to stand; a right way to sit and a wrong way to sit; a right way to eat and a wrong way to eat; a right way to breathe and a wrong way to breathe. Now, many

women and girls suffer from anæmia simply because they do not know how to breathe. They are merely the victims of deficient breathing. Instead of throwing back their shoulders they droop them, which causes the chest to fall in and prevents the proper expansion of the lungs. Then the lower lobes degenerate because they are never used, the blood does not get its normal supply of oxygen, the action of the heart becomes weakened, and the nervous system loses tone in consequence. The uterine organs being kept in a state of semi-starvation, suffer too. Sometimes deficient breathing is due to tight corsets; but, what neither doctors nor divines have been able to accomplish, cycling has done—it has put tight-lacing *out of fashion*. The age of pinched-in waists is over! Properly-made corsets that clasp, but do not coerce, the figure cannot be considered harmful, and there is certainly neither health nor beauty in “floppiness” of figure or attire. But if even the most favoured amongst us desire to be *really* beautiful, we must not omit to feed our nervous system adequately. “Nerves” are such terribly destructive articles. Complexion, hair,

figure, amiability, and every other feminine charm soon feel their ravages. Whatever we may do, or not do, let us always take good care of our nerves; they are far too precious to be trifled with, I can assure you. Moreover, they are so "uppish"—always striving for the mastery over us. You must master *them*, or they will master *you*, and then—good-bye to beauty.

Healthy restful slumber is one of Nature's greatest beautifiers. Nerves and brain must have their due rest. Tired lines and weary shadows mar the most lovely face.

It is an excellent plan to devote ten or fifteen minutes daily to physical exercises. Five minutes' "breathing-drill," followed by ten minutes' arm and leg gymnastics, do wonders for health and beauty.

Breathing-drill should be made part of every child's education. It is quite simple. Stand upright with the arms bent, the hands clenched, and the shoulders thrown well back; then open the lips, take a deep breath, so as to expand the lungs fully to their extremities, and hold your breath in that position whilst you mentally count five; then



close your lips, and allow it to escape *gradually* through the nostrils. Repeat this as long as you like and as often as you can; you will find the girth of your chest will increase considerably in the course of a few months, and the chances of your suffering from asthma or bronchitis will also be greatly minimised. You will *get into the habit* of breathing properly by degrees, and your general health will be improved by this. It is just as easy to form good habits as bad habits, and I quite agree with a well-known playwright who makes one of his characters say on the stage: "Beauty becomes a habit with a woman after she is thirty." Bring a girl up to be a beauty and she will be one. Start her in the race of life with perfect health, and in nine cases out of ten she will never find herself "handicapped" by her womanhood, for Nature never intended that our sex should handicap any of us; and nowadays particularly, when circumstances force so many women, married as well as single, out into the arena of the world, we need all the health, all the strength, all the beauty, all the purity of heart and sanity of mind that it is anyway possible to obtain. Failing these, we shall

be ignominiously worsted in the fray; possessing these, we can carry all before us, so that the destiny of the world for good or ill lies truly in the dimpled, delicate hands of its womenkind, whether we are the "weaker sex" or not. Why should we take the trouble to quibble over a couple of adjectives? Adam was verily pronounced the lord of all created things, but we ought to bear in mind that this "lordship" was bestowed upon him *before* Eve had come into being, as the last and most perfect specimen of the Creator's handiwork. Of course, the story told in the Book of Genesis may be nothing more than a myth; we are willing to grant that, in these days of biblical research and scientific discovery; still, every myth and every legend in every country and under every clime must have *some* grain of truth from which to take its birth. Amongst the principal items appertaining to personal beauty are a pair of beautiful eyes. Most of us are able to do much execution (conscious and unconscious) with the eye. But before going further let us pause a moment and inquire wherein the beauty of the eye consists. Size, shape, colour, position,

all contribute largely to its loveliness, but if the eye is to be lastingly beautiful it must also reflect an individual soul that is neither narrow, lifeless, nor apathetic; it must possess the frank, direct look that is neither afraid to exhibit the thoughts and emotions of its own soul nor to read and understand those of others. It is wonderful how much we are able to read from the eyes of another, and equally wonderful how much we are able to impart through our own eyes without a word being spoken on either side. But, although the great beauty of the eyes lies in their expression, they nevertheless need a certain amount of practical hygienic care since they are greatly influenced in colour, brilliancy, and expression by the physical condition of the rest of the body.

The theory that "beauty lies in the eye of the beholder" has in it, happily for most of us, a good deal of truth. We are all apt to idealise those whom we love, and to feel that they are beautiful, whether the lines of their faces and figures follow or contradict the curves of abstract beauty. There is, however, a good deal of the old Puritan prejudice still extant in England, against any "woman

of character" trying to improve her looks by the aid of art. Now, this is a "crying pity," even though the pre-Raphaelite school of painters have taught us the invaluable lesson that ugliness does not exist, either in the world of art, or in the realms of nature. They have demonstrated to us, also, that a plain face may (and often does) possess "lines where beauty lingers," and where it lingers, too, far longer than in a pretty face, because those lines are the visible tokens of character, rather than the mere fleeting loveliness, which is always, more or less, dependent on youth and circumstances.

Harmony of motion is one of the great principles underlying the science of universal beauty; but this harmony can never be acquired by any woman who does not understand how to balance her body properly. By this, I do not mean to imply that we should be perpetually posing. Far from it. The most important lessons for every student in the art of gracefulness to learn, are an entire absence of self-consciousness, and a perfect self-possession. To be shy, or to be always conscious of one's own beauty, or one's own plainness, or one's own clothes

is the most ungraceful, and the most ill-bred thing in the world.

To preserve the proper balance of the body, you must keep your shoulders well back, your head well up, and tread firmly, but lightly, on the ball of the foot. Grace of motion and elasticity of gait and carriage are greatly the result of a perfect nervous organisation.

The most valuable, adventitious aid to beauty, next to good health and a proper hygienic care of the skin, is dress, and it is on this point that so many women fail. Some fail from ignorance of form and colour, others from indifference.

Dress ought to fulfil three purposes. It ought to protect, conceal, and display our persons; unfortunately, however, it often deforms or conceals our best points.

It is every woman's duty, in my opinion, to be as beautiful as she can, for as long as she can, though some people fancy when an old lady takes a pride in her appearance, that she must be a sort of modern Jezebel. Is she not rather a woman of taste and tact to do so?

The Marquise de Blocquville, a beauty, a literary woman, and a *grande dame*, says, very truly: "The coquetry of age is a sacred coquetry; it commands us to take more pains with ourselves *not to displease*, than we took in our youth to please."

Speaking of youth and age, it is a curious fact, that none of the women who have fascinated men most powerfully, and influenced the destinies of nations, were actually young. In fact, they were all, more or less, on the threshold of middle-age. Cleopatra is said to have been nearly fifty when she enthralled Antony; Emma, Lady Hamilton, was some years past forty, when she made Nelson "run mad" after her; Diane de Poitiers was forty-three when she tamed her royal lover; Madame de Maintenant was forty-five and *plain*, but she ousted a woman who was her junior by a long way, and beautiful to boot. It would be easy to go on multiplying these examples, but it is scarcely necessary to do so. The fact proclaims itself aloud, that a healthy, well-preserved woman of mature years, is likely to have a firmer hold on a man's heart than a raw girl, because years and

experience have developed her, physically and mentally. She understands human nature in a way that no "bread and butter miss" could possibly do. We find, also, that these women all possessed two things which go far towards making anybody irresistibly fascinating; they had perfect physical health, and that quick, bright, natural intelligence, which learns unconscious lessons from everything it sees, hears, reads, or feels. They each had cultivated the invaluable qualities of observation, comprehension, and sympathy, which, added to courage and a certain amount of self-control, will make any woman, plain or pretty, almost omnipotent. Intuitive perception, and magnetic generalisation, give us the power of mentally photographing everything that comes within the range of our moral, mental, or physical vision, and though we may scarcely be aware of the fact at the time, these photographs leave their impression upon the brain, the mind, and the soul, thus providing us with stores of knowledge, which stand us in good stead at a later period of our lives.

Years and years ago, long before the era of ladies' clubs and Ibsenism, Wordsworth, probably

painting psychologically from the devoted sister, who did so much to make him what he was, quotes amongst the many qualities of his "perfect woman,"

"The reason firm, the temperate will,  
Endurance, foresight, strength and skill,"

five qualities seldom to be found in any but the matured, because they can only be developed by the discipline of life. "The great thing in this world is not so much where we stand, as in what direction we are moving," since we must all "move on."

Now, girls, as a rule, are so wastefully prodigal of their youthfulness, both of mind and body, that they are often *passée* long before they reach the meridian of life, and give up all attempts at personal attractiveness years before they have any right to do so. Every married woman owes it to her husband to preserve and foster her beauty and her powers of attraction; every unmarried woman owes it to herself, and those around her, to do the same.

The great secret of keeping fresh and young is to be cheerful, and always to look on the bright



side of things. A sense of humour is a gift to be grateful for, since laughter and light-heartedness are beauty-philtres of the most potent description, and they are the natural and spontaneous outcome of a sound mind in a sound body. A soul in harmony with all that is true, all that is beautiful, all that is worth striving for in life, will necessarily reflect these feelings on the features in radiant lines that are unmistakably "lines of beauty," whatever the contours of those features may be.

" All thoughts, all passions, all delights,  
Whatever stirs this mortal frame,  
All are but ministers of love,  
And feed his sacred flame,"

sang Coleridge. What was an "open truth" in his day is still an "open truth" even at this end-of-a-century; yet, how few of us seem to grasp this fact. Still fewer seem to realise another fact, equally pertinent and equally important for our own happiness, *viz.*—

" Love's a fire that needs renewal  
Of fresh beauty for its fuel."

A charming woman is continually generating "fresh beauty" in herself. Gloom, sour looks, discontent, peevishness, wrinkles, do not generate

"beauty." Wrinkles are the result of pouting, frowning, making a martyr of oneself, meeting troubles half-way, and looking on the blackest side of things. Those of us who are "foolishly optimistic" may meet with disappointments and a certain amount of disillusion in life, because this is not an ideal world. If we have courage, however, to meet our troubles, difficulties, dangers, and temptations, with cheerfulness and a brave faith in the future, things are much more likely to right themselves, and we shall keep the sunshine in our eyes and the dimples in our cheeks long, long after our gloomy pessimistic contemporaries have sunk into miserable faded old women, without a single spark of feminine charm left in them. By activity of mind and body, hygienic care of the skin, and a determination to make the best of life, we may retain our youthful feelings and our youthful looks to the end of the chapter. One of the gifts which we can cultivate (and keep, with care) is a low sweet voice; but fretfulness or discontent destroys the silvery tone even of the loveliest voice. A sweet musical voice generally goes with a sweet temper, a lovable disposition, and often

that merry brightness which is a most charming trait in either sex. It gets one comfortably over so many rough places! But there is no natural grace more bewitching than a sweet laugh; a laugh that seems to leap straight from the heart like the sound of a rippling flute on the water, or a sparkling, rilling streamlet, tumbling on its liquid way. It is the spontaneity of a silvery laugh that seems to have the power of turning the prosy prose of life into the rhythm of lyric poesy, and to fling showers of sunlight over the shimmering shadows of the darkest wood. It is indeed a charm which every girl ought to cultivate. There is no great actress but learns to laugh, note by note; why, then, should not girls at school be taught how to speak and how to laugh, just as they are taught how to dance and how to walk? To a musical ear, a harsh discordant laugh, a cackle, or a yell are equally painful, whilst a delicious silvery ripple is full of melody.

Five or six months ago, I happened to come across the following epitaphs; they struck me as "hitting off" rather well two types of the present day; neither of which is, however, my ideal woman.

The one is too busy, and the other is too unhealthy;  
and they are both transatlantic, as you may easily  
see:

I.

“Here lies a poor woman who always was tired;  
She lived in a house where help was not hired;  
Her last words on earth were: ‘Dear friends, I am going  
To where there’s no cooking, nor washing, nor sewing;  
But everything there is exact to my wishes,  
For where they don’t eat, there’s no washing up dishes.  
I’ll be where loud anthems will always be ringing,  
But, having no voice, I’ll get quit of the singing;  
Don’t mourn for me now—don’t mourn for me never,  
I’m going to do nothing, for ever and ever.’”

II.

“Here lies a poor woman who always was busy;  
She lived under pressure that rendered her dizzy.  
She belonged to ten clubs, and read Browning by sight;  
‘Showed’ at luncheons and teas, and would vote if she might.  
She served on a school-board with courage and zeal;  
She golfed and she ‘kodaked’ and rode on a wheel;  
She read Tolstoi and Ibsen, knew microbes by name,  
Approved of Delsarte, was a ‘Daughter’ and ‘Dame’;  
Her children went in for the top education;  
Her husband went seaward for nervous prostration.  
One day on her tablets she found an hour free;  
The shock was too great, and she died instantlee.”

A well-known authority on all matters connected with physical training says that a woman who wishes to keep herself “in condition” should sleep for nine hours out of the twenty-four, bathe in cold water every morning, exercise five minutes

daily with light dumb-bells, drink a cup of hot liquid before breakfast, spend *at least* half an hour every day in outdoor exercise, make the best of bad bargains, and never lose her temper under any circumstances whatsoever.

Is it not most excellent advice? I wonder how many of us follow the last clause *strictly* and to the letter!

## CHAPTER III.

### ON THE ART OF DRESS AS AN AID TO BEAUTY.

“Costly thy habit as thy purse can buy,  
But not expressed in fancy ; rich, not gaudy :  
For the apparel oft proclaims the man.”

—*Shakespeare.*

“Fine feathers make fine birds.”

—*Old Adage.*

SOME of my readers may perhaps disclaim against dress being an art in any sense of the word, but surely we need only cast our eyes around us as we take our walks abroad to discover that it is indeed an art, and one that seems difficult to acquire where the great majority are concerned.

Everybody vitally interested in the culture of beauty must fully recognise and appreciate the truth of the aphorism left on record by Lord Chesterfield, *viz.*, “No woman is ugly when she “is dressed.” Mark the words, not *clothed*, but *dressed*. There is a wide difference between these

two words, though at first sight they may appear to be synonyms. "Dressed" in its original meaning signifies *decorated*; clothed means *covered*. A savage may be clothed when she dons "hip-beads" or a "loin-cloth;" a society woman may also be merely clothed in yards of silk and velvet, or a strong-minded female in ulster and bowler hat; but neither of them is dressed in Lord Chesterfield's sense of the word. To be dressed one must understand the art of dressing. In other words, one must understand how to decorate the human form divine in such a way as to accentuate its beauties and cover up its defects; therefore the three chief canons of this feminine art are:

1. That the clothing should harmonise with, but not coerce, the natural lines of the body.
2. That the colouring of the clothing should be chosen not only for general harmony in itself, but also with due regard to the hair, eyes, and complexion of the wearer.
3. That the clothing should possess a certain individuality, expressing indefinably the tastes and character of the wearer.

Many people lose sight totally of the first point,

or we should not see so many "parodies" of style walking the streets and filling the drawing-rooms of our homes. There are tall women expecting to look well in clothing that would be eminently suitable for their short sisters, and *vice versa*. There are fat women adopting fashions that were designed for slim, graceful girls, and "scraggy" maids trying to appear beautiful in costumes suitable for full-blown matrons only.

Errors of colour lead often to disastrous results where beauty is concerned. Why should we all adopt certain colours merely because they are fashionable, and quite irrespective of their artistic value or their becomingness? Is it not better to make Fashion our slave rather than permit ourselves to become the slaves of Fashion? To ignore fashion altogether is neither wise nor well-bred; but to sacrifice all chance of beauty to it, is both unwise and ill-bred. Let us study our own personal qualifications *first*, and then make as many concessions to La Mode as appear desirable. It is astonishing what a judicious manipulation of colour will do for most people. A too-brilliant complexion may be toned down by dress, or a dull



one enlivened. Hair and eyes that look "washed out" with one colour may be made to look daintily delicate by adopting another, and so on. For instance, a brilliant blue will make golden hair look sandy; but that beautiful, dull, cobwebby blue will bestow upon sandy hair a glint of gold. Bright brown will "kill" the auburn tones of chestnut hair, but a dark green will bring them out to perfection. An anæmic complexion will look still more anæmic in conjunction with neutral tints; but a rich deep red will put a touch of colour into the flesh tones. Pink has such a variety of tints that it may be worn by most people, if they choose the particular tone for their own special colouring; but a pink that means loveliness to one woman often makes another, who may strongly resemble her, look "dirty."

Grey is a colour that is very trying to a pale complexion, but it may be worn advantageously both by blondes and brunettes, with rosy cheeks and well-defined eyebrows; it also combines beautifully with pink, green, yellow, mauve, and some shades of red. Cerise is a very good tone of red for the majority of people, and ruby, too. In

fact, a great variety of red tones can be worn, particularly in winter; but red must be eschewed by women who have very florid complexions or "carroty" hair; and magenta should never be adopted by anyone who values beauty, because its cruel, purple tones are ruinous to every sort of complexion. White and cream suit a good many, but there are a few who look old, haggard, and ghastly in it.

Yellow, in some one or more of its many tones, may be worn by everybody. A brilliant brunette looks charming in greenish yellows; a fresh-cheeked *débutante* equally well in lemon or primrose; but brownish yellows only should be donned by matrons of mature years, and pale blondes look their very best in daffodil, buttercup, dandelion, and other golden yellows. Indeed, my observation has led me to believe that anyone possessing a nose that turns up—be it ever so slightly—rejoices instinctively in every shade of golden yellow, from broom and gorse down to the humble little coltsfoot. Astrologers would probably tell us that it is the touch of the sun in their temperament that accounts for this. The art

reason why yellow proves so universally becoming is to be found in the fact that it intensifies all the flesh tones, and enhances the brilliancy of other colours, just as the sun does in Nature. To convince ourselves of the value of yellow from the beauty point of view, we need only stroll through the National Gallery, or any other collection of Old Masters, and notice how fond most of them were of getting it into their pictures and portraits. Sometimes it appears in the form of curtains or draperies ; at other times gowns, cloaks, caps, rugs, cushions ; but it is constantly there. Sometimes it is pure amber, deep orange, shimmering gold, or a lovely tawny shade ; at other times it is shot with pink, green, purple, blue, grey, or silver. Vandyke, Rubens, Paul Veronese, and the whole lot of them, all loved it and used it perpetually, because they knew its value. Moreover, sunlight is yellow, and the sun is the great vitaliser of everything, being himself the source of all colour. But, in using yellow, we must always be cautious about the colours we blend with it. We must not mix a brilliant shade of yellow with a vivid shade of red, blue, pink, or green, or we shall pro-

duce an effect so crude as to transgress the very first principles of the science of beauty by setting the teeth of our more artistic neighbours on edge. There is nothing crude, nothing vulgar, nothing inartistic in the natural world. The sky is blue and the grass is green and the sunlight is yellow, yet these tones are all brought into harmony by the softening effects of the atmosphere; but in dress we have few of these atmospheric effects to depend upon, therefore we must blend our colours to suit the glare of the gas, the lamps, and the electric light of our dwellings. In our murky clime we cannot venture to don the same glowing tints with which a Spanish gipsy or an Italian peasant delights our eye, because our colder skies would render the effect gaudy. In dressing ourselves it would perhaps be just as well to bear in mind the following general rules with regard to the effect on the complexion of the various colours :

*Black* deadens a dull skin.

*Bright blues* cast a yellowish light on the skin.

*Grassy greens* give it a livid hue.

*Dead white* throws a brownish tinge on it.

*Drab and stone colour* give it a leaden hue.

*Some reds* throw a greenish light.

*Mauves* give an orange shade to a pale skin.

Black suits a good many people, but those who are not in the first flush of youth should be careful to relieve it with some colour near the face. Its hardening effect may also be obviated by bringing into play the softening influence of white or cream lace. Dark people with colour may wear almost any shade of grey, fawn, or green, but they must beware of browns. Heliotrope and pansy are becoming only to a few. Some shades of green are eminently advantageous to fair people. They bring out the delicate flesh tones and show up the golden tints in the hair. In regard to style, a few general rules ought to be borne in mind. For instance, straight perpendicular lines increase the apparent height, whilst lines that run horizontally give the effect of decreasing the stature; therefore, short, stout people should give the preference to straight, long lines, and *very* tall people should just as carefully avoid these. Full-blown matrons inclined to *embonpoint* should keep to broad sweeping lines that give an easeful dignity, and no woman, big or little, tall or

short, fat or thin, should ever wear anything "skimpy."

Women who are naturally all angles need to round them off by plenty of material; and those whose proportions err in the other direction cannot afford to wear anything that tends to contract the figure. Here, too, let me emphasise another point. Have your clothes well-cut and well-made. Home dressmaking is frequently a snare and a delusion. *One* good, well-fitting gown is worth more than half-a-dozen of those floppy, flimsy garments, which are neither beautiful nor economical.

With regard to individuality in dress, I shall merely say a few words. It is perhaps more the way in which a thing is put on and worn, that gives this *souçon* of elegance and individual charm, than any actual deviation from, or addition to, the general fashions in vogue. Indeed, this quality is often quite indefinable. You know it is there, but you cannot grasp it, or classify it, or ticket it. You cannot explain either what it is, or how it got there; but, if you have got it in you naturally, it will always show itself. It is something that is distinctive, and something that is not paid for in any

of your bills, either to milliner, dressmaker, or florist; and this "aroma of soul" in your costume will invariably carry with it its own peculiar fascination. French, Austrian and Hungarian women possess it in a high degree; English women are somewhat wanting in it, but there is no reason why we should not educate ourselves up to it, so far as I can see.

We ought all to wear our clothes as though they were a part of ourselves. A woman who is conscious of her dress will never be more than a transitory success, because her attention being always divided, her personality must necessarily lose half its power.

French-women accentuate their individuality by using one special perfume invariably, or wearing one special flower (like the Duchess of Portland and her Malmaison carnations). This is in itself a touch of distinctiveness, of course; nevertheless, this is not exactly what I mean. It is, in fact, a little difficult to explain, even in this age of "individualism." The majority of my readers will, however, understand, I fancy, without further explanation. Let us designate it the art by which

a cultivated woman puts a touch of *herself* into everything she wears and everything she does.

In our coiffures, as in our costumes, we should always bear in mind the principles of proportion.

Beautiful hair is a strong point, even in the plainest-featured woman; but in order to make its value fully felt it must be arranged to suit the shape of the head and face, as well as to correct or complete the general contours of the whole person.

Short women must take care not to make their heads look too wide; tall women, or those with long, narrow faces, should not dress it too high on the top of the head, and nobody ought to wear it too low on the nape of the neck. Those who are lucky enough to have been endowed by nature with a classic Greek brow should not spoil its beauty by tumbling their hair over it like that of a poodle puppy; whilst those, on the contrary, who possess high "intellectual" foreheads ought not to roll the hair back, or drag it smoothly away from the temples. They will find a few waves or some tiny curls more than valuable from the beauty point of view, on account of their softening effect;



and, personally, I fail to see why the most strait-laced and puritanical of people should consider it frivolous to curl the hair. Surely there is nothing sinful or immoral in the process!

If you do not possess enough of your own hair for decorative purposes, supplement it by all means; but be *very* careful that the borrowed tresses match your own both in colour and texture. It is a terrible shock to one's sense of the beauty and fitness of things to see a woman going about with a kind of pie-ball effect in her coiffure. The more simply and naturally it is dressed the more beautiful it looks as a rule. It is wonderful how many defects in the shape of the head and features may be modified by a really becoming arrangement of the hair.

But this is scarcely a new idea after all, though it is evidently one that has lost its hold upon the feminine mind, judging from the large number of unbecoming coiffures we see around us, and also by the want of originality shown in the fact that if any one particular style is "fashionable," the great majority adopt it, irrespective of age or suitability.

Many, many long years ago, Ovid wrote in one

of his admirable works : “ Everyone should con-  
“ sult his or her mirror, and choose the style of  
“ head-dress that suits their physiognomy best.  
“ A long face demands a parting and a coiffure  
“ that is not too high on the top of the head ;  
“ thus was Laodamia’s beautiful hair dressed.  
“ Round faces require the hair to be done in a  
“ knot on the crown of the head, so as to show  
“ the ears. It suits others best to let the hair  
“ hang down over the shoulders, like you do,  
“ Apollo, when you take your melodious lyre in  
“ hand ; others, again, should coil them at the  
“ back of the head, in the same fashion as Diana.  
“ It suits some to have their hair fluffy and  
“ wavy ; others look best with it smooth and  
“ severe-looking. Some will find it becoming to  
“ wear it twisted, like the tortoise out of which  
“ Mercury made a lyre long ago ; whilst others,  
“ in order to render themselves more beautiful,  
“ must curl it, and form it in tendrils and wave-  
“ lets all over their heads. We cannot all wear  
“ our hair in the same style, because our figures  
“ and the contours of our heads and features  
“ are diverse.”

Ovid does not say anything about the colour of the hair in his very wise and practical advice to his friends, but nothing is more ridiculous to my mind than the woman who dyes her locks according to the prevailing "mode." Not that it is immoral or wicked to dye the hair, be it understood; it is all decorative art, in its way; but hair that is frequently changing its hue is the sort of thing to bring ridicule upon it, and there is absolutely nothing to be gained by making a laughing-stock of oneself under any circumstances. Another great point to be considered in speaking of the art of dress is attention to detail. The effect of a charming hat and a becoming coiffure may be ruined by a veil that is carelessly put on, and the loveliest costume may be marred by a pair of badly-fitting or soiled gloves. Suitability in dress, too, goes for a great deal. Fancy shoes vulgarise a tailor-made coat and skirt, whilst thick foot-gear "stamp" the wearer of an elegant afternoon toilette.

Nice gloves, nice shoes, dainty handkerchiefs, and unimpeachable skirts, are signs, not only of "good form," but also of good taste and refinement of character.

## CHAPTER IV.

### ON A GOOD CIRCULATION AS A SOURCE OF BEAUTY.

“ How heart moves brain, and how both move hand,  
What mortal ever in entirety saw ? ”

—*Robert Browning.*

AN unimpaired circulation is absolutely necessary to perfect health. If the flow of blood to and from the heart is impeded in any way, we are overfeeding some organs and starving others ; but before you will be able to fully understand *how* this is the case, you must let me tell you how the circulation of the blood is really carried on. A story is told of a trained nurse who answered the question in her examination paper: Describe the circulation of the blood, by saying: “ It goes down one leg and up the other.” Well, that is not exactly the case, although the blood ought

certainly to make the whole circuit of the body in about thirty-two seconds. But before explaining the circulation of the blood, let me say a few words about the blood itself, and its formation from the food we eat. The seven constituents of normally healthy blood are :

1. Hydrogen.
2. Oxygen.
3. Nitrogen.
4. Carbon.
5. Phosphorus.
6. Minerals (such as iron).
7. Alkalies (such as salts, lime, soda, etc.).

Now you will, of course, easily see that if we are to keep ourselves in perfect health, we must take care that the blood is kept regularly supplied with all these elements in their due proportions. A lack of iron in the system means pallid cheeks and faded hair; too much of it would induce indigestion, and probably mean a red nose. Too little nitrogen means a deficiency of muscular power; too much, conduces to coarseness and

greasiness of skin. "The blood is the life," undoubtedly, *if it be healthy*; but it may also be the death, if it be wanting in some elements and overloaded with others. The next thing to consider is the method of blood formation.

The stomach is a large muscular pouch, thirteen inches long, and five inches deep. It holds normally about five pints, and is situated below the heart, somewhat to the left side. The food we eat, after being partly prepared by mastication and salivation while in the mouth, passes down the gullet into the stomach, and its entrance there stimulates the nervous system, causing the gastric juices to exude from the numberless little cells in the sides of this organ. They mix with the food while it is being churned about by a peculiar involuntary action of the stomach. The hard, woody parts of grains and vegetables, the fibrous parts of meat, etc., are all softened and reduced to a semi-fluid mass called chyme. Milk becomes coagulated; and albuminoids are changed into peptones, thus liberating the nutritive properties of these foods. They are then soluble, and pass readily into the blood, where they are brought in

contact with the various tissues, and absorbed or assimilated into the system. Starch and cane sugar are changed into glucose or grape sugar. The fatty elements are emulsified by the juice of the pancreas as the food passes into the small intestine, just after it leaves the stomach. Nervous influences (such as grief, fear, anger), or reflex influences (such as are produced by various feminine ailments) will produce a change both in the quality and quantity of the gastric juice. This explains why it is that any derangement of the reproductive organs is frequently attended by dyspepsia and constipation. Absorption is accomplished when the emulsified food, called chyle, comes in contact with the villi, each of which is supplied with a network of arteries and veins, as well as a lymphatic or absorbing vessel. The veins and the lymphatic vessels are the chief means of exit provided for the emulsified food. A set of small veins convey it into a large one called the portal vein, which enters the underside of the liver. The blood passes out from the liver through another large vein, and goes from there into the right upper chamber of the heart. The

heart, by the way, consists of two stories, so to speak, with two chambers on each floor. The upper of which are called the right and left *auricles*, whilst the lower ones are designated the right and left *ventricles*. The chyle is also absorbed by the lacteals; they empty it into the thoracic duct, which, in its turn, empties its contents into the veins at the neck. It is then carried with the blood from the upper extremities downwards, and poured also into the right auricle of the heart, where it mingles with the blood from the lower extremities. The heart beats, or contracts, from sixty to seventy times in a minute, and at each heart-beat, the blood passes from this chamber into the lower one, called the right ventricle. At the next heart-beat it is pumped out through the big pulmonary arteries into the lungs to be purified in the air-cells there, and then passes back to the left auricle through the medium of the pulmonary veins; the next heart-beat forces it onwards into the left ventricle, whence it passes into the aorta, as the big artery is called, and is then carried by means of the smaller arteries to every part of the system. You see,



therefore, that the body constantly contains two kinds of blood, or rather blood in two different conditions; black or venous blood which has become de-vitalised, and must be carried back to the lungs for purification; and scarlet or arterial blood, which ought to be perfectly pure, and full of life-giving elements, if we are to be either healthful or beautiful. It has been estimated that there are 5,000,000 to 6,000,000 of tiny air-vesicles in the lungs of a human being, having extremely thin walls. On the outside of these delicate walls there are numberless tiny hair-like blood-vessels called capillaries, into which the venous blood flows. The act of *breathing* occurs normally every three or four seconds, and the oxygen taken into the lungs through the mouth and nostrils by every inspiration passes through this delicate, intervening membrane into the venous blood, forcing out the carbon, and thus purifying it. You see, therefore, that we must inspire oxygen and expire carbon and other impurities from the lungs if we are to be healthy, and since we breathe, on an average, about 17 times a minute, and the heart contracts from 60 to 70 times a minute, there is a

change of blood going on constantly throughout the entire body. When you begin to realise this you will easily understand the importance not only to the blood but also to the complexion, the nerves, and the general well-being of every woman, that these cells should be kept generously supplied with pure oxygen, by means of living in properly ventilated rooms, taking plenty of open-air exercise, etc., since the blood can only obtain the necessary oxygen during its passage through the lungs. Pure air is certainly the greatest means of strengthening and supporting life; while confined and corrupted air is the most subtle and deadly poison.

But besides this general circulating system, there is a secondary one through the liver called the portal circulation. A set of small veins take up the blood from the intestines and carry it into the portal vein, which takes it to the liver. Much of the nourishment from the food is still remaining in it, but it is not yet in that form in which it can feed the various parts of the body as they require to be fed. In fact, the liver has to act as a sort of coarse filter. It is here that the bile and sugar are

separated from the blood, and the bile thus stored goes to assist digestion. When from improper feeding, want of exercise, or any other cause, the liver becomes clogged, an insufficient quantity of bile is secreted, and "liverishness," as well as other unpleasant ailments, is the result; moreover, the complexion becomes sallow, the temper gets ruined, pessimism sets in, and life is certainly *not* worth living for most people, under these circumstances. For them the science of beauty is a lost science, and happiness an "unknown quantity" that no algebraic calculation in the world will ever be able to bring out. If we wish to keep the blood pure, we must be sure that the liver is kept in good working order. Should the portal circulatory system get out of order, the liver will become clogged, so that the cells there cannot perform their share of work properly, and as a frequent result we shall find obstinate constipation or a chronic diarrhœtic condition of the bowels.

Constipation, when allowed to grow into a confirmed habit, is most injurious. The bowels and the kidneys (situated just above the waist line on each side) are the principal organs of excretion,

and unless they do their duty regularly the blood cannot be thoroughly pure. You see, therefore, that although each organ has its own particular functions to perform in the internal economy, they are nevertheless each dependent on the other to a great extent for healthfulness. Should one single portion refuse to do its duty, every other part is gradually, but surely, put out of gear. When constipation does not give way to a regular course of diet, exercise, and baths, you may be sure that there is something wrong with some part of the feminine organisation, and the sooner this is remedied the better, not only for the general health, but also for the nerves, the temper, the complexion, and the moral well-being. The uterus itself is a small pear-shaped organ. The reason why congestion and inflammation is more frequent in this portion of the feminine system than in any other is accounted for by the peculiar arrangement of the blood-vessels in its substance. When the arteries enter the uterine body they expand into little canal-like vessels, and the blood, on passing into these, becomes stagnant very quickly if, from any cause whatever, the circulation should be impeded.

The venous circulation there is also very dense and complicated ; moreover, the veins in this part of the body have no valves to force the stream of blood onwards, so that it requires but a very tiny impediment, in addition to the laws of gravitation, to retard the flow, and hold a large amount of blood in them until the cells and tissues become relaxed, softened, and thoroughly broken down. We may fairly conclude, therefore, that a good circulation is one of the first things we should all endeavour to acquire, and that anything likely to impair the circulation should be strenuously avoided. Amongst other things to be recommended as beneficial to the feminine circulatory system is the wearing of cloth "knickers," instead of petticoats. Draughts are amongst the most pernicious of things, but the ordinary style of clothing worn with petticoats leaves the most delicate organs exposed to every current of air, and this is a frequent source of their catarrhal condition, leading, as it often does, to serious and chronic diseases. Moreover, heavy clothing hanging from the hips presses upon the network of veins and arteries in that portion of the body, partly closing them, and thus

impairing the circulation. Congestion, inflammation, and ulceration, producing leucorrhœa, is the result of this.

A woman need not abrogate one iota of her femininity because she wears cloth knickers under her gown ; on the contrary, the absence of petticoats adds grace and lightness to her figure and carriage in the majority of cases. Of course, if we are determined not to breathe fresh air, not to sleep in well-ventilated rooms, not to wear properly-made corsets, not to be careful of draughts, not to exercise any discretion during our menstrual periods, we cannot expect that Nature is going to work miracles and keep us healthy in spite of our defiant wilfulness. Sooner or later she will have her revenge, and when we find our health declining and our beauty ravaged, we shall have no right to expect either pity or sympathy, however much suffering may be entailed upon us, for those miseries will be not our *misfortune* but *our own fault*.

Indeed we cannot have too much *air* or too little draught. On entering a "stuffy" room, does not its de-vitalised atmosphere cause those who are sensitive, to gasp and feel faint? Whilst standing on

the summit of a mountain, roaming over a gorse-scented moorland, walking over the cliffs against a stiff sea-breeze, drinking in copious draughts of delicious ozone, are we not tempted to exclaim involuntarily :

“ Air, air ! fresh life-blood, thin and searching air,  
The clear, dear breath of God that loveth us.”

## CHAPTER V.

### ON SOUND NERVES AS A SOURCE OF BEAUTY.

“ Even from the body's purity, the mind  
Receives a secret, sympathetic aid.”

“ Oh, we live ! we live !  
And this life that we perceive  
Is a great thing and a grave,  
Which for others use we have  
Duty-laden to remain ;  
We are helpers, fellow-creatures  
Of the right against the wrong ;  
We are earnest-hearted teachers  
Of the truth that maketh strong—  
Yet, do we teach in vain ?  
Rock us softly,  
Lest it be all in vain.”

—*Elizabeth Barrett Browning.*

EVERY function of the body, both physical and mental, is under the complete control of certain specific cells, situated in some part of the cerebro-spinal and sympathetic nerve-systems, which are called *nerve-centres*. Each of these nerve-centres is so designed that, *if it be properly fed* and not



over-worked, it is capable of continually supplying the amount of nerve-force required by the organ to which it is related ; but when it is starved, or an excessive demand is made upon it, for any length of time, its powers of healthy production are materially weakened, and an impaired nervous current is the result, a result propitious neither to health nor beauty, since it often brings in its train many other evils, chief amongst which are dyspepsia and hysteria. An eminent authority on neurasthenia tells us: "The vices of civilisation  
" and the neglect of hygienic laws play an im-  
" portant part in the production of nervous dis-  
" eases in the individual, as well as his offspring,  
" by the reduced condition of constitution en-  
" gendered." And again: "The nervous con-  
" stitution, without any appreciable lesion of tissue,  
" but with a notable deficiency of nervous force,  
" is the basis of many important functional dis-  
" eases, of the most dissimilar character."

Of course, I could easily go on quoting numberless authorities both as to the disastrous effects and the almost universal prevalence of nervous derangements at this end-of-a-century ; but that is

quite unnecessary. We all know these facts only too well. The majority of women belonging to the upper classes of society, and a great many of those in the humbler ranks of life, suffer from some form of "nerves," to the great discomfort of themselves and those around them. Now, it seems to me that, if we knew a little more about the anatomy of the nervous system, we should understand much better the importance of the medical advice bestowed upon us, and therefore be much more likely to act upon it. There is so much instinctive "contrariness" in the human being (feminine as well as masculine), that we are apt to ask advice, even in the matter of health, in order *not to follow it*, unless it happens just to coincide with our own desires.

Roughly speaking, we may say that the nervous system consists of the brain, the spinal cord, and the nerves. The brain, of course, is really the centre of it, since it is the starting-point of thought and action, the seat of memory and reflection, the source of intellect, and the home, so to speak, of the soul. The spinal cord, which is really a continuation of the brain substance, passes down the

body through the bony canal called the spinal column, and gives off branches of nerves to every other part of the system. As this little book is not a technical treatise in any sense of the word, but merely intended to give the uninitiated of my own sex a clear and easily-understood notion regarding the arrangement and functions of the nerves, I shall not employ any technical terms, nor shall I dilate upon the structure of the nerves. "Nerve-jelly," "nerve-fibre," and "nerve-tissue," are all actualities; but they would in themselves convey little or no meaning to the average feminine mind, ignorant of physiology. Broadly speaking, and for the purposes of clearness and classification, we cannot do better than say that there are seven different sets, or kinds, of nerves in the human body :

1. The Vasomotor Nerves.
2. The Locomotor Nerves.
3. The Sensory Nerves.
4. The Selective (or Nutritive) Nerves
5. The Sympathetic Nerves.
6. The Sphiral Nerves.
7. The Solar-plexus Nerves.

The principal sensory nerves issue from the brain at the base of the skull, and form, what looks rather like a frond of the common fern, near the nape of the neck. They consist, as their name implies, of the nerves of the senses : hearing, sight, touch, taste, and smell, and they act as a sort of human electric telegraph. It is through their agency that the brain gains perception of the outside world, whereupon the motor nerves are brought into play, because their function is to control all muscular action. This analogy to telegraph wires is not far-fetched because each nerve is in itself an isolated conductor of electricity. The nerves are bound together in bundles of varying size, and the nerve-trunks (which look rather like white cords) form the spinal cord. Many of the nerves are such minute threads that they are not discernible without the aid of a microscope ; others are nearly as thick as the little finger. Quoting from Herschel, a distinguished German medicus, I find the following in support of what I have been saying : “ The brain and nervous “ system bear a somewhat close resemblance to a “ galvanic battery in constant action, whose duty it

“ is to provide a certain and continuous supply of  
“ its special fluid for consumption within a given  
“ time.” Now, whether the nerve-force actually is  
“ a white fluid ” or “ an electric current ” matters  
very little to us. We can afford to let scientists  
thresh out this question at their leisure. What we  
want to know is, how to generate in the human  
organisation nerve-force in such quantity and of  
such quality as to enable us to take advantage of  
all the youth-giving and beautifying effects of per-  
fect health.

Nerves manifest themselves in a hundred  
different ways, from fretfulness and irritability of  
temper, feebleness of will, want of self-reliance,  
excessive shyness, cold feet, headaches, and bilious  
attacks, to summer catarrh, hay-fever, asthma,  
chlorosis, spasm of the glottis, hypochondriasis,  
melancholia, chronic dyspepsia, simulated paralysis  
and epilepsy.

Hundreds of girls and women suffer also from  
what, to coin an expressive phrase, I will call  
spiteful nerves : nerves that produce bad dreams,  
senseless terrors, forebodings of evil, imaginary  
wrongs, and various other forms. I call this sort

of nerve derangement "spiteful" because, though these feelings have often no real foundation in actual fact, they are just as real and just as painful to the sufferer as though they *were* actualities. Some of you may wonder, perhaps, how it is possible for "nerves" to produce cold feet and shivering fits in one person, and feverishness and delirium in another, whilst they may cause Bright's disease in a third, and apoplexy in a fourth, and so on. Well, to understand this, we must revert to the anatomy of the arteries. The walls of the arteries consist of three coats—an outer, an inner, and a middle coat. The last is muscular in character, and possesses the power of expansion and contraction, and this power in the muscular walls of the arteries is controlled *by the vasomotor nerves*. The vasomotor nerves are also closely connected with the sympathetic nerves, over which we have absolutely no control under any circumstances, for you must understand that there are certain sets of nerves, as well as certain sets of muscles—called involuntary muscles—over which we have no control personally. For instance, the heart goes on beating without any conscious effort

on our part, and the sympathetic nerves go on with their manufacturing duties in the same way, so long as we give them the raw materials to work from. It is their special function to generate new nerve-force. They have, however, nothing to do with its expenditure ; but just as electricity cannot be generated without certain materials, and under certain conditions, so the electric current in our bodies cannot be produced except under similar conditions. Therefore the proper circulation of the blood is greatly dependable upon a healthy state of these particular sets of nerves, who, little as they are understood, practically hold in their hands the weal or woe (so to speak) of us poor mortals. Indeed, the more we study ourselves the more fully we realise how entirely dependent on each other all the various organs of our bodies are, and how they act and re-act upon each other in a way that is bewilderingly wonderful.

One of the influences affecting the vasomotor nerves most powerfully is *cold*; it has such a paralysing effect upon them that they lose their power of controlling the muscular walls of the arteries. When this goes on for any length of

time, they become baggy ; then the blood begins to stagnate, and congestion ensues, which, if not removed, causes in time inflammation and ulceration. Where imperfect circulation exists, either from "nerves" or anything else, the whole system naturally suffers, because wherever arterial blood of good quality fails to circulate freely, thousands of tiny cells are being literally starved, and waste matter that ought to be excreted is not carried away. You see, therefore, that nerve-force (whatever it may be) has a distinct existence of its own, and both its production and its consumption are governed by certain fundamental laws. It is not actually the source of life, but it is very near it, for it is the power that enables each organ in our body to perform its own functions adequately. Dr. Hugh Campbell tells us in his book on Nervous Diseases : "The forces present in the great nerve-centres and their dependencies owe their origin and support to the vital process of nutrition, and the more active this is, the more abundant and powerful are these forces." Consequently, this nerve-force being the result of nutrition, we must see how important it is for all of us who are



studying the science of beauty to keep our nervous system generously supplied with the sort of food that it is fitted to assimilate. If the nerves are imperfectly nourished they are only able to generate a feeble or imperfect nervous current. In fact, those of us who wish either to gain or retain our share of personal beauty, and to preserve a sound mind in a sound body, must keep a fair balance between demand and supply; any disturbance of this balance being at once treated not only specifically but also generally. Drugs will do little for us; diet will do more; but general hygiene will do most. Rest, fresh air, sunshine, change of scene, cheerful society, baths, massage of some kinds, are all of them more necessary to the nervous patient than medicines, and these are just the points where a woman with "nerves" *can do so much for herself* by carrying out, to the letter, the advice given her by her medical adviser.

Constipation is frequently a most disagreeable symptom of nervous derangements, and must be remedied before a cure can be effected. It is caused generally by an insufficient supply of nerve-force to the alimentary canal; but the use

of aperients in such cases merely palliates the difficulty, whilst aggravating the cause. It is far better to have recourse to abdominal massage, warm baths, exercise, and diet, to produce a natural evacuation. The skin is more closely connected with the nervous system and the mind than any other part of the human organism; consequently, when we cleanse and feed our skin we are also feeding our nerves by a process of reflex action. This intimate connection between the skin and the great nerve-centres is the reason why nervous or sensitive people feel every atmospheric change so keenly, and explains, too, why it is that some of us are so enormously influenced by the moral, mental, and physical atmosphere of our surroundings, whilst others seem so very little influenced by "environment." Sound refreshing sleep is the best sort of food for the nerves, and is therefore of vital importance as an elixir of beauty. If we are unable to get it by night, we must take it by day, though night sleep is more restful, and therefore more nourishing. Perfect darkness is essential to perfect rest when the nerves are tired or debilitated. People who sleep

badly should take a cold or tepid sponge bath immediately before retiring. Gentle self-massage of the head and temples with the tips of the fingers after getting into bed is a good remedy for sleeplessness that comes from brain-excitement. A cup of *cold* beef-tea, or a glass of milk (heated to 120 degrees) with a dessert-spoonful of brandy or whisky in it, taken the very last thing, will often insure a good night's rest, too; but nervous or neuralgic women should always be very cautious in the use of stimulants of any kind, as they frequently do more harm than good, except in the case of brain-workers, who should always take a moderate quantity *with their meals, but not otherwise.*

Dr. Laudry, a well-known French physician, says in one of his books: "Paralysis, neuralgia, "insanity, chorea, epilepsy, catalepsy, and all "convulsive disorders, are frequently due to "anæmia." That merely means, of course, that the defective quality and quantity of the blood induces defective nutrition of the nerve-tissues, and thus produces the most varied forms of nervous disease. Now, this is where the importance of wholesome

food, sunshine, and plenty of fresh air, comes in. We cannot possibly have plenty of good blood without all these things, and it is quite useless for a nervous patient to lie in a darkened room and lose her appetite, if she desires to get well. There are various forms of massage which are beneficial for nervous diseases; but, though massage is a form of exercise, exercise is not massage. They cannot replace each other in any sense of the word; but they may be employed concurrently with great advantage. The physiological effects of massage are first of all to stimulate the muscles, to generate and discharge carbonic acid from the system, and to absorb oxygen; lactic acid is also created, and other changes take place in the muscular system. It generally increases the temperature and bulk of the muscles, and changes take place in the quantity and the character of the blood supply. Besides this, however, "a muscle, even putting aside the visible terminations of the nerves, is fundamentally a muscle and a nerve," therefore reflex nervous influences are developed. Sensory and motor impulses are generated in the nervous

system, which, of course, affect the nerve-centres and influence the automatic and reflex action. The activity of the lymphatic glands is also excited, and the portal circulation through the liver is stimulated. Massage does not produce stoutness; on the contrary, superfluous fat may be got rid of by judicious treatment; but there is usually a decided increase in muscle nutrition and muscular power, whilst reflex excitability is restored to weakened muscles. Pain or over-sensitiveness of the skin and muscles is often relieved, when this arises from reflex irritation of the nerves. Nerve function is restored, and a healthier brain action induced; perverted mental symptoms, too, are frequently done away with, and sleeplessness overcome. The great thing to guard against in employing massage is too much enthusiasm. Some people seem to think that it is impossible to have too much of a good thing. This is a woeful mistake, particularly where massage is concerned. "Moderation is the soul of wisdom" in most things. Moreover, there are a score of different methods, some of which suit one form of nerves and some another. Take

care that you don't permit yourself to try any particular kind of massage, merely because it has benefited somebody else. Go to a responsible medical man, and get his advice before going in for it at all, or you may be doing yourself incalculable harm, and ruining your chance of beauty for ever.

“The common problem, yours, mine, everyone's,  
Is, not to fancy what were fair in life,  
Provided it could be—but, finding first  
What *may* be, then find how to make it fair,  
Up to our means : a very different thing.”

## CHAPTER VI.

### ON THE FUNCTIONS OF THE SKIN WITH REGARD TO BEAUTY.

#### PART I.

“The skin is the greatest medium for purifying the bodies.”

“The skin is the seat of feeling, the most general of all our senses.”

“THE skin” is a term applied popularly to that soft pliable membrane which covers the body *externally*; but, as a matter of fact, the interior of the body is also covered by a skin similar in texture, called the mucous membrane; and these two skins are so intimately connected that anything affecting the one produces a sort of reflex action upon the other. The skin is composed of two layers (not of “three skins” or “seven skins” as is frequently asserted).

The outer one is called the epidermis or scarf-

skin ; the inner one, the cutis, derma, or true skin. They are quite different from each other in structure, and they each have quite different functions to perform in the human organisation.

The scarf-skin is horny in character ; it has no nerves or blood-vessels, and therefore no sense of *feeling*, so its prime duty is to protect the sensitive layer against outside influence which might be harmful to it. You may cut off a bit of the scarf-skin without causing the least pain, but directly the derma is reached a sensation of pain is felt.

The derma, on the contrary, being an intricate network of nerves and blood-vessels, feels acutely. Perhaps it is the fact of the scarf-skin being composed in itself of two layers that has given rise to the popular errors regarding the number of skins we are said to possess. There is, however, no definite separation between them. The inner layer, called technically the *rete muscorum*, is simply the lower stratum, and as it grows in thickness it becomes gradually converted into the horny stratum of which we have already spoken. The upper layer dies continually, and is rubbed off the surface by any form of contact. A great proportion of



the scarf-skin is composed of flattened scales, closely matted together so as to form a dense and laminated texture, that yields like a finely-woven garment with every movement of the body. These scales are, of course, perpetually undergoing a process of formation and growth, in order to replace those which are continually falling off under the conjoint influence of the friction produced by our clothing and our ablutions.

Now, you will all easily understand that, this being the case, the degree of elasticity of the skin must be largely dependent upon the quantity and quality of the blood and the nerve-force that goes to feed it. Age, or disease, or even a temporary functional derangement of any organ of the body, will always produce an enfeebling effect on the general vitality, and bring in its train lines, wrinkles, and crow's-feet. Over some of these lines we have no more control than we have over the involuntary muscular movements of the heart or the function of the lungs; but there are others that Nature has placed pretty well in our own hands, more particularly those of the face.

On chemical examination, the scarf-skin is found

to be composed of a substance called albumen, similar to dried white of egg. This is the reason why the use of plenty of soap in the daily ablutions is absolutely necessary, if the skin is to be kept healthy and able to do its work properly, because albumen is soluble in alkalies. Soap, of whatever kind it may be, is a compound of alkali, soda, or potash, and oil, or fat of various kinds. In rubbing this on to the skin we cause it to combine with the oily fluid which has been excreted by the sebaceous glands, and thus remove it from the surface. Soap also softens and dissolves the superficial stratum of the scarf-skin, and when this is rubbed off the dirt is carried away with it, so that each time we wash ourselves *properly* we take off our old worn-out skin, and leave a new clean healthy one to take its place. If you will look at your skin you will find that it contains numberless little mouths called *pores*. These are the open ends of tiny tubes, which serve two purposes; they are of two kinds, the perspiratory glands and the sebaceous or oil-glands, and their duties are to purify and to feed. The skin is one of the principal excretory organs of the body, and these

pores have to excrete water, oil, and other impurities; then, on the other hand, if we keep them clean, they readily absorb oxygen from the atmosphere or during a bath, and this is the sort of food that makes both for health and beauty. The amount that these hungry little mouths are capable of absorbing is proved by the fact that lead, mercury, and other poisons can be put into the system through the skin. Here, again, you will see why I am always harping upon proper ventilation and plenty of fresh air as one of the most important aids to physical beauty.

If we want the skin to be beautiful, we must take care to give it opportunities of getting plenty of oxygen, the only kind of food that really feeds it naturally.

But, besides the perspiration which we are able to see and feel, there is another kind that is going on continually without our being sensibly aware of it. This is called insensible perspiration, and is a necessary function. The important share that the skin plays in the working power of the vital functions was strikingly shown several years ago. A child, who had been covered with gold-leaf

to represent an angel in a papal procession at Rome, died after a few hours from the effects of this complete obstruction to the functions of the skin.

The scarf-skin is also interesting from another point of view. It is here that we find the origin of the different shades of complexion. The various gradations of hue between the dainty blonde and the peach-like brunette, the white-haired, pink-eyed Albino and the black-haired, bronze-hued African, lie in the newly-formed layers of the *rete muscorum*. The colour of the complexion is due largely to the action of light and heat. In tropical countries, where both abound to excess, there is an intense wealth of colour everywhere; in the chilly northern regions where both are wanting there is a lack of intense colour. The physical effect of this in the animal world is that the other organs of excretion relieve the skin of part of its duties. The same principle applies to summer and winter. In the glare of a midsummer sun the fairest complexion usually becomes more or less embrowned; but the scarf-skin of winter is white, so the fairness is gradually restored to the skin; when the heat of

the sun diminishes, as soon as the outer layer has worn away. This shows us, therefore, that we should always try to preserve our skin from sudden changes of temperature, such as are induced by the direct rays of a scorching fire, the scathing dryness of an east wind, the piercing coldness of a snowy northern blast, or the brazen burning heat of a meridian sun.

And now, having discussed the scarf-skin, let us turn our attention to the true skin. No other substance in the whole of the natural world has ever been more beautifully thought out, or more admirably adapted to its purposes than the living, breathing skin; for we must always bear in mind that the skin really *does* live, and breathe, and feel, just as much as the heart or the brain. It consists anatomically of a papillary layer and a fibrous layer. The latter is made up of minute fibres, collected into small strand-like bundles, which are again interwoven so as to form a strong flexible web. Near the upper surface, they are so closely woven together that when you see a bit through a good microscope it looks almost exactly like coarse porous felt. The pores, which are round or

oval in shape, are separated from each other by fibrous strands, forming together a kind of coarse network, the open meshes of which are filled with tiny bags of fat, and it is just these little fatty bags that render it elastic, and permit of the dilatation and contraction of the membrane in every direction without the least injury to any portion of its delicately-organised structure. But the vital organisation of the skin is even more marvellous than its anatomy. The fibrous strands are composed of three materials:—white fibres comparatively inelastic; yellow fibres of a very elastic though brittle nature; and reddish fibres, which exhibit neither strength nor elasticity, but are endowed with a very curious faculty of independent motion.

In speaking of the structure of the skin, Sir Erasmus Wilson says:—"The sensitive layer is  
" thin, soft, and uneven, pinkish in hue, and com-  
" posed of vessels which confer its various tints  
" of red; and nerves which give it the faculty of  
" sensation. Its unevenness has reference to an  
" important law in animal organisation, *viz.*, that  
" of multiplying surface for increase of function;

“ and the manner of effecting this object is by  
“ the extension of its substance into little elon-  
“ gated conical prominences, technically termed  
“ papillæ. These papillæ are microscopic in size,  
“ as may be inferred from their being imper-  
“ ceptible to the naked eye ; and as they exist in  
“ various degrees of magnitude on every part of  
“ the skin, their number is infinite. In structure  
“ some contain a minute blood-vessel (termed a  
“ capillary from its hair-like size) and some a  
“ minute vein.”

It is into this sensitive layer of the derma that the blood which goes to feed (or starve) the skin is distributed by means of tiny arteries, which make their way to the surface of the skin through the fibrous strands already alluded to, and, having reached the porous layer, empty themselves into a network of capillaries. The veins and arteries of the whole body merely act as pipes to carry the blood to and from the heart ; but the capillaries have a much more important duty. They have to act as distributors, and they are, therefore, very numerous.

Daniel Turner, a dead and gone old physician,

puts it rather quaintly, and at the same time forcibly, in declaring that: "There is *no* part "impermeable to that vital nectar, the blood."

These capillaries, being porous, permit the passage into the skin of oxygen and other nutrient properties *from* the blood, whilst they also *take up* and carry *away* the carbonic acid gas, generated in the tissues of the body, and exhale it through the lungs. Thus they are perpetually acting both as feeders and scavengers.

The complexion of the skin (excepting that produced by the pigmentary matter in the scarf-skin) is entirely due to the quantity, quality, and velocity of the blood in these capillaries. For instance, blushing is produced by a sudden rush of blood *to* the skin; pallor by a sudden rush of blood *from* the skin. Blueness or purpleness by retardation of the circulation, either from disease, cold, or any other cause; yellowness from an admixture of bile with the blood; greenishness from a deficiency of arterial blood in the system; floridness from an excess of blood in the system, and so on.

The blood supply in the whole body being,



however, more or less controlled by the nervous system, we must not forget to treat the nerves of the skin with due consideration, since they are, of course, connected with the nervous centres of the brain and spinal marrow. This being the case, we can very easily understand that any influence acting on the brain-centres or the general current of nerve-force must necessarily produce its effect for good or ill upon the condition of the skin and the beauty of the complexion; whilst, on the other hand, the well-being or disease of the skin must necessarily exert a certain influence upon the whole of the nervous system. Most of us can talk glibly about "the pores of the skin," but few of us realise what we are really talking about, I fancy, or we should be much more particular about the air we breathe, the clothes we wear, the baths we take, the soap we use, the creams or washes we apply, and a dozen other actions of our daily lives. If we realised that these little mouths lead directly to tiny tubes, which we may look upon as the lungs of the skin, we should be afraid to sleep in an unventilated bedroom, as so many hundreds of people are doing every night of their lives, and we

should just as soon neglect to take our baths as to eat our meals.

The perspiratory glands not only remove water and other impurities from the system, but they also regulate, to a great extent, the temperature of the body. The insensible perspiration continually going on, passes off in an *imperceptible* vapour, and it is only when the muscles are being actively exercised, or the nervous system is unwontedly excited, that perspiration becomes a *perceptible* fact in the form of what looks like drops of water. When it is chemically analysed it is found, however, to consist of a certain proportion of animal matter, various gases, acids, calcareous earth, salts, metals, and some sulphur.

Should perspiration be checked either by cold or any interference with the functions of the skin, these elements, not being properly eliminated, are circulated through the system by the blood, and often produce very injurious effects; though sometimes, if the other excretory organs happen to be particularly healthy and vigorous, they are able to take upon themselves the extra labour of clearing them out of the system, and then little harm

ensues. Still, it does not do to depend upon this "off chance" if we have any sort of desire to retain our healthfulness, our youthfulness, or our beauty. The hygienic value of water, as a means of keeping the skin in condition, has been appreciated even from the earliest days. In many of the old religions bathing and frequently washing the hands and feet were observances from which neither sex was exempt, and baths were dedicated by the ancients of various periods to the divinities of Wisdom, Strength, and Medicine, as well as to Hygeia, the goddess of health. Even at this end-of-a-century the Mussulman of to-day looks upon us, not only as shameless and abandoned creatures, because we go about this beautiful world free and unveiled, but also as separate units belonging to the despicable army of the Great Unwashed. In this latter opinion I am sometimes inclined to feel that they are not far wrong, because a great deal of our bathing is so inadequate, and so badly done. Heaps of women splash themselves over with cold water every morning, and fondly imagine that they have done their duty nobly. Not at all. You have given your nerves a "refresher" for which

they are grateful, it is true ; but unless you have rubbed your skin all over with a loofah or a Turkish glove, and *plenty of good soap*, you have *not* had a bath.

Some delicate women cannot stand a cold bath, in which case, the best and simplest form of "morning tub" is to take a towel, dip it in cold water, soap it thoroughly, and rub it *briskly* all over the body ; then sponge off the lather quickly, and dry it briskly with a thick, soft, Turkish bath sheet. Water is a tonic in itself, so that and the friction combined stimulate the skin, tone the nerves, and brace up the muscular system.

To a less delicate woman the cold or tepid hip-bath is even more beneficial ; but it is best to sponge the nape of the neck, the shoulders, and the chest well before sitting down in the cold water, and the whole process of soaping and sponging ought not to take more than three or four minutes, especially in winter. Speed and briskness are a necessary part of this "tubbing," or the skin is apt to become chilled by the surrounding atmosphere.

Sir John Floyer, an old authority on this point, tells us : "They who desire to pass the short time

“ of their life in good health ought often to use  
“ cold bathing ; its effects reach the very soul of  
“ the animal, rendering it more lively and brisk in  
“ all its operations.”

For the majority of women, however, living in our variable English clime, the tepid bath is safer and more beneficial. It restores muscular power and tranquillises the nerves, thus removing restlessness or fatigue, and it may be taken at any hour of the day, particularly on getting up in the morning or dressing for dinner at night ; but, of course, no sort of bath should be taken in less than a couple of hours *after* a meal. The temperature of a tepid bath should not exceed 95 degrees. A warm bath, about 105 degrees, for cleansing purposes, is absolutely necessary at least once a week ; but it is a mistake to make them a frequent habit, because they relax the skin and the muscular action, and are consequently productive of wrinkles and lassitude.

Hot baths (110 degrees) should not be indulged in by the normally healthy habitually, unless they are past the meridian of life, and have *dry* skins, in which case a hot bath indulged in for twenty

minutes twice a week has been found efficacious in retarding the evidences of advancing years. We ought also to be careful not to remain too long in the bath. From three minutes to twenty minutes according to the temperature is enough for the strongest amongst us. The old adage that you "can never have too much of a *good* thing" seems to me most fallacious. Baths are certainly "good things," but you may just as easily have too much of them as too little, and with equally bad results to the cause of beauty.

A lavishness of soap not only cleanses the pores and rubs off the old scarf-skin, but it also brings the atmosphere nearer to the derma, and rubs oxygen into the blood and nerves, so to speak. Moreover, friction fulfils three necessary purposes for the skin; it removes dirt and worn-out tissue, it stimulates the circulation both of the blood and the nerve-current, and it exercises the muscles.

Bathing and exercise are indeed closely allied to each other; they both assist the action of the skin, and both, when persisted in too long, or too often, are productive of exhaustion, which is neither con-

ducive to health nor beauty. Hot baths have a depressing effect upon the heart's action, and should therefore be carefully avoided by anybody suffering from disease or weak action of the heart. Warm baths are so extremely refreshing to weary nerves that they may sometimes be made to take the place of sleep. Napoleon attributed his own exhaustless energy and nerve-force to the constant use of warm baths. On many a famous battlefield, amidst the din and confusion of preparations for the ensuing conflict, this famous little man of the iron will and the dauntless heart would doff the historic grey coat and the three-cornered hat to lay himself up to his chin in the warm water of his portable bath, and emerge a quarter of an hour later as fresh and vigorous as though he had just enjoyed a night's peaceful slumber. An Oriental woman of high degree spends often a couple of hours in her bath, which is medicated with all sorts of unguents, the secrets of which are known only to the bathing women who prepare them. As an opiate for a healthy woman who feels tired out from overwork of any kind there is nothing equal to a hot bath. Over-fatigue often produces such

irritability of the nervous system that we sometimes lie wide awake, tossing and turning, feeling hot and cold by turns, for hours after going to bed. It is this condition that can be obviated by a three or four minutes' soak in a hot bath, followed by a vigorous rubbing with a rough Turkish bath sheet, and a tumbler of warm milk or hot water slowly sipped after getting into bed. Hot baths will also relieve cases of obstinate constipation, and will sometimes do away with a racking headache, if resorted to directly the first symptoms show themselves.

Speaking personally, I consider the most delicious form of bathing to be what the Americans call a "glame-bath," which is taken as follows:—Half fill your bath with hot water (110 degrees). On getting in lie down for a couple of minutes, then thoroughly soap and scrub yourself all over with a loofah or a glove; rinse off the soap, and turn on the cold water tap. Whilst it flows into the bath, continue to dash the water all over you with a big sponge, until it gets quite cold or reaches the point of invigoration and "glorification;" then jump out, wrap yourself in a bath



sheet to prevent shivering, and rub yourself till you are all in a glow. At the end of this process you will feel ready to scale mountain-tops, dance ballets, write books, or do anything else requiring energy and spirit.

From the very earliest ages we find that beautiful women as a rule indulged in a great luxury of baths. Hypatia, Cleopatra, Aspasia, Diane de Poitiers, Ninon de L'Enclos, and scores of other celebrated beauties were all luxurious bathers.

Mlle. Tallien, we are told, in some of the gossipy French annals of her times, used to indulge, as often as this was practicable, in fruit-baths, the recipes for which were something like this:—Take a marble bath of the most luxurious description, fill it with tepid water, let your gardener bring in 20 lbs. of fresh strawberries and 3 lbs. of ripe red raspberries grown specially for that purpose. Crush them in your hand and throw them into the water. Then step in, and after lying still for ten minutes, perform your ablutions. When you get out, your flesh will be firm, perfumed, and tinted a delicious delicate pink. If you have neither garden nor gardener, neither marble

bath nor big banking accounts, take one poor handful of the fruit and wash your face and hands only. Wild strawberries are even more beneficial than the garden varieties, particularly if you gather them yourself in the dewy fragrance of a summer morning. I have tried this personally, and found that it rendered my skin delightfully odorous and as soft as velvet.

Baths in which cowslips or violets have been steeped are equally poetical, and very soothing to people of sensitive nervous organisations. Lime-blossom, elder-flower, slices of cucumber, melon, peaches, orange, and lemon, make very pleasant additions to spring and summer ablutions, besides being well-known skin-beautifiers. Pine baths are quite as invigorating as the breath of the dark pine forests themselves; electric baths and steel baths, remind one of bathing in Dame Cliquot champagne; but, supposing these luxuries to be out of reach, a warm bath with a few spoonfuls of June's Health Bath Salt is (though less poetical) a refreshing aromatic pick-me-up, when one feels mentally and physically "done." Being made from

various herbs, this salt renders the water deliciously soft and invigorating.

Poppæa, the wife of the Emperor Nero, was in the habit of taking a daily *siesta* in a bath of warm asses' milk; and the New York beauties of to-day are seething their dainty limbs, I am told, in milk fresh from the cow. This is doubtless an excellent idea, but it does not quite meet with my personal approbation. Warm milk is nice and nourishing as a drink, but where luxurious bathing is concerned I prefer fruit and flowers.

Our own "great ladies" of the last century bathed themselves in all sorts of things, judging from the quaint old volumes it has given me much amusement to peruse. Melon juice and milk of almonds, weak veal broth and green barley water, not to mention aromatic and herbal decoctions, containing a list of ingredients as long as your arm, to be gathered and prepared in all sorts of wonderful and complicated ways. Marie Antoinette, too, is said to have constantly used in her baths and ablutions a recipe made up specially for her by Fagon (who was Chief-Physician to Louis XIV.). This contained wild thyme, marjoram,

laurel leaves, bay-salt, and serpolet ; but how, or in what proportions, has not come down to posterity, so far as I can discover.

Isn't it Alexandre Dumas who says epigrammatically in one of his works : " Cleanliness is half a virtue, and uncleanness is a vice and a half."

I am inclined to go even further, and say that cleanliness is a *whole* virtue, seeing how much it makes for health, and therefore for moral and mental cleanliness, too. As a legitimate means of acquiring and preserving beauty it is undoubtedly invaluable—a fact which has evidently been appreciated and acted upon by the women of each and every century since the world was in its youth, else why all this luxury of baths and bathing? They apparently realised as much, or possibly more, than you or I do, that health and scrupulous cleanliness is the corner-stone of real and lasting beauty. The value of baths in relation to health is very strongly borne in upon us when we are travelling amongst foreign scenes. What are the ruins mostly to be found where Greeks or Romans have colonised or conquered? There are *often*

temples and amphitheatres, *always* baths and aqueducts. The rulers of these two great races fully understood that it is easier to govern a contented nation with healthy nerves and sound digestions, than it is to govern a people who are depressed and dyspeptic, and knowing that a daily bath goes a long way towards soothing nervous irritation and stimulating the digestive organs, they wisely considered it money well spent that was expended in providing magnificent and luxurious public baths, where "the masses" could thoroughly enjoy their tubbing, either free, or at a very nominal charge. Were they not wise? Why are we not equally wise? If we can only inculcate the beauty of cleanliness, the cleanliness of beauty will inculcate itself.

Some wise man (but unfortunately I cannot recall his name just now) has said that: "The great problem of progress can only be solved upon the basis of the culture of personal health and personal cleanliness," and I entirely concur in this opinion. We are not in the habit of regarding the Elizabethan age as an epoch when cleanliness and refinement were either fashionable or universal

qualities, yet the immortal Shakespeare advised our sex not to neglect them, even in those days.

“ Bid them wash their faces,  
And keep their teeth clean,”

he says; a trifle brutally, one must admit, though in blank verse.

## CHAPTER VI.—(*Continued.*)

### THE HAIR AND ITS BEAUTY.

#### PART II.

PERHAPS few of us realise that the hair (like the nails) is merely a modification of the scarf-skin. This is the reason why any disease, or even any functional derangement of the skin generally, must, and does, always affect the condition, quality, and appearance of the hair.

Hairs are analogous to the scarf-skin in many ways, and are so intimately connected with it that they come off with it, as in the case of blisters, scalds, ulcerations, and "dandruff." The hairs traverse the skin like the oil glands and the perspiratory glands. The short downy hairs extend only to the superficial strata, but the long hairs go much deeper. Within the skin, each hair is en-

closed in a sheath or tube, closed at its extremity, where it blends with the root of the hair. It is constructed like the oil tubes and the perspiratory glands, having a lining of scarf-skin, a middle vascular layer, and an external fibrous layer. They originate on the surface of the skin in the form of little pouches, and then grow *inwards* to the necessary depth. The length and thickness of the hair is regulated by Nature on certain principles; but, of course, the condition of the skin must always greatly influence the condition of the hair. The hair grows normally about half an inch in a month. It grows faster by day than by night, in summer than in winter, in youth than in age, and when cut often than it does if left to itself. The small downy hairs on the body are cylindrical in shape, and more or less oval. The hairs of the head are never perfectly cylindrical, and the tip of each individual hair is conical and pointed. The colour and texture of the hair is greatly influenced by congenital diseases. People inheriting a scrofulous tendency usually have thin, dry hair, for instance.

Malphigi, the celebrated physiologist, has com-



pared the hair in its hair-tube to a flower growing in a flower-pot ; but this is scarcely an apt illustration, unless we imagine the flower-pot to be in the shape of a sheath. The lower end of the hair-tube terminates in a sort of pouch filled in by a number of granules and freshly-formed cells that constitute the bulb. From the bottom of the pouch rises a small pear-shaped mass of pulp, which is the active developing portion of the hair from which the cells are produced. The colour of the hair depends upon the pigment contained in the hair-cells, just as the hue of the complexion depends upon the pigmentary matter in the cells of the scarf-skin. The fibrous portion of the hair also regulates its strength or weakness and its elasticity.

As the hair grows, it moves the superficial scales towards its aperture, and scatters them on the surface of the head in the form of "scurf." This is a natural and healthy formation which only becomes disagreeable and unnatural when an abnormal amount is produced, or when it forms in patches at the outlet of the tube, and thus prevents the proper growth of the hair. With regard to the chemical agents producing the varied colours of the human

hair, Sir Erasmus Wilson, in his admirable book on this subject, writes :

“Chemical analysis shows the hair to be composed of a basis of animal matter (albumen), of a certain proportion of oily substance, of the salts of lime which enter into the composition of bone, of flint, of sulphur, and two metals, *viz.*, manganese and iron. The quantity of sulphur is somewhat considerable, and it is this substance which is the principal cause of the disagreeable odour evolved by hair during combustion. The constituents of hair of various colours also present some differences. For example, red hair contains a reddish-coloured oil, a large proportion of sulphur, and a small quantity of iron ; fair hair, a white oil with phosphate of magnesia ; and the white hair of the aged a considerable quantity of bone-earth or phosphate of lime. According to the latest ultimate analysis, fair hair contains the least carbon and hydrogen and most oxygen and sulphur ; black hair follows next ; while brown hair gives the largest proportion of carbon, with somewhat less hydrogen than black hair, and the smallest quantity of oxygen and sulphur.”

The curling or non-curling property of the hair is due, too, to the presence of animal matter having, as albumen has, saline properties in its composition. The ordinary effect of damp in destroying curliness is well known, but few people understand that the curliness of the hair also depends a good deal on the state of health of the individual herself. Climate has also a great influence in this respect, as is easily seen by comparing the long, straight hair of northern peoples with the curliness of that of dwellers in southern climes.

In support of my assertion that the beauty of the hair is dependent on health, I must again quote from Erasmus Wilson: "In a state of  
" perfect health the hair may be full, glossy  
" and rich in its hues, in consequence of the  
" absorption from the blood of a nutritive juice,  
" containing its proper proportion of oily and  
" albuminous elements. In persons out of health,  
" it may lose its brilliancy of hue, and become  
" lank and straight from the imbibition of juices  
" imperfect in composition, and ill-elaborated;  
" while in the third group, there may be a total  
" absence of such nutritive juice, and the hair,

“ as a consequence, looks dry, faded, and, indeed, “ as is the case, *dead*.”

Premature baldness and premature greyness are usually due to an impaired condition of the blood, and consequently of the nervous system. In both these cases, local remedies may often be used with good effect if they are applied properly. It is, however, quite useless to deluge the scalp with a lotion or an ointment, and leave Nature to do the rest, because Nature is not going to be imposed upon by anybody's indolence. Whatever remedy may be used, it requires to be either gently brushed or rubbed into *the skin of the head* (not the hair), so as to produce active and healthy function.

Self-massage with the tips of the fingers until a feeling of glow is produced all over the head, is most beneficial to the strength, health, and beauty of the hair; but always bear in mind, when using a brush and comb, the rather paradoxical adage of the old Bristol barber that: “ You cannot brush “ the *head* too much, or the *hair* too little.”

The only safe and effectual way to treat weak or falling hair, is first of all to discover *why* it is weak

or falls out, for a dozen causes may produce similar effects, yet each one will need its own distinctive treatment, and an indiscriminate or casual use of any hair-wash, that happens to be recommended or advertised, may increase the trouble instead of curing it. There is no pomade or hair-wash in the world that can possibly be a universal panacea; therefore it is better, before trying any of them, to have your hair examined by a *reliable* hairdresser, and at the same time to pay attention to your general health, by way of wholesome diet, fresh air, exercise, and occupation. Dyspepsia and nerves are just as fatal to the beauty of the hair as they are to the beauty of the complexion. Your hair must be fed and ventilated. It requires nourishment, air, and light, just as much as a rose-tree or any plant does, if it is to show to advantage. Greyness is generally caused by a want of tone in the hair-producing organs; if, therefore, this tone can be restored by hygienic treatment, and the grey or withered hairs are plucked out, greyness may be arrested.

Erasmus Wilson says: "Indeed, it would almost seem that by proper management not only might

“ the colour of the hair be preserved for many years  
“ beyond the natural period for such a change, but  
“ also that the hair itself might be retained to the  
“ end of life.” This is exactly my opinion, based  
upon personal observation amongst many nations  
living in various climes.

There are numbers of women amongst the older generations who retain the youthful colour of their hair (*without* the application of dyes) till over threescore, and I could point out dozens of charming old ladies over fourscore with luxuriant white hair that is quite beautiful to behold ; yet, on the other hand, I am daily meeting girls of twenty-four or twenty-five years whose locks are turning grey and becoming scanty before they have well reached maturity, and yet these same girls are often silly enough to pay no heed to these symptoms of premature decay in themselves ; to let their health, their hair, their complexions all “ go ” without making a single conscientious effort either to retain or restore whatever beauties may have been bestowed on them. Sometimes they do it in the unthinking carelessness of the richly dowered ; sometimes in the *culpable*

humility of those who feel themselves ill-treated by Dame Nature. This is a great mistake. She who is prodigal will live to regret her prodigality as surely as the spendthrift when he is reduced to the position of beggar or borrower ; and she who is careless out of pure " 'umble-mindedness " is just throwing away her small coin instead of investing it at good interest. Besides, we have no right, anyone of us, to waste any scrap or chance of beauty that has been given to us ; therefore let us take care of our hair.

There are four varieties of scalps, just as there are four kinds of complexions. The hair may, therefore, be greasy, dry, brittle, or tough. Healthy hair ought to be very elastic and capable of bearing a good tug without injury to it. Even a single hair is very strong, and holds quite a heavy weight depending from it. We all know the story of Damocles and the sword suspended over his head by a single hair. It wasn't exactly a pleasant sort of position, I must own ; still, he need not have been *very* nervous over it, provided he knew the *quality* of the hair. The tint of the hair depends, like the tint of the complexion, largely upon the

amount and intensity of the pigmentary matter in the glands. The colour of hair that is just beginning to fade may sometimes be restored by a course of iron taken internally. But you must be sure that the iron *really gets into the system*. Some of the tonics so many of us take under the fond delusion that we are going to derive no end of benefit from them, never get into the blood at all, either because they disturb the digestive functions, or because we neglect to live common-sense lives, and expect the drugs themselves to work miracles without any aid from ourselves.

White hair is often lovely, and frequently lends an added charm to a face. This is the reason why powdered hair is almost universally becoming, a fact which is very noticeable at a *bal poudré*, or in looking at a collection of Rococco miniatures. It is impossible that *all* the women could have been beautiful in those days, yet they all *seem* to have been beauties.

Still, however becoming silvery locks may be, none of us quite like seeing the first grey hairs, nor, what is still more heart-rending, the pretty tints and



the gleam and gloss fading whilst we are yet in the bloom of womanhood. When this occurs, or when the hair "falls out in handfuls,"—as a woman told me piteously one day, with tears in her big, brown eyes—it means one of four things, either—want of nourishment to the roots, want of stimulant to the roots, want of cleanliness to the scalp, or want of ventilation to the hair.

For hair that is greasy or requires a stimulant, many of the lotions containing spirits of wine, which is the basis of a large majority of hair-washes, may be used with advantage; but hair inclined to scurfiness must never be touched with things of this description, or the mischief will merely be aggravated.

When the hair is naturally dry and fluffy it should *not* be washed with soda; but for blonde, golden, or chestnut hair, if at all inclined to greasiness, a small lump of soda and a little liquid ammonia is almost essential, because they impart gloss and dryness to it. Dark hair of a similar nature should be washed with a small quantity of borax in the water. It is better not to use soap in washing the head, because it is so seldom

thoroughly rinsed out of the long hair, and often renders it sticky. The *yolk* of an egg beaten up in a pint of water to which the borax, soda, or ammonia, has been added, according to the colour and character of the hair, is far better. But those who *insist* on using soap will find that the Ovaline soap, made from the yolks of eggs, is far superior to any other for this purpose.

It is also a good plan to rub some lemon-juice into the scalp before washing it, if the hair is inclined to be either clammy or scurfy.

By the way, a small tooth-comb should never be used to clear away scurf; a hard brush and a sharp comb should also be carefully avoided. They only scratch the scalp, which irritates it, and increases the mischief instead of lessening it.

Personally, I am not a great advocate of hair-washing at home, unless you have a very experienced maid to do it, and every convenience for doing it well. It is far better, in the majority of cases, to go to a good hairdresser and let him do it for you once in every four or five weeks; but be sure you make him dry it thoroughly, by *rubbing* the scalp, before he toasts your long hair with the

patent machine that invariably reminds me of an improved up-to-date dutch-oven. Otherwise, you will probably suffer from a form of nervous or rheumatic pain in the back of the head afterwards.

In Paris, the English method of shampooing has come largely into fashion, and several of the biggest houses there have imported Englishmen to carry it out for their lady-clients. The French method of shampooing is done without wetting the hair or head at all. Both are saturated with a spiritous lotion, and then massaged with the thumbs until the whole has evaporated. Whilst this operation is going on, it is, of course, absolutely necessary to keep away from the fires and lights in case of ignition. *Apropos*, if, after washing the hair, you want to dry it quickly, you will find it a good plan to rub in some eau-de-cologne or pure spirits of wine, and then brush it or shake it about in the air.

To keep the hair fair and fluffy, without in any way injuring it, you may rub in the following wash, with the tips of the fingers, daily. It is always better to manipulate the head with the fingers rather than a sponge or rag of any kind, because

the finger-tips transmit a certain amount of animal electricity into whatever they touch, so that a lotion thus applied is doubly beneficial.

$\frac{1}{2}$  oz. powdered carbonate of soda.

$\frac{1}{2}$  oz. bi-borate of soda.

1 fl. oz. of eau-de-cologne.

3 oz. of rectified spirit of wine.

$\frac{3}{4}$  oz. tincture of cochineal.

$1\frac{1}{2}$  pints of distilled water.

After applying this, brush and comb the hair well for two or three minutes. Those who have ash-blond hair, and wish to prevent it darkening, may wash it frequently with a sponge dipped into the following :

1 tea-cup of warm water.

5 drops of eau-de-cologne.

The juice of half a lemon.

To preserve and revive the tints of golden hair Sharp's Dorina is an excellent, inexpensive, and perfectly safe preparation.

For darkening the hair when it first begins to lose its colour, a lotion of Condé's fluid is sometimes efficacious; but it is not well to use it too often.

$\frac{1}{4}$  pint strong cold tea.  
 $\frac{1}{4}$  pint rosemary tea.  
2 teaspoonfuls Condé's fluid.

This should be applied to the roots of the hair with a small sponge after washing or shampooing in the ordinary way.

A wash which has been found in some cases to arrest the falling out of the hair is :

6 oz. rose-water.  
2 drms. borax.  
 $1\frac{1}{2}$  oz. glycerine.

But, of course, as I have before remarked, the hair falls from various causes, and what may cure one case might be utterly ineffectual in another.

In what is known as the "wine countries" (in contradistinction to "the beer countries"), wines

are frequently used, both for the hair and the complexion. Indeed, I am told, that a rusty nail steeped for a couple of weeks in a pint of *good* red wine is a splendid restorer for dark hair; whilst white wine may be employed advantageously for all the blonde shades, either with or without the nail, according to the colour.

Some people advocate the use of lemon-juice in which saffron has been steeped for restoring the ruddy tints which have been fashionable, and are often very beautiful; but it has, too, many disadvantages in my opinion. It is "sticky" in its effects, and easily brushes off; moreover, it stains one's hat-linings horribly. A teaspoonful of cochineal or Condyl's fluid in the rinsing water after washing the hair is cleaner and equally effectual.

It is a mistake to brush the hair too much, especially if you have a sensitive scalp; but, on the other hand, do not neglect to use your brush and comb moderately, for nothing shows more or looks worse than a badly-groomed head. Another great mistake is the habit of doing the hair into tight plaits or twisting it round wavers and curling-pins during the night. Directly you take it down,

shake it out thoroughly to allow the oxygen of the atmosphere to pass amongst it and ventilate it, and let it hang loosely down your back all night. Curling irons, if carefully used, are less injurious to the hair than being cramped and broken by pins. I know cases in which premature greyness has been the result of constantly putting the hair in pins at night. Besides, it is so unsightly! My sense of beauty is always hurt by the notion of a woman not caring what sort of a "sight" she looks when she is in bed. Let us all try to be beautiful always, no matter whether anyone sees us, or not; beauty is never wasted, and invariably exerts its own influence in some way on some one, even though we may never know how or upon whom.

The hair, being like a plant in character, must be treated as a plant. Whilst the sap rises it grows, whilst the sap descends it bleeds, so to speak. This makes me feel that there may be something, after all, in the old-fashioned idea that the hair should always be cut when the moon is young. In many of the continental countries this idea is implicitly believed, and very strictly followed from babyhood. Never forget, too, that the hair abso-

lutely requires food, water, air, and sunshine, like any other plant.

Personally, I have not much liking for curling-fluids; but that is, of course, a matter of individual taste and individual need. A few drops of eau-de-cologne and lemon-juice in a wineglass of water, or a little strong cold tea may be effectually employed, however, to damp the hair before beginning any method of curling.

With regard to dyes I shall say very little, because I don't approve of them. Dyed hair is occasionally very lovely in itself; but it generally betrays itself to a close observer as unreal, and it usually shows up any defect in the complexion. Indeed, dyeing the hair almost necessitates making up the complexion, too, and unless both these operations are *most* skilfully performed they fail to express their *raison d'être*, being inartistic, and therefore *not* beautiful.

Eye-brows and eye-lashes, being of the same nature as hair, require to be similarly treated. One of the very best things for making them grow thick and strong is that very inexpensive article lanoline; but those who prefer something daintier



in appearance will find Mason's Cream of Wool-fat, Sharp's Crème Turque, Lenthéric's Rosée Orkilia, and various other simple preparations positively harmless.

Let me warn you, however, to be most careful not to apply dyes or restorers to the eye-lids and eye-lashes. You never know in what way they may affect the optic nerves and possibly injure the sight either temporarily or even permanently. Nor do I advise the practice of pencilling the eye-brows, though this is one of the most ancient customs in connection with the art of beauty.

## CHAPTER VII.

### ON A GOOD COMPLEXION AS A SOURCE OF BEAUTY.

“ 'Tis beauty truly blent, whose red and white  
Nature's own sweet cunning hand laid on.”

—*Shakespeare.*

“ Let knowledge grow from more to more,  
And more of reverence in us dwell.”

—*Tennyson.*

A GOOD complexion (like a good cook) must be born, not made, a very pretty woman one day told me smilingly. Her own complexion is perfect, so is her health, therefore she can afford to be sceptical *now*; but how long will she keep her loveliness? That is the main question. If we would only realise that a good complexion will not stand the wear and tear of life without a little

hygienic help, a little daily care, we could retain our beauty so much longer.

Diane de Poitiers, who boasted to her life's end that she had never resorted to powder and paint, reigned as a beauty of the first rank for a far greater number of years than I should dare to mention, for fear of being associated ever after in the minds of my readers with "the honourable member," about whom I heard a political orator remark blandly, when questioned as to the veracity of some statement which had been made :

"Well, if I saw that gentleman walking  
"down Piccadilly arm-in-arm with Ananias and  
"Sapphira, I should consider him in the bosom  
"of his family."

Whilst strongly deprecating the use of artificial means, I am undoubtedly an advocate for a common-sense form of treatment for preserving the complexion by means of simple washes, which are not only harmless, but beneficial to it. We do not expect our gowns or our boots to last for ever, why should we be so very unreasonable as to expect our complexions to do so? The great point to decide is not—Shall we use anything?

but, *What* shall we use? Having already heard something about the nervous system, you will readily understand how easily the eyesight, the hearing, the taste, the smell, and even the brain, may be permanently injured by the constant use of powerful cosmetics. I could mention scores of largely advertised toilet articles, which, on analysis, have proved themselves to contain substances that are injurious alike to the skin and the nerves, yet foolish women will insist on using them under the mistaken notion that they are rendering themselves beautiful.

When shall we, as a sex, begin to understand that nothing which is palpably false can ever be intrinsically beautiful.

No "make-up" is tolerable from the beauty point of view, unless it be so perfect as to be imperceptible, and how very, *very* few women are either skilful enough to do it to perfection, or artistic enough to be annoyed by its imperfections in their own cases, though ready enough to recognise and comment upon the deficiencies (or, more truly, superfluities) of their friends' complexions.

"How very pretty that woman is over in the corner," I remarked to a man one day at a certain smart function.

"Yes; but it's all enamel and peroxide of hydrogen," he replied sententiously; and on closer inspection it proved to be so.

"Well, why shouldn't it be enamel and peroxide of hydrogen, so long as the *effect* is there?" inquired a leading lady journalist. "It's all decorative art, like our hats and gowns, our feathers and furbelows."

"Decorative art? Oh, yes; quite so, like a portrait in oils, or a panel in water colours; but, does anybody ever care to kiss enamel?"

"Ah! that's quite another thing," she answered laughingly. "Enamel isn't meant to be kissed; it might crack, you know."

The fashion of "making up" the face is a very old fashion, and one that never changes, except in the question of degree. Sometimes it is more fashionable, at other times it is less so; nowadays we are striving to drive it out of the field by substituting hygienic treatment that will render it unnecessary.

The Chaldean women used to paint their faces and darken their eyes ages ago, so did Pharaoh's daughter and the women of ancient Egypt. Homer, poet and philosopher, recommended a face-wash to Penelope when she began to look faded and "washed out," and I hope she used it instead of resorting to rouge and enamel; but the *stibium* was commonly used in Greece to increase the apparent size of the eyes.

In Rome the statues of all the gods were painted to resemble life, and this custom spread first to the military conquerors in their "triumphs," and later on to the women who aspired to conquests of another nature. They used oxide of lead to whiten their skin (and no doubt many of the poor things had lead-palsy or died of lead-poisoning and wondered how they got it!); vermilion supplied their false roses; blue outlined their veins; and black "shadowed" their eyes and "pointed" their eyebrows. A rose-coloured salve tinted their lips, and odorous sweetmeats scented their breath. Poor dears! How tired they must have been before they got to the end of their painting processes!

It is interesting, also, to hear that even in the present day the culture of beauty, according to various codes, is carried on both by men and women even amongst the most uncivilised tribes. No Tartar woman can be considered beautiful unless she has a broad ring of orange-yellow round her eyes, so she constantly uses a compound of goose-fat, alum, and various balsams to produce this effect. Some of the squaws in Western America use, I am told, the juices of various wild plants to paint themselves with designs in blue and yellow ; whilst the Arabs of Algeria make themselves more beautiful (in their own particular style) by employing unguents, the chief constituents of which are oil, aromatic gum, burnt sugar, and pounded walnut shells ; and Japanese ladies gild their cherry lips for the same purpose.

Those imbued with puritanical principles will naturally argue from this that sinful vanity is a vice inherent to human nature, wherever it may be found ; but, looked at impartially and from a prosaic, practical point of view, one feels inclined to ask : *Is a wholesome amount of vanity a vice, either in man or woman ?* At the risk of appear-

ing hopelessly impious, I must honestly confess that it is in my opinion a much-to-be-admired *virtue*, except when carried to an abnormal extent.

Hermits of old thought themselves very holy because they lived in caves and didn't wash themselves. Many people to this day "account it righteousness" to mar the beauties that have been bestowed upon them; others (like the Pharisee in the New Testament) thank God that they are not as other women, who wear flowers and frills, *chiffon* and *crêpe de chine*, dainty hats, and the neatest of footgear. Personally, it puzzles me to find out wherein lies the piety of slovenliness, neglect of hygiene, hideous headgear, badly-made clothes, or boots square-toed and heel-less.

Looking at things from this point of view causes one to smile and murmur almost sorrowfully :

"This is a mad world, my masters!" Some great philosopher has indeed informed us that each one of us is mad on some particular point; that being the case, beauty is evidently *my* weak point. Anyhow, it is a pleasant form of madness, taking



it on the whole, which is more than can be said for all the "crazes" we come across.

But, before descending to the frivolities of face-washes and such like vanities, let me tell you how to wash yourselves properly. There is a right way and a wrong way to perform the facial ablutions, and most people choose the latter from pure ignorance.

Take a basin of tepid water (which you have previously softened), dip your face and hands into it ; then cover your hands with soap, or whatever substitute you may be using, and thoroughly rub your face all over, taking care to get into every curve and crevice ; after which rinse it thoroughly with your hands *to rub out the soap again* ; finally sponge it *in clean water*, and dry it gently on a soft fluffy towel. Then apply your tonic or emollient lotion, and pass a piece of wash-leather over your face directly it has dried in, to take off any shiny appearance. Amongst women who are normally healthy, four different kinds of complexions are to be distinguished :

1. The greasy skin.
2. The dry skin.
3. The long (or flabby) skin.
4. The short (or tight) skin.

and each of these requires its own distinctive treatment.

A greasy skin is caused by an undue secretion of oily matter by the sebaceous glands; therefore this kind of skin cannot be washed too often, and some good pure soap should be used on it at least twice daily. But, before going further, let me say a few words with regard to soaps for the face. More complexions are marred by cheap soap than by anything else. Never use it under any circumstances whatever. Unless a soap is "super-fatted" it invariably harms the skin.

Soap, like many other things, is a question of taste, and any pure, uncoloured soap may be employed. The Pomeroy skin-soap is excellent; so are some of those manufactured by the Southern Drug Co. and the Vinolia Co., also many others. A greasy complexion always requires an *astringent* wash after washing, our

object being to gradually render the texture finer by closing the pores, and reducing the over-activity of the sebaceous glands; where the greasiness is very pronounced it is a good plan to employ the Pomeroy astringent lotion regularly. This quality of complexion calls also for a careful diet and plenty of open-air exercise. Dry powder is a thing that must also be strenuously avoided, and nothing but liquid rouge is admissible either. The powder mixing with the exuding oil sinks into the pores, and not only fills them but causes them to gradually expand, thus making the evil grow worse; whilst on a hot day it often causes a general "streaky" appearance, that is not exactly beautiful or artistic. A bag of toilet oatmeal and a few slices of lemon kept in your water-jug is also beneficial; and glycerine must be carefully avoided or blackheads will be the result.

Long or flabby skins require soap every day, too. They easily become furrowed and wrinkled, so our object in treating these must be to tone them up. Instead of putting lemon or eau-de-

cologne into the washing water, we substitute slices of cucumber, or melon, and keep sachets of iris-root (*not* orris-root) in the toilet jug, and use June's Health Salt in the daily tub. Bathing it for ten minutes in tepid milk and water too is good, and above all things don't omit to use some good skin tonic, each time after washing. Take care to have a warm bath twice a week, and a tepid or sponge bath every morning. Let your food be nourishing and digestible; mind that you take enough exercise; and don't forget to give your skin plenty of oxygen, by living and sleeping in well-ventilated rooms. A good wrinkle-lotion may be applied twice or thrice a day with a tiny sponge; but dry powder is prohibited because it frequently hangs in the wrinkles, and looks inartistic.

Dry skins require, on the contrary, a different mode of treatment. Oatmeal should never be used for them, and soap only once a week, with warm water *at bedtime*. Instead of soap keep some yolk of egg on your washing-stand, put a little into the palm of your hand, and smear it over your face. If you beat up a fresh

yolk with two teaspoons of water, and keep it in a well-stoppered bottle, it will last several days. Then rinse the face, dry it carefully, and apply the Dewperia Wash, Lenthéric's Rosée Orkilia, or the Pomeroy liquid powder, as a safeguard against the drying influence of the sun and air. Whenever the least roughness or irritation is apparent, some Vinolia Cream may be rubbed in with good results, for there is nothing more soothing and healing.

Short skins generally look drawn and tight, which shows that they are deficient in elasticity and suppleness. For this kind of complexion, soap is not necessary more than once in ten days, but the face should be frequently steamed and massaged. It has usually a great tendency to cracking and roughness, but it seldom wrinkles. A very small quantity of some good cream should be thoroughly rubbed in, and then wiped off again with a bit of chamois leather, and a *souçon* either of the best powder, or Rimmel's toilet oatmeal, dusted over it before going out into the air. People with dry skins or tight skins should avoid, as much as possible, any drying influence, such as east wind, the burning

heat of the sun, or the scorching of a hot fire, and they should also be most careful never to wash the face either immediately before going out or after coming in. Indeed, this is bad for any kind of skin, and so are all sudden changes of temperature. When the face feels burnt or rough most people will find relief from bathing it for ten minutes in warm milk with a teaspoonful of rose-water in it.

All complexions, of whatever kind, need to be fed, moreover, not only with nerve force, good blood, and plenty of oxygen, but also with a fat of some kind. Either Pomeroy Skin Food, Mason's Wool-fat, Crème Orchidée, or something of this description should be used once or twice a week. But do not merely smear any one of these things on, and leave your face reeking with it. Take a small quantity, and rub it in for five or six minutes round and round with the palms of the hands. Of course, you must use the tips of your fingers round the eyes, and where there are wrinkles or furrows to be eradicated always rub *across them*. When the operation is finished, take a bit of soft linen or fine flannel

and wipe off every particle of grease that has not been absorbed; and don't, upon any account, use powder when making your night toilet, which, by the way, is quite as important, from the beauty point of view, as your day toilet. Every woman who is wise will pay attention to the needs of her complexion at bed-time, because the night is the period when Nature is most able to repair the ravages of time and circumstance. Naturally, you will all understand that the face must be washed in tepid water before you apply your cream, otherwise the pores, being full of dirt and oily matter, will be unable to absorb it.

Let me, however, warn you to study your skin (and not to choose its "food" hastily or casually), bearing in mind a few general rules. Many of the cold creams sold turn fair skins yellow; preparations containing glycerine often produce blackheads, and are fatal to some complexions; creams containing bismuth whiten any skin, but are deleterious in the long run; vaseline is too drying for most people; moreover, it and lanoline, being specifics to make hair grow, are not exactly suited

to feminine faces. Don't be persuaded to use either ammonia, borax, or toilette vinegars as water-softeners for constant facial use. They are *not* good for the skin, no matter how much they may be advertised; and never use any preparation of any sort merely because someone else recommends it to you. It may be just the right thing for that particular person, but just the wrong thing for you. There is no universal panacea for the complexion, since each complexion has its own idiosyncrasies, its own special "points," and its own particular deficiencies. The simpler the preparation the more likely it is to be efficacious, if used rationally. There is no advantage gained by using a toilet article that is merely "harmless." We want something that is *beneficial*. We want unguents that are feeding, toning, stimulating, soothing, as the case may be, but unless we choose carefully we may get hold of just the wrong kind of thing, and make matters worse. A course of facial massage now and again is a capital treatment for most complexions; but you must be very careful in choosing your masseuse, for should it be performed in an un-



skilled, perfunctory style, it causes the skin to become baggy and wrinkled, instead of rendering it firm and fresh.

At this end-of-a-century most of us, no matter what our position in life may be, are "working women," in the most literal sense of the term. This means that we often find ourselves fagged out by night-fall, and are yet due at some dinner or evening function that demands our looking and feeling at our very best. Now, I can tell you of a "refresher" that is not by any means to be despised under these trying circumstances.

Get a basin of boiling water, and put a teaspoonful of June's Health Salt into it, hold your jaded features over the basin, and throw a towel over your head to keep in the steam. Close your eyes, and never mind if you feel like suffocating. At the end of five minutes take some clean tepid water, wash your face in your usual manner, and rinse it finally in clean cold water with a little eau-de-cologne or eau-de-Ninon in it, for three or four minutes. Then dry it, tie a silk handkerchief across your eyes, and lie down *on your back* for

twenty minutes or half-an-hour to rest the spine and the nervous system generally. After you are dressed, apply an astringent lotion, and smooth the face over with your chamois leather. By that time you will *feel* and look a different woman—ten years younger, in fact ; it is surprising how this simple process smooths out the tired lines from the brain as well as from the face, and restores the vitality to the mind as well as the body. But remember that the cold rinsing and the astringent application *afterwards* are a necessary part of the process, because the hot water relaxes the skin and makes it look more wrinkled unless you do something to brace it up again. By the way, never use a loofah or any kind of washing glove for your face; the hands are far better for *this* purpose, though a loofah or a rubber flesh-brush are splendid for “tubbing” purposes.

Hockey, cycling, golfing, boating, mountaineering, and other forms of open-air exercise are all conducive to beauty, if taken in moderation ; but you must be careful to look after your complexion a little. In countries where the sun is very burning, the women of all classes adopt various

expedients for obviating its disfiguring effects. In Naples, everybody goes about with a thick coating of powdered starch on the face. In Hungary, women of the upper classes smear themselves with white of egg beaten to a stiff froth, and covered by a slight dusting of powder, before they venture on a long ride or drive. In Roumania, where melons and cucumbers are as plentiful as blackberries, they use the fresh juice of these fruits with great effect. I know Englishwomen who find fresh cream one of the best preventives against sunburn; but fresh cream is not always handy.

In any sort of violent exercise there is also another thing to contend with, and that is perspiration. The particles of dust and dirt in the atmosphere are caught by the perspiration and block the pores of the skin unless it is removed. Blackheads are often induced by this as well as by inefficient ablutions. However, women with dry or tight skins cannot be constantly washing themselves with water. Let me advise them, therefore, to get the following recipe made up, and dab the face with it

both before and after taking exercise of an energetic nature :

4 oz. of elderflower water.

2 oz. of fresh cucumber juice.

2 oz. of rose-water.

For those who are already afflicted with black-heads, the best plan is to bathe the face for ten minutes in hot water with sub-carbonate of soda in it. This opens the pores and softens the scarf-skin. Then squeeze out the objectionable little black points, and apply an astringent lotion afterwards to close the pores. A little emollient cream is excellent to heal and soothe any symptom of inflammation attending the operation. By the way, no tonic or astringent remedy should ever be applied to a face that is full of acne or blackheads, because it only tightens the pores and renders it more difficult to get rid of them.

An excellent lotion for acne in this stage has been given to me by a doctor :

18 grs. sub-carbonate of soda.

2 oz. distilled water.

2 oz. rose-water.

2 drs. essence of lavender.

Before applying this, you must bathe the face thoroughly in *hot* water; then rub it round the blackheads. After they are gone, use an astringent lotion several times daily to close the pores *completely*, and thus prevent their re-appearance.

A celebrated German skin-doctor recommends for acne a salve made from :

$\frac{1}{2}$  drachm oil of cade.

1 oz. prepared lard.

This is to be rubbed in at night only.

Heat-lumps or gnat-bites on the face often itch intolerably. For this there is nothing better than a lotion of—

$1\frac{1}{2}$  oz. rose-water.  
 $\frac{1}{2}$  oz. eau-de-cologne.  
 1 drm. sulphate of zinc.

Or,

$1\frac{1}{2}$  drms. chloride of ammonia.  
 1 oz. distilled water.  
 $\frac{1}{2}$  oz. rose-water.

Pimples on the face, too, are very troublesome, and most unsightly. These are, of course, generally due either to constipation, indigestion, poorness of blood, or some other constitutional cause, and cannot therefore be cured by any local application. The skin is really making an effort by this means to throw off impurities. Sometimes pimples are induced by want of scrupulous cleanliness either of the face or the other parts of the body; sometimes it is want of pure air, or neglect of regular exercise, or unwholesome diet; and in these cases strict attention to these points will eradicate the *cause*, and the *effect* will then naturally vanish. If a functional derangement of any other organ is the cause, then it is best to consult a doctor.

Sometimes a tonic will cure them ; at other times a tonic will bring them out. In fact, pimples are most bewildering, and horribly annoying. Still, you can cover them up to a great extent by using the Pomeroy Liquid Powder, which instantly imparts an undetectable natural whiteness to the skin, that does not rub off, is absolutely harmless under any circumstances, and has been proved to be most beneficial to that eruptive condition, resulting from a gouty or eczematous tendency, which shows itself by pimples *under* the skin. Scars may also be rendered almost, or quite, imperceptible by several applications ; but it must be allowed to dry in thoroughly each time before another coating is put on, or it will be sticky.

Sallowness of complexion, a defect which so many of us find most "trying" to our personal and particular style of beauty, is generally the result of a sluggish liver, which may be either constitutional or merely the result of hot weather or overheated and badly-ventilated living and sleeping rooms. In these cases, diet and active exercise are the first requisites. Indeed, no good

can be done by any external application until these two points have been attended to. Sallow complexions and constipation usually go together, so the great thing is to remove the former by relieving the latter. Avoid rich foods, eat plenty of fruit and vegetables, and take a cascara sagrada tablet every other day until the constipation is entirely removed. Fresh strawberry juice is a delicious and most effectual remedy for sallowness; failing this, however, there is lemon-juice, elder-flower water or lime-water, with a few drops of eau-de-cologne in it, and rose-water or orange-flower water, with a few spots of simple tincture of benzoin. Prepared oatmeal rubbed carefully on to the face and then "rolled" off is excellent. Tomato juice, or lemon-juice and rose-water are also beneficial for beautifying a sallow complexion. Many of the toilet preparations sold for this purpose contain bismuth, or other ingredients of a similar kind, which effect their purpose very rapidly, but do not help in *preserving* beauty of complexion, because they are injurious to the skin in the long run.

Freckles are of two kinds :



1. Constitutional (arising from "liverishness").
2. Occasional (arising from the action of the sun).

The latter are absolutely prevented by using a skin food at night and a lotion by day. The former will require medical aid to disperse them.

5 oz. of distilled water.  
 $1\frac{1}{2}$  oz. lemon or strawberry juice.  
15 grs. borax.

is a good lotion. You will also find that the Pomeroy skin-purifier is an excellent remedy against these "sun-kisses."

1 pint elder-flower water.  
2 oz. lemon or strawberry juice.  
 $\frac{1}{2}$  oz. eau-de-cologne.

is another good old recipe; but this does not suit skins of an inflammatory or eruptive nature.

Eau de Lis, made from the genuine recipe used by the lovely Ninon de L'Enclos, the beautiful Lola Montez, and the beauties of the court of Charles II. of England, is a soothing wash which prevents wrinkles and crow's-feet, obviates undue flushing, keeps the skin fresh and smooth, and is invaluable in hot climates. Lenthéric's *Lait Tintoret* is equally to be recommended for those who pin their faith on Parisian *articles de toilette*. These things are, after all, rather a matter of individual taste, and it is just as well to let our little prejudices on these points govern our choice of any particular article.

But in treating our complexions let us all bear in mind a few general ideas with regard to the *effects* of various remedies, so as to guard against treating them on wrong lines.

Milk, bran, oatmeal, cream, starch, melon or cucumber juice, and all emollient lotions, are skin-softeners, and should therefore only be used for dry or tight skins, except in cases of sunburn, roughness, etc.

Salt, tomato, or strawberry juice, wine, alcohol, toilet vinegars, eau-de-cologne, and all washes of

an astringent nature are tonics suitable only to greasy or loose skins.

Lemon, benzoin (the *simple* tincture and *very* much diluted) may be used in moderation for most kinds of skins, and a Turkish bath, either by means of the Pomeroy apparatus or the Parisian Vaporiser, is undoubtedly beneficial to every face, both from the health and beauty point of view. We *must* choose our toilet requisites as we choose our gowns, *viz.*, to suit our own individualities, if they are to be successful.

The eyes have been poetically styled, "The windows of the soul." This expression is *often* a literal truth; sometimes, however, it is an obvious lie. We all have eyes, but some of us are unfortunately devoid of soul, therefore the windows are merely blanks; they may be beautiful in shape and colour, large in size, yet if the latent fire of soulful expression be wanting they lose half their effect, and even the loveliest and most expressionful of eyes lose half their fascination when they are red, tired, or inflamed. Here, again, strawberry-juice, lemon-juice, and eau-de-cologne diluted with water, come in usefully; so does salt and

water, tepid milk, and camomile tea ; but never be persuaded into brightening your eyes by dropping belladonna or eau-de-cologne into them. It is a most dangerous practice, and blindness is almost certain to be the result if this becomes a frequent habit.

Tired eyes may be relieved greatly by bathing them in warm water containing a few drops of boracic acid and rose water. Styes on the eye may sometimes be dispersed by using a lotion of :

4 oz. distilled water.  
 $\frac{1}{4}$  oz. bi-carbonate of soda.

If the eyes water on exposure to a strong light, severe cold, or a sharp wind, they should be bathed with a lotion of boracic acid, or a weak decoction of poppy-heads. The following prescription, given to me by an old French lady, is also considered very soothing and strengthening for the eyes when they have this tendency.

4 grammes pure boracic acid.  
 5 „ hydrolate of cherry laurel.  
 100 „ distilled water.  
 10 „ alcohol of montpelier.

Mix a dessertspoonful of this lotion with an equal amount of warm water, and bathe the eyes with a bit of fine sponge three or four times daily.

If the eyes are in a *chronic* condition of wateriness, they require a more astringent lotion, and I append a prescription; but it is always wiser to let an oculist see them. The eye is such a delicate organ, and good sight is so precious to all of us, that self-treatment is always to be deprecated.

$1\frac{1}{2}$  grs. sulphate of zinc.

$\frac{3}{4}$  oz. distilled water.

$\frac{1}{4}$  oz. eau-de-cologne.

After the inflammation has subsided, or when the eyes are weak, bathing them night and morning with a tonic lotion of :

4 oz. rose water.

$\frac{1}{2}$  oz. eau-de-cologne, or *rectified*  
spirits of wine.

will be found very strengthening.

Be most careful what you use on the eyebrows and eyelashes to make them grow or get thicker. Lanoline is excellent for this purpose, and quite innocuous. Do not "make up" your eyes, except for stage purposes. It is bad form, and requires a thick veil to make them look even passable by daylight; by the electric light the effect is ghastly, and its artificiality is not to be concealed. There *are* occasions when just the merest *soupeçon* of rouge is permissible, if very skilfully applied; but most women make a fatal mistake when using powder and paints. They overdo it by putting on too much; they omit to put it on just where Nature intended them to have those particular tints of rose and lily, because, instead of studying the natural tints of their own faces, they put it on wherever they fancy it will "look well." Now this is a foolish plan, because it "gives them away" at once. A tinge of rouge just near the cheekbone enhances the beauty of the eyes marvellously without giving them that unnatural expression which charcoal lends to the face. It is only Irishwomen who can boast that "Nature put in their eyes with a smutty finger."

The most restful colours for the eyes are blue and green; violet is also very soothing to the nerves. Red is blinding, and white is most trying. On this account it is very bad for the beauty of the eye to read in bed, or to write by the light of an unshaded lamp. Staring at the fire, or doing a great deal of fine needlework is also most fatiguing to the optic nerves. Strawberry juice, or lemon juice, mixed with equal parts of water, is excellent as a tonic lotion for the eye. A few drops of eau-de-cologne drunk in a tumbler of water is a splendid beauty potion, so far as the eye is concerned; but if it be repeated too often it loses all its efficacy.

There is, however, nothing more destructive to the beauty of the eye, or clearness of vision, than dyspepsia and chronic diseases, or derangements of those nerves and organs that appertain specially to the feminine organisation, and no *local* treatment of any kind can possibly be efficacious in removing defects that arise from these causes. You must go to the root of the matter, and remove the *cause* before you can get rid of the *effect*. A red nose is frequently the result of similar de-

rangements, too, and must, of course, be dealt with in a similar manner. The nose, being one of the most prominent features of the face, has necessarily a good deal to do with its general character ; therefore, a nose that is chronically red detracts greatly from the beauty of the loveliest face.

But redness of nose may be due to other causes than those mentioned, and a form of treatment that would permanently cure this blemish in one case, might be perfectly useless in another. If it be due merely to dryness of the nasal duct, or abnormal sensitiveness of the capillary vessels, it is not difficult to effect a cure ; indeed, it may be set permanently right by using the following lotion for it night and morning, allowing it to dry on to the skin. Dissolve :

45 grs. borax.

$\frac{3}{4}$  oz. orange-flower water.

$\frac{3}{4}$  oz. rose-water.

When a red nose is produced by chronic congestion, nasal catarrh, or any other unhealthy condition of the nostril, the best remedy is



frequent bathing with *hot* water, and a subsequent application of lemon-juice or eau-de-cologne to close the pores afterwards.

An impaired circulation, as the result of tight corsets, tight boots or gloves, heavy clothing hanging from the hips, and headgear that is heavy or tight, may produce redness of the nose, the hands, and the arms; or it may be the result of a weak or diseased heart. A constitutional tendency to scrofula, any of the various forms of indigestion, or even moderate indulgence in wine (where the constitution does not properly assimilate alcohol), are also productive of purplish tints on the nose and cheeks. Sometimes coffee will produce the same results, whilst *a want of stimulants* may, in other cases, be the producing agent of this unpleasant symptom. Here, of course, the mode of treatment is obvious. Eradicate the cause, and you will necessarily eradicate its very "unbeautiful" effects.

Rest after meals, wholesome diet, and judicious exercise, will do a great deal for most red noses, more especially if you add to these a cheerful disposition and a determination to take life as

it comes, and not "worry" over anything. Liquid Powder will be found invaluable for hiding redness of nose or undue flushing of the complexion, either at night or during the daytime, since it is *quite imperceptible*, if properly applied, and not only harmless but actually beneficial to the skin.

Next to beautiful eyes and beautiful hair, the most important feature, perhaps, in a woman's face is her mouth.

Now, a truly beautiful mouth can only belong to a woman possessing a certain beauty of disposition, because, apart from the shape and colour of the mouth, so much of its beauty depends upon its habitual expression.

" Lips that outblush the ruby red,  
With luscious dews of sweetness fed,"

are the outcome of good health, good blood, and a good disposition. Wrinkles and dimples are the result of the habitual exercise of certain sets of muscles. Whether sweetness, sourness or sulkiness is the salient point of any temperament may be

easily gleaned merely by observing the lines round the mouth. The various passions, too, have an enormous influence upon these, and upon the colour of the lips. Anger, envy, indignation, love, admiration, pleasure, will pale or redden them, and each carves its own special lines upon the features. Never have recourse to lip-salves or toilet vinegars for reddening the lips. Lips that are painted lose all their sweetness, all their suppleness, and most of their fascination. Endeavour to keep them fresh and smooth by gentle massage with some emollient cream, and *take care of your digestion*. Dry, parched lips, that "chap" and crack on the smallest provocation, may generally be attributed to some derangement of the digestive system.

Sweetness and purity of breath, a great consideration in everybody, depends upon two things : a good digestion and undecayed teeth. A few drops of lemon-juice on the tooth-brush occasionally is very good for the teeth and gums of *most* people ; but there are just a few to whom it cannot be recommended. Soap may be used with advantage once or twice a week (being both

alkaline and antiseptic), but not every day, since it tends to render the teeth a bad colour. One of the best and most poetical of dentifrices is the strawberry, which also cleans the tongue most effectually—for the time being; but a normally clean tongue can, of course, only result from a normally clean stomach. Salt, charcoal, camphorated chalk, are all useful for cleaning the teeth. The great point to observe in choosing a tooth-powder is to get one that is finely-ground and free from gritty particles. Many of them contain ground cuttle-fish, which is apt to rub off the enamel. This spoils the colour, and renders them brittle in time.

Tooth-powder is naturally one of those articles that must be chosen to suit each individual taste; but, personally, I always use the Dewperia Dentifrice, for several reasons. To begin with, I know that it is made *most* carefully, and that each ingredient is of the best quality; it has, moreover, a toning effect upon the gums, leaves a most comfortable feeling in the mouth, allays inflammation, and cures gum-boils, besides giving a delicate fragrance to the breath.

Dr. A. B. Griffiths—a well-known analyst, and the author of several works on bacteriology—wrote of it as follows, when it first came out :

“ I hereby certify that I have examined the  
“ new Dewperia Dentifrice, and find that it  
“ is an invaluable preparation. It contains no-  
“ thing that is injurious to the teeth and gums,  
“ and it has the property of destroying the  
“ microbes of dental caries, and thereby pre-  
“ venting the acid fermentation in the mouth,  
“ and the formation of lactic acid. I have no  
“ hesitation in saying that this new dentifrice  
“ is excellent—in fact, it is well-nigh perfect for  
“ the teeth.”

On seeing this, I got a box to try it, and found it so superior that I now use it continually, and have recommended it to all my friends and acquaintances, most of whom are equally satisfied with it. A few, who suffered from spongy gums, assure me that it has rendered them firm, and consequently tightened their teeth again in an astonishing manner. This demonstrates its antiseptic and tonic qualities. But, of course, the beauty of the teeth depends

largely on the healthfulness of the stomach, and no dentifrice in the world is capable of working miracles, or of keeping the mouth and teeth in *good* condition, when the stomach is chronically in a very *bad* condition. In using a tooth-brush, you should always remember to brush *up and down*, not lengthways, and to clean the inside portion of the teeth as well as the outside.

In speaking of "complexion," you must understand that I mean thereby all those parts of the body that are generally exposed to view, therefore we must not omit to discuss arms, hands, neck, and feet also, though the latter cannot be said to belong exactly to this category.

A beautiful arm should be rounded in its curves, devoid of angles, soft, smooth, white, and full of vitality. An arm that is fat, skinny, lumpy, or angular, will never possess the delicious little curve at the wrist, or the dainty dimples in the elbow that are so very full of beauty and fascination to a connoisseur on these points.

There is, by the way, an immense deal of *character* in hands and arms.

Nowadays we have learned to reverence much which it has hitherto been the fashion to despise, and "the human hand that looks all darkened with "life and beset with accidents" no longer arouses in us either aversion or contempt; still, this does not prevent us doing our best to gain and retain as much beauty as lies in our power.

The hand of a sensitive woman is a great index to her feelings, and often betrays them inadvertently. She may keep a mask on her features, but not on her bared hand. It will become hot or cold, fresh, tired, pale or languid, according to the varying state of her physical and mental condition. The old painters, like the eighteenth-century love-lyrists, failed utterly to recognise this fact. Nothing that is flat, broad, square, strong, pallid, red, dark or rough, is ever to be found in any of their portraits or any of their poetry. Of all the infinite variety and all the characteristic aspects which must have existed in those hands that reigned and ruled, fought and fled, loved and lied, painted and sang, killed and coveted, disdained and died, gloried and suffered, tortured and terrorised, nothing has been handed down to us in their work.

These were "not artistic" in the eyes of the Old Masters, and consequently not worthy of perpetuation. We walk through the big galleries of world-renowned portraits all over Europe, and simply wonder. The heads and faces are all there, stamped with their own special individuality of rugged strength, feminine beauty, manly nobility, low cunning, shameless vice, iron tyranny, effeminate weakness, bold recklessness, or shrinking cowardice, just as the case may be, but the hands do not match or complete the character; they are all more or less alike, and they are most of them nothing more than conventional lies. They are all long and narrow, with slender tapering fingers and oval nails. They are all delicately pink and white, and daintily devoid of character. To some few of the faces this hand doubtless belonged by right; but to the great majority it is palpably "a false quantity" in their portraiture, and one that would no longer be tolerated in this age of pre-Raphaelitism. Of course, the size, shape, and colour of the hand will always depend a good deal on race, health, and mode of life; but it is a mistake to think that a small white hand is a sign of high



descent. We have only to observe the hands of those around us to discover very quickly the fallacy of this notion. Women of the best blood and noblest birth often possess hands that are coarse, square, and red, whilst many a humble "shop-girl" or city typist has hands so ideally beautiful that they might serve to inspire both poet and painter. Inherited tendencies are to be seen in baby hands, too, which after-life may either modify or develop.

The fashion for out-door sports and amusements has largely stimulated the muscular development of the modern woman's hand. We all use our hands and arms energetically and healthfully in cycling, golfing, rowing, riding, tennis, hockey, and other games; but they are apt to become rough and red unless we take a little care. It is a good plan to rub in some skin-food at night or after any violent exercise to prevent the palms from hardening or blistering, whilst an application of Liquid Powder, each time after washing, will be found an excellent means of whitening them naturally and imperceptibly.

For evolving a beautiful arm from a skinny or

bony article, there is nothing like physical culture. Dumb bells, Indian clubs, fencing, rowing, or any sort of exercise that will develop the muscles of the arm. The word calisthenics is made up of two Greek words meaning beauty and strength, therefore it should be the keynote to all physical culture. Women who are dowered by Dame Nature with beautiful arms and hands must never wear tight gloves, tight boots, tight corsets, tight sleeves, or anything else tight, if they wish to preserve their beauty and whiteness. When you impede the circulation in any way, the hands and arms are almost the first parts to show it. An important portion of the hands are the nails, yet very few people take the trouble to care for these properly. The first point, of course, is to keep them scrupulously clean and well-polished. They should never be cut, but merely filed down (not too short) with the emery boards sold for that purpose in small boxes. A bundle of orange-sticks for pushing back the skin at the base of the nail are also necessary, and some polishing powder; or, if you have neither time nor inclination to perform these little operations for your-

self, a visit once a fortnight to a good manicurist will keep your nails in capital order, without much trouble on your own part during the interval.

Some women find that intense heat or intense cold renders their finger-nails brittle. This condition may often be cured or obviated by rubbing almond oil thoroughly into them at night. Nails of this character should be *cut* with sharp scissors, *not filed*, and they ought always to be soaked in hot water beforehand, but should never be exposed to great fire-heat in an ungloved state.

The hands are indicators, not only of character, but also of health. In certain diseases (for instance, some forms of consumption), the nails often exhibit this tendency by their shape and colour long before the disease manifests itself otherwise.

I have occasionally been called upon to decide what seems rather a knotty point to some women : Ought the nails to be cut square or rounded ? In my opinion there is only one reply to this question. It is this : Don't cut them at all, but

*file them off according to the shape of your fingertips.*

The prettiest hand or foot must inevitably become distorted by being forced into boots or gloves that are either too short or too narrow for them; therefore beauty, as well as health and elegance, prompt us to take care that the coverings of the feet, as well as of the hands, should merely follow their natural curves without compressing them. If you try to take from the length by wearing short boots, you only add to the breadth, and cause your footgear to tread out of shape, besides giving you discomfort, impairing the circulation, and often reddening the nose, too. That we, who seek to gain and retain beauty, cannot afford to wear tight clothing of any description is a fact which cannot be too strongly impressed on our minds. The law of comfort in dress is undoubtedly one of the laws of beauty, too. The results of footgear that is either too tight or too loose may not be immediately apparent; but it is only a question of time. Corns, bunions, nails growing inwards, and other painful results, are certain to make their appearance in

due course, and are then most difficult to get rid of.

The feet should be daily washed with soap, and any callosities or indurations ought to be carefully rubbed down with pumice stone. The best and simplest cure for corns is to soak the feet in hot water, scrape the corn, and then apply a bit of ordinary soap plaster to it, changing this frequently. A great secret in keeping the feet comfortable and healthy is to wash them night and morning, and to change the stockings often, because the largest pores in the body are on the soles of the feet, and the perspiration is therefore more profuse. Those who suffer from excessive or malodorous perspiration must be *most* careful upon these points. In the chapter called "Practical Hints for Personal Beauty," I shall give remedies against this, also for hot hands, and excessive perspiration under the armpits.

Many women suffer greatly from tired, sore, or swelled feet after walking or shopping. When this is a symptom of rheumatism or gout, they must naturally look to their diet first of all, and carefully avoid wines, malt liquor, and rich foods ;

but if it be merely a local evidence of over-fatigue, they will find great relief from a *tepid* foot-bath, in which a dessertspoonful of June's Health Bath Salt has been dissolved. Dr. Arabella Kenealy, speaking on this subject, says: "The 'Salt' is "aromatic and refreshing, relieving fatigue, and "bracing the system." I entirely concur in her opinion; it is, in fact, quite a godsend to people with tender feet, because it gradually hardens and strengthens them. One point to be impressed upon everybody is the necessity for keeping the feet dry and warm. Some women are very careless about damp feet, and if the indiscretion of not changing their footgear be borne in upon them, they designate it as "fussiness," little realising that they are sowing in themselves not only the seeds of dyspepsia and nervous or feminine ailments, but often also of deafness and rheumatism. This leads me on, too, to saying a few words about the ear itself, which, like the hand, is a great indicator of character in many ways. A small, well-shaped ear is said to be an evidence of refinement and good breeding; but here, again, general observation proves to us that

ears of the most beautiful form, and of the very ugliest proportions, are constantly to be seen in every rank and amongst every class. One thing is, however, certain; big ears have always been attributed to those who are prone to stubbornness and slow of wit. Yet an anecdote told me a short time ago seems to contradict the latter idea.

A "smart" tourist said one day to an Irish peasant, whom he was quizzing: "You should get your ears lopped, Pat; they're too large for a man."

"An' bedad," replied he, "I was just thinkin' you ought to get yours made larger; shure, they're far too small for an ass."

The readiness of this repartee scarcely justifies the popular aphorism to my mind; but then, though donkeys possess the longest of ears, they are not *really* stupid, *except when it suits their purposes to be so*. I've had the pleasure of being on intimate and friendly terms with many who proved themselves to be not only of the most intelligent character, but also blessed with a very keen sense of humour, and a great aptitude for

practical joking. Therefore, it appears to me that, though a superabundance of ear may be the salient characteristic of an ass, it does not always follow that the ass is a fool. Nevertheless, we must all admit that a dainty, pink, shell-like little ear, is a great beauty in a woman.

The size of the ears is difficult to reduce; but the shape may, to a certain extent, be modified during childhood and early youth. If they have a tendency to protrude, a cap or bandage worn round them regularly during the night, so as to keep them back flat against the head, will remedy this, and the purplish or parchment tint of the ears may be changed by gentle massage with any good skin-food. But the beautiful effect of many lovely ears is often completely spoiled by a lack of scrupulous cleanliness, even in women who are fastidious on other points of the toilet. It is so difficult to see into one's own ears, and the dirt of the atmosphere catches in the curves and accumulates there so easily. The wax that collects in the external auditory duct of the ear is a necessary secretion, which ought, however, to be cleared away daily, in order to prevent its collection



in quantities that are unpleasant and inimical to perfect hearing.

Sometimes partial deafness is induced by the pressure of hardened wax upon the aural nerves or against the drum of the ear, and it may be completely cured by steaming the ear over a jug of hot water for ten minutes, and then sponging the interior with warm lathery water to bring out the softened wax; but you must be careful not to get into a draught or go out in a cold wind after this little process, or you may catch cold in your ear, and be deafer than ever. It is not a good plan to syringe the ears indiscriminately, as you may injure your hearing by using the water too hot or in too great a volume, or with too much force. A fan is a great aid in conversation to those who suffer from nervous deafness, and it is infinitely more artistic in appearance than a "trumpet" of any kind.

Perhaps some of you will argue that appearances count for very little where deafness is concerned; yet many people who are really "hard of hearing" would not confess this infirmity for the world. It is just these cases who may help themselves by

using a fan, without in any way calling attention to the defect they fain would hide as long as possible. Deafness, by the way, may be induced either by the frequent "sniffing" of smelling-salts, or by the constant use of strong perfumes, especially in the case of a woman with a sensitive nervous organisation. Some natural odours, as, for instance, the breath of fresh violets, roses, mignonette, lilies-of-the-valley, pine-trees, cyclamen, and others, are both soothing and invigorating to the nerves; but, it is very difficult to get an artificial extract of any of them that has the same delicious delicacy or the same beneficial effects, consequently I strongly advocate a *very* sparing use of any perfume. A woman who is absolutely clean and absolutely healthy needs nothing of that kind to enhance her own personal charm.

Before leaving the subject of complexion altogether, I may suggest to those who insist on employing rouge, that there are a few little "wrinkles" to be observed in its use that detract greatly from its artificiality and inartisticness.

To begin with, choose the *tint* of your rouge with due consideration for the colour Nature in-

tended you to have. Peach-bloom does not suit a fair complexion, nor bright carmine a dark one; whilst the *lilac* tints affected by many women are too unnatural for anybody, and ruin the beauty of an otherwise pretty face.

Women inclined to a perspiring, greasy skin should never use grease-paint or rouge-powder, because it will assume a streaky appearance directly they get hot.

In putting on liquid rouge, apply a basis of liquid powder first, then dip a bit of fine sponge into *hot* water, put an infinitesimal amount of rouge on to it, and lightly place it just where it ought to be and nowhere else. The great art of a skilful "make-up" is to deceive beholders into the belief that there *is no* art. In order to do this effectually, you should never "touch up" your eyes, your lips, or your ears. When the rest of the face is left palpably *au naturel*, a suspicion of rouge, if skilfully put on, is undetectable, even by your bitterest enemy; but the majority of women make the fatal mistake of putting on too much, and putting it in the wrong places. After many experiments with various "brands" of rouge, I have

come to the conclusion that the liquid article manufactured by Mrs. Pomeroy is the best for most fair people, both from the point of colour and hygiene. When properly put on, it does not get into the pores of the skin, and has the advantage of not coming off for two or three days, even during ordinary ablutions; it is gradually rubbed off with the scarf-skin, without penetrating to, or harming, the derma in any way. For dark people June's Rose-dew is perhaps better in tint, or the rouge cream of the French Hygienic Society.

## CHAPTER VIII.

### ON DIET AS AN AID TO BEAUTY.

“Not the most ethereal amongst us can live upon air.”

“What is this thought or thing  
Which I call beauty? Is it thought, or thing?  
Is it a thought accepted for a thing?  
Or both? or neither?—a pretext—a word?”

—*Elizabeth Barrett Browning.*

HABITUAL indigestion is a great foe both to health, beauty, and amiability. It takes the sunlight out of the heart as well as out of the eyes. Physiologically described, it is the result of a chronic catarrhal inflammation of the mucous membrane. It often leads, too, to constitutional diseases, like phthisis, diabetes, Bright's disease, etc., because some organs are being systematically starved, and are therefore unable to perform their proper functions. Shakespeare gives us to understand in *Coriolanus* that, as far back as the times

of ancient Rome, people already realised the importance of the stomach in relation to the other portions of our organisation. Each member of the body serves it, and is in return fed by it. If, then, we can keep it in a perfectly normal condition we have achieved the secret of a woman's physical welfare ; but there is, perhaps, no portion of the body that is more easily upset or more quickly susceptible of injurious nervous reflex influences. The symptoms of indigestion are so many and so varied that many people suffer from it without being at all aware of the fact. I have, indeed, noted at least thirty-six different symptoms. In some cases several of these are present simultaneously ; in others, only one or two.

Let me mention a few of those most commonly met with.

The tongue is coated, particularly at the base. There is a dry, pasty taste in the mouth, and the odour of the breath is offensive. The appetite is capricious ; either abnormally large or abnormally small. A feeling of weight or pain in the chest is felt after eating. There are gaseous eructations, or the food "repeats," or

distention of the stomach and intestines takes place. Nausea, with or without vomiting, may be present. Slimy mucus or partially digested food may be thrown up. Dilatation of the stomach is sometimes caused by the generation there of deleterious acids and gases.

The bowels are either constipated or relaxed; in the latter case the fæcal matter is often mixed with slime and mucus. The functional rhythm of the heart is greatly disturbed. The motion of the heart is enfeebled; smothering sensations are common, also attacks of palpitation. The nervous system suffers greatly. Mental and physical sluggishness ensues, often accompanied by extreme depression of spirits, irritability or violence of temper. Sleeplessness, or lethargic slumbers may be induced. Headache, back-ache, or neuralgia of various parts of the body may be either intermittent or chronic symptoms; whilst derangements of the liver and kidneys are certain to appear sooner or later. The complexion becomes sallow, coarse or unwholesome; the eyes dull and lack-lustre; the nose red and sometimes swelled; the lips dry and parched; lines appear

on the face ; and the hair not only loses its glossiness, but frequently "falls out in handfuls."

But the real question is, after all, how are we to avoid indigestion, if we have none of these symptoms, and cure ourselves, if we are already suffering from any or all of them? Well, that is not only a question of diet, but of diet in conjunction with the ordinary laws of hygiene. For instance, if you sit down to a meal feeling physically exhausted, you cannot expect that your digestion is going to do its work efficiently. On the other hand, if your nerves are being distracted by fear, anger, worry, or anxiety, whilst the process of digestion is going on, the reflex action on the nerves of the stomach will be sufficient to upset the whole equilibrium of the digestive organs. Then, again, the best digestion in the world may be ruined by bad cookery. The more delicate the digestion is, the more necessary for care in this respect. An atonic stomach, coated with mucus, and not secreting sufficient gastric juice, requires all the help it can get from the most careful cook. This reminds me of an anecdote bearing on this subject. A Frenchman, who



was sent for a tour in Spain on account of his health, tragically exclaimed to his doctor on his return: "Why did you send me to that beautiful land of fruitfulness and fertility? God provides the food, but the devil provides the cooks."

Almost every article of food may be of the best and finest quality in its raw condition, and yet be rendered absolutely impossible of digestion during the process of cooking; so that improperly cooked food is a frequent source of indigestion in this country quite as much as in Spain.

Another cause of chronic dyspepsia is the quantity of food taken. Some people, particularly girls and young married women, eat too little. Middle-aged and elderly women, on the contrary, generally eat too much. Few seem to understand that a woman who is over forty-five years requires a good deal *less* nourishment than one under that age, because she is physiologically different. The ovaries no longer require to be fed; they are gradually shrivelling away, according to a law of Nature. Excess of alcoholic drinks, or, indeed, liquid of any kind at meal times, also produces dyspepsia. If the gastric juices become too much

diluted, they are too weak to do their work. It is a great mistake, too, to drink wine *between* meals. A glass of milk heated to 115-120 degrees is a much better pick-me-up for a delicate woman. Those who dislike milk may substitute a small cup of beef-tea, bovril, Brand's essence, or Liebig, with some bread in it. A *small* quantity of sound wine (*not* nasty, sour, cheap stuff) is generally an aid to digestion; but when you are not eating solid food it is better to avoid stimulating the digestive organs. This is why the habit of drinking promiscuous cups of tea or coffee at any and every hour of the day is such a bad one, since both these beverages are stimulants, though they do not make you drunk. Still, so far as the digestion and nervous system are concerned, "tea-bibbing" is quite as pernicious as "wine-bibbing." Tea would, however, be much less injurious if it were made in such a way as to preclude the tannin being drawn out of the tea leaves, because this tannic acid has the effect, when it gets into the stomach, of changing whatever it finds there into an indigestible mass that produces dyspepsia. You should always pour the water on to the tea leaves *directly* it boils,

let it stand from three to five minutes, not longer, and then pour it off into another hot teapot. By this means you get your tea fine-flavoured, and of equal strength throughout. "The cup that cheers but not inebriates" is then a cup in which you may indulge with impunity.

Some people substitute cocoa for tea and coffee in their daily diet; still, this does not suit everybody. Cocoa is nourishing, but it has a distinctly bilious tendency. Then we must not overlook the fact that though we may give the stomach its food in the right quantities and of the best qualities, we shall still suffer from indigestion unless that organ is in a proper condition to receive it, and the rest of the digestive apparatus is ready and able to assimilate it after it leaves the stomach.

The vital power known as nerve-force governs and controls every organ of the body, particularly the liver, kidneys, stomach, and bowels, rendering them active or inactive. Upon this account a person endowed with a fragile *physique* but plenty of recuperative power will often get through a bad illness more easily than a robust person with less vitality. Even with the average person who

enjoys fairly good health an excessive expenditure of nerve-force will leave the vital parts of the body deficient, and may thus be the cause of dyspepsia. The digestive organs, you see, are not able to convert the food into usable material unless they are in good working order themselves. You cannot expect a rusty machine to work, or a dirty one either. If one or more of these important organs is clogged with matter that ought to have been eliminated from the system, the human machinery fails to work, and half of the food put into the stomach is then *wasted* instead of being used. This is the case in a very large percentage of stomach troubles; therefore you will readily see that the use of pepsine and other digestive ferments is of very little value where a permanent cure is aimed at. Palliative measures of this description may do some good at the time; still, they are at best *only* palliatives. If a *cure* is to be wrought, the stomach must be toned and stimulated, the nervous force must be increased, the organs of excretion must be forced into activity, until they have each and all been rendered capable of doing efficient work without assistance. It may

take weeks or even months to effect this, for Nature always works very slowly; she carefully clears away all the débris before beginning to rebuild and re-organise; but, by degrees, one symptom after the other disappears, until complete health is re-established.

In treating indigestion we can do much more for ourselves than any number of doctors can do for us. Hygienic rules and diet are superior to drugs.

People with weak digestions should not dwell in "stuffy" rooms or "coddle" themselves. Nevertheless, they should also be careful not to exhaust their nerves, or their brains, or their muscles by *undue* exercise. For them, too, it is better to eat a little at a time, and often—about every two hours; and they should always rest for an hour after the heaviest meal of the day. By resting I mean they ought to lie down *flat* on a couch or sofa, and close their eyes, even if they cannot go to sleep. A dyspeptic person has usually too little blood in the body, and, consequently, too little nerve-force; therefore, in order to give the stomach every chance of doing its work properly, you must, if

possible, bring the brain, the spine, and the sensory nerves, into a state of complete rest, and so put it out of their power to use up any of the vital forces for the time being. A certain amount of massage, especially in the abdominal regions, is also beneficial to most sufferers. A great deal of attention has been bestowed on this branch of curative science of late years with good results.

Foods may be divided into two great classes—organic and inorganic.

Organic foods are animal or vegetable, and may be again divided into two classes :

1. Nitrogenous foods.
2. Non-nitrogenous foods.

All foods are, however, either tissue-producers or force-producers. Nitrogenous foods, such as meat, milk, and legumins, go to form the nitrogenous tissues of the body, and are heat-forming. A human being, or any other animal fed upon foods deficient in nitrogenous substances, would rapidly decrease in weight, and soon die of what physiologists call "nitrogen starvation." Starchy food, sugar, and gelatine, are also heat-producers, but they are incapable of nourishing the

tissues of the body. Saline substances, in varying quantities, are required for all the tissues, too. Common salt is necessary for the production of the hydrochloric acid of the gastric juices in the stomach. Potassium salts are required in the formation of blood, flesh and milk. Salts of lime are needed for the proper formation of bone. Salts of magnesia, oxide of iron, and phosphates, are also necessary for healthy blood. You see, therefore, that different kinds of food have different sorts of work to perform. Our food has :

1. To furnish matters for re-building those tissues of the body which are being constantly burned away by the wear and tear of living.

2. To manufacture and supply nerve-force.

3. To maintain the normal heat of the body.

Some kinds of food, like salt or water, are neither tissue-producers nor heat-producers; but they are, nevertheless, indispensable to the proper assimilation of our food, to the interchange continually going on between the tissues and the blood, and in the case of water, to the elimination of worn-out tissue from the system.

Now, an excess of nitrogenous food produces

gout, diarrhœa, dyspepsia, rheumatism, and other diseases.

When, on the contrary, too little is taken, the nutrition of the muscles is checked. Lethargy, stoutness, or thinness, may be the result of an error in *either* of these directions, according to the constitution of the person affected.

Nitrogenous foods contain, as their name indicates, nitrogen. They have for their basis certain principles called fibrin, albumen, and caseine. Eggs, milk, cheese, meat, game, poultry, all contain them abundantly; but they are also to be found in small quantities in vegetables. Wheat has them in the form of gluten; peas and beans in the form of legumin. Foods of this class contain a large amount of nourishment in a form which has to go through the fewest changes before being converted into living tissue. Nitrogenous foods are digested *in the stomach*, and should therefore not be taken when that organ is in such a condition as to require rest.

*Beef* is the chief food of this kind, and is invaluable when it can be digested.

*Mutton* is more digestible, but less nutritive.



*Veal* contains a good deal of gelatine, but is more indigestible and less nutritious.

*Venison* is most digestible, but not nourishing.

*Pork* is neither nutritious nor digestible.

*Chicken and game* are most digestible; the latter is rich in phosphates, but contains very little *iron* or fat, so good beef gravy should be served with it to supply this deficiency.

*Roast meat* is generally more nutritious, though less digestible than boiled meat.

The value of *fish* as a food depends upon its being used as soon as possible after it is caught. It is rich in phosphates, and is on this account invaluable as a frequent article in the diet-sheet of brain-workers.

*Good butter* is a necessary article for every normally healthy person.

*Cream*, in any form, is quite as nourishing, and much more palatable, than cod-liver oil.

*Peas, beans, and lentils*, contain a large quantity of iron and other flesh-forming matter; but they should not be eaten by women who live a sedentary life.

*Brown bread* is more nutritious than white, be-

cause it contains more nitrogenous and phosphated matter. It is an excellent food for women who suffer from constipation ; but the particles of bran in it sometimes act as an irritant on an abnormally sensitive stomach. The best bread for dyspeptics is that made from the farina flour. All farinaceous or starchy foods must be very thoroughly cooked. Unless the starch granules are liberated by the action of heat, the digestive juices of the stomach are unable to get into contact with them.

*Vegetables*, like cabbage of various sorts, spinach, cauliflowers, carrots, lettuce, etc., are valuable for their anti-scorbutic properties, and should always form an important item in the diet of every woman who cares for her complexion. Cresses and celery are particularly to be recommended, and fruit of most kinds is especially beneficial. Fruit, either raw or stewed, ought always to be eaten before or with breakfast all the year round. Oranges, stewed figs, dates, roast apples, supply the place, in winter and spring, of the fresh fruits available at other seasons.

*Eggs*, raw or whipped, are full of nourishment,

and very easy of digestion. Milk, sweet, sour, or thickened, hot or cold, with salt, soda-water, rum or brandy, is a most beneficial food both for health and beauty. If it produces constipation or indigestion in one form, it should be tried in another.

*Cocoa*, particularly Dr. Tibble's Vi-Cocoa, is more suitable for some women than tea or coffee ; but *half-a-teaspoonful* of it is quite enough to make a large cup, otherwise it often produces a tendency to biliousness.

Cheerfulness of mind and conversation during meal times are great aids to the digestion, and we should always bear in mind that an abnormally large appetite is quite as often a symptom of indigestion as an abnormally small one. A woman over forty-five years requires a third *less* food than a woman under that age.

Too much nitrogenous food renders the skin coarse and greasy ; it also vulgarises the mind, and develops the sensual instincts unduly. If we want to train a prize-fighter, we feed him on half raw beef-steaks and pints of porter, give him plenty of fresh air, and plenty of muscular exercise.

A celebrated French beauty of the last century

lived for thirty or forty years on strong beef broth, milk, and quantities of oranges, and other fruits ; but, of course, it would scarcely suit all of us to go and do likewise. We must first discover our own peculiar idiosyncrasies of constitution, and then feed ourselves accordingly. When Titania wished "to purge" Bottom of his "mortal grossness," she admonished her fairies to :

" Feed him with apricocks and dewberries,  
With purple grapes, green figs, and mulberries."

Apples, by the way, are excellent food for some kinds of nervous dyspepsia, and are also good for rheumatism, insomnia, and liver troubles. They assist digestion by their action in the stomach, and thus have a vitalising effect ; moreover, they are quite as nutritious as potatoes.

The old adage that : " Apples are golden if eaten in the morning, silvern at noon, and leaden at night," seems to be quite out of date now. Many people find that a couple of ripe juicy apples eaten before they go to bed disinfects the mouth, promotes healthy slumber, prevents constipation, and consequently beautifies the complexion in the most

hygienic manner possible. It is also considered to be a preventive of throat diseases.

Looking at the question of diet broadly, we may confidently assert that the physical beauty and psychic temperament of each one of us lies greatly in our own hands. We can decide pretty well for ourselves whether we will become poets or pugilists, atheists or athletes, Ibsenites or idealists, pleasure-lovers or pessimists, realists or religionists. But when I say "diet," I mean diet in its very broadest sense, *i.e.*, the food which we provide not only for the stomach but also for the skin, the lungs, the heart, the mind, and the soul.

Whatever we sow, *that* we shall reap; *just* that, and—nothing else. It is rather the fashion to cast our bodily ailments on to the back of Providence, and then sit down to play the part of martyrs; but this is neither fair nor rational. If we want health we must live healthily; and neither demand miracles from the Higher Powers, nor yet expect that all the laws of the universe should be altered to suit our own individual cases, and pamper us in our own individual vices, ignorances, or indolences.

## CHAPTER IX.

### ON HAPPINESS AS A BEAUTY-PHILTRE.

“How good is man’s life, the mere living ! how fit to employ  
All the heart and the soul and the senses for ever in joy.”

—*Robert Browning.*

“Joy is one of the greatest panaceas in life . . . a more positive means of prolonging life than all the vital elixirs in the world. . . . Laughter is the most salutary of all the bodily movements ; for it agitates both the soul and the body at the same time, promotes digestion, circulation, and perspiration, and enlivens the vital power in every organ.”—*Hufeland.*

THE Science of Happiness an absurd notion ? Not at all, I assure you. There are undoubtedly certain fixed principles by following which we may escape from what I will call chronic unhappiness. On the other hand, these same principles tend to produce that disposition known as “happy-hearted” ; consequently, the study of these principles ought to be sufficient to constitute a science,

especially when we consider the enormous importance of the subject, and the immense influence that it has upon the welfare of nations and individuals. What are these principles? They are so obvious that even he who runs may read, for they are simply the laws of health; mental, moral, and physical. A sound mind in a sound body is the great secret of personal happiness. It enables even those who are constitutionally fragile to fight the battle of life triumphantly. The keynote to the whole theme lies not in trying to do away with all the troubles and trials incidental to our progress through this world, but in knowing how to surmount them, how to defy them, how to be happy in spite of them. Let us begin by examining some of the causes that produce unhappiness :

Want of money.

Disease or pain.

Uncongenial surroundings.

Uncongenial occupations.

Gratified love.

Thwarted ambitions.

Sin and vice.

Bad temper.

Discontentedness.

A worrying disposition.

We need only glance round us to see how few are really happy. One is steeped in misery for this ; another is careworn for that ; and others are languishing for yet other causes, but on looking more closely, how often do we find that supreme selfishness is at the bottom of all this unhappiness. How few ever realise that we were *intended* for happiness, that "To enjoy is to obey," and that it is therefore part of our duty to God, to man, and to ourselves, to be happy-hearted ! One great difficulty lies in this fact ; another is to be found in the fact that it is almost impossible to make people believe that in the great majority of cases happiness lies in our own hand if we will only grasp it. The art of smiling is an art that some people seem quite unable to acquire, because *they will not try to do so*. They shake their heads and murmur dolefully : "No, no ; you do not understand my troubles and worries ; it is the wearer alone who knows exactly how and where his shoe pinches him."

True ; but if there were no troubles to be sur-



mounted, there would be no need for a science of happiness. Some folk fancy that there is a certain sort of æsthetic merit in permitting themselves to be made the martyrs of circumstance; but whilst contemplating their own martyrdom complacently, it seems never to occur to them that they are themselves martyring all those around them.

Others, again, fancy that if they could only gratify every desire that arises they would be enabled to live in a lasting condition of supreme bliss.

But, how woefully they are mistaken only the spoilt child of fortune can attest! As a matter of fact, "the mere accessories of life" have very little to do with happiness, so long as we are not called upon to endure privations that are *physically* injurious.

It is the Mark Tapley spirit of cheeriness, the capacity to make the best of things, which is the corner-stone of the whole edifice, and we may all possess this *if we take the trouble to cultivate it*. Some few lucky mortals are born with it, but their number is limited. Most of us have to acquire it.

But how? Let us analyse it and find out its chief elements. Apparently, it consists largely in nerve-force.

If I were asked to write out a common-sense prescription for happiness, it would read something like the following, I fancy :

Fresh air and exercise.

Some regular employment.

A sufficiency of wholesome food.

Plenty of soap and water.

Cultivation of the artistic instincts.

Interest in humanity.

Broad-minded sympathies.

A passion for someone or something.

As much sunlight as procurable.

A perfect nervous current.

An unimpaired circulation of the blood.

Any woman (or man) following out this prescription may cast physic to the dogs, and defy any number of worlds, or the people in them, to render her more than *transiently* unhappy, her recuperative powers rendering this an impossibility.

Permit me to put you through a little catechism.

What is the physiology of "worry"?

Nerves in a state of semi-starvation.

How do you account for the increase of pessimism?

By the increase of liver troubles.

What is the origin of drunkenness and sexual excesses?

They usually have their origin in diseases or derangements of the reproductive system; but sometimes are a result of brain troubles, either hereditary or acquired.

What is the anatomy of laziness?

A deficiency of vital force and muscular activity.

How do you account for lying, thieving, cheating, suicide, murder?

These are all the outcome of abnormal and perverted brain power.

What is the moral effect of dyspepsia?

Bad temper, irritability, discontent, restlessness.

Name some of the symptoms of a debilitated nervous system.

Fear, cowardice, hysteria, and vices of various descriptions.

Can you account for the spitefulness and small-mindedness of many women?

Yes; because the majority suffer from an impaired circulation and some form of dyspepsia; often, too, from constipation.

We might devote pages to this kind of thing, proving that every moral and mental act of our lives is greatly influenced by the physical state, whilst the physical condition is, in its turn, equally dependent upon the mental and moral attitude. The lesson this should teach us is a very obvious one. It ought to prove to us, conclusively, that the science of happiness is very closely related to the science of healthfulness and the science of beauty, so that if we wish to be really happy we must first endeavour to be really healthy in mind and body.

What an enormous difference it might produce in the world if we were all imbued with an ardent desire *to make the best of life*, not only of our own lives, but of other people's also. To lay aside petty ambitions and petty rivalries; to eschew "envy, hatred, malice, and all uncharitableness"; to go on our way with sunshine in our hearts and sunshine in our eyes; and to keep our ears, our hearts, and our eyes always open, ready to receive

every impression of beauty that the universe around us may offer to them ; for there is so much beauty that we can imbibe almost unconsciously if our souls possess the least affinity for the beautiful.

People who are lacking in vitality lose half the pleasures that the healthy enjoy. They simply vegetate until they wither away. They are never tempted to dance along from pure exhilaration of spirits ; they never know the true meaning of the adjective delightful, because they have never felt the blood coursing like champagne through their veins ; they have never exulted in the mere joy of being alive. These experiences are all well worth tasting. They thrill through every fibre of one's being ; they give us the power to enjoy so intensely. We are filled with a half-delirious delight by the gorgeous glory of a sunset sky, and hushed into calm content by the star-girt silence of a wintry night. Our hearts tremble with awesome wonder at the wild surging of the stormy sea 'gainst a rock-bound shore, and sing a pæan of praise at the splendid spectacle of snow-capped peaks and foaming cataracts. The dazzling dewiness of a sun-steeped solitude, brilliant in blinding

light, holds for us as many attractions as the transient loveliness of a cloud-swept landscape and the magic mystery of a twittering twilight. There is such abundance of beauty everywhere, in country and city, in Nature and Humanity; but we must educate our senses to see it and feel it spontaneously.

Poetry requires healthy nerves to prevent it from degenerating into feeble sentimentalism; and the prose of every-day life requires the seeing eye, and the hearing ear, and the understanding heart, to elevate it towards the realms of idealism.

No existence—not even under the most commonplace circumstances—need be *all* prose. There is plenty of poetry at hand, though we are living at the end of this much-abused nineteenth century. The sun is such an inimitable artist, and he still shines—sometimes. And wherever the shadows are deepest, the high lights gleam most brightly. There is no painter like the sun, and there are no pictures like those in the great book of Nature. When we have learnt the art of thoroughly appreciating each one of these *in its turn*, we have also learnt the true principles of the science of

happiness. The blackest cloud has generally a silver lining, but unless we have the physical strength to wait until it reveals itself, we shall never enjoy the soul-satisfaction of its vision, nor will our minds reap the healing ray of its divine hopefulness if our worn-out bodies lie senseless and storm-tossed on the weary wayside.

Just after having written this, I came accidentally upon an old copy of the *Fortnightly Review* containing an article by Vernon Lee on "Beauty and Sanity," which interested me so much that I am tempted to quote from it for your benefit too :

"How delicate an organism, how alive with all  
" life's dangers, is the human character ; and how  
" persistently do we consider it as the thing of all  
" things most easily forced into any sort of position,  
" most safely handled in ignorance ! Surely some  
" of the misery, some of the haste and dead-lock  
" of the world is due to our all being made of such  
" obscure, unguessed-at material. When shall we  
" recognise that the bulk of our psychic life is un-  
" conscious or semi-conscious, the life of long-  
" organised and automatic functions? and that while

“ it is absurd to oppose to these the more new, un-  
“ accustomed, and fluctuating activity called *reason*,  
“ this same reason, this conscious portion of ourselves  
“ may be usefully employed in understanding those  
“ powers of Nature (powers of chaos sometimes)  
“ within us, and in providing that these should turn  
“ the wheel of life in the right direction, even like  
“ those other powers of Nature outside us, which  
“ reason cannot repress or diminish, but can under-  
“ stand and put to profit. But instead of this, we  
“ are ushered into life thinking ourselves thoroughly  
“ conscious throughout—conscious beings of a  
“ definite and stereotyped pattern ; and we are set  
“ to do things we do not understand, with mechan-  
“ isms we have never even been shown. Told to be  
“ virtuous, not knowing why, and still less guessing  
“ how !

“ Some folk will answer that life itself settles all  
“ that, with its jostle and bustle ! Doubtless ; but  
“ in how wasteful, destructive, unintelligent, and  
“ cruel a fashion ! Should we be satisfied with this  
“ kind of surgery which cures an ache by random  
“ chopping off a limb ; this elementary teaching,  
“ which saves our body from burning by destroying



“ our fingers in the fire? Surely not. *We are*  
“ *worth more care on our own parts.* The recognition  
“ of this, and more especially of the way in which  
“ we may be damaged by dangers we have never  
“ thought of as dangers, our souls undermined and  
“ made boggy by emotions not yet classified, brings  
“ home to me again the general wholesomeness of  
“ art. . . Art, in so far as it moves our fancies and  
“ emotions, as it builds up our preferences and  
“ repulsions, as it disintegrates or restores our  
“ vitality, is merely another of the great forces of  
“ Nature, and we require to select among its  
“ activities, as we select among the activities of other  
“ natural forces. When, I wonder, will the forces  
“ *within* us be recognised as natural, *in the same*  
“ *sense* as those *without*; and our souls as part of  
“ the universe, prospering or suffering, according to  
“ which of its rhythms they vibrate to—the larger  
“ rhythm, which is for ever increasing, and which  
“ means happiness; or the smaller, for ever slacken-  
“ ing, which means misery!

“ But, since life has got two rhythms, why should  
“ art have only one? We cannot get rid of the fact  
“ that, however much certain sorts of art are the

“ natural expression of certain recurring and com-  
“ mon states of being; however much certain  
“ preferences correspond to certain temperaments or  
“ conditions, we must nevertheless put them aside,  
“ and give our attention here to opposite sorts of  
“ art and opposite sorts of preference, for the simple  
“ reason that the first make us less fit for life and  
“ less happy in the long run, while the second  
“ make us more fit and happier.”

It is for us a question not so much of what we are at the present moment, but what we wish to make of ourselves in the future, since we are all so constituted by Nature that the sense of increasing psychic health and power, wherever it is developed, increases almost incredibly the pleasure to be derived from impressions of beauty. We have, in fact, to educate ourselves up to a real appreciation of the beautiful in general. We hear so much, nowadays, of a mental condition of poetic misery entitled *Weltschmerz*. The expression is as difficult to translate into every-day English as the condition itself is to analyse from a physiological point of view. Perhaps it is best described as that passion for the impossible which

the ancient Greeks called "the disease of the soul." Now, this disease of the soul is a very fashionable ailment at this end-of-a-century. With some people it is merely a pose; with others, unfortunately, it is often a reality, the result of inherited constitutional morbidness, of nervous exhaustion, of self-indulgence in unwholesome ideas, of neglect of hygienic measures, of the influence of dim, pastille-scented rooms and enervating atmospheres where the health, and breadth, and fulness of an open-air life never penetrate. Let me speak to all you who are suffering under this disease in the words of the absentee gods of Lucretius:

"Believe me, you would do much better to be  
"quite healthy and quite happy."

But how? you ask. It is so easy to *say*, "be healthy, be happy," but what if life and circumstances will not let you? Defy life *and* circumstances. *Feed* your body, not starve it; *feed* your soul, not poison it. Get away from the turmoil of life, even if you are set down in the midst of it. Go to Nature for help, and give yourself a *chance* of happiness, anyhow. There is a wonderful recuperative power in isolation and repose. A

solitary walk when the air is filled with cool briskness, and greyness of sky seems restfulness embodied; in brilliant sunshine and balmy breezes; in songs of birds and the musical rhythm of stone-tossed streamlets; in the rustle of faintly-fanned foliage and the swaying of wind-vexed woods; in the dewy glories of sunrise and sunset; in storm-rent skies and moonlit mountains—there lies health for the soul.

Nature is often accused of want of sympathy with humanity. Her seeming callousness is, however, *not* cruelty, for she is a marvellous soul-healer. If we will only lay our wounded spirits in her hands, she will soothe them. She will show us how rich and rare and beautiful and many-sided life may be; she will teach us how to revel in its variety and how to realise the incalculable value of these healing powers of natural beauty to the physical and moral, as well as the æsthetic sides of our being.

The old Greek philosopher, Epictetus, maintained that the door of happiness always opens at least once in a lifetime for everybody, though it is not everybody who observes just the moment

when it stands ajar, and so, passing on heedlessly or apathetically, some miss their chance for ever. I think there is a good deal of truth underlying this idea. Would it not be far more reasonable if we would all write on our hearts a fragment from the psalm of life :

“Trust no Future, howe'er pleasant ;  
Let the dead Past bury its dead ;  
Live—live in the living Present.”

It is no use expending our nerve-force in dreams of future bliss that may prove fruitless. It is no use wasting it in vain regrets for what is past. Let us breathe deep draughts of life in the present ; let us take the good the gods provide ; let us wring from circumstances a certain amount of beauty ; and, to do all this, let us begin by making ourselves as physically perfect as possible, since health always makes for happiness, and happiness for beauty.

Is it not Lewis Morris who tells us :

“Strong souls within the present live,  
The future veiled, the past forgot ;  
Grasping what *is*, with hands of steel

They bend what *shall be* to their will ;  
And, blind alike to doubt or dread,  
The end for which they are fulfil."

The art of forgetting is difficult to acquire sometimes, but it is eminently worth the trouble of acquiring, since it is an art that largely increases our happiness ; there are so many things in life that are far better forgotten. When we have once learnt the art, we find it comparatively easy to practise it. By degrees we get into the habit of forgetting the faults of our neighbours as easily almost as we forget our own. We forget, too, all the slanders poured into our ears, all the fault-finding (directly it is over), all the back-biting, all the personal quarrels and feminine "confidences" (that often make so much mischief), all the unkind speeches, all the wrongs, all the temptations of yesterday ; and, if we remember the shattered hopes and the broken day-dreams of the past occasionally, it is only for a fast-fleeting moment. If we would make the best of life we must all learn the art of forgetting, because this is the only art that will enable us to blot out the disagreeables incident to "this mortal coil." Troubles, little and

big, will come to each of us so long as we are human, and though brooding over our sins or our sorrows may appear penitent and poetical, it is not *practical*. Penitence is only praiseworthy when it "brings forth fruit meet for repentance"; and poetry is only valuable when its rhythmic tones reveal to us some glory or some depth beyond the powers of prose.

"O, we live! we live!  
And this life that we conceive  
Is a clear thing and a fair,  
Which we set in crystal air  
That its beauty may be plain!  
With a breathing and a flooding  
Of the heaven-life on the whole,  
While we hear the forests budding  
To the music of the soul.—  
Yet, is it tuned in vain?  
                    Rock us softly,  
Lest it be all in vain."

## CHAPTER X.

### PRACTICAL HINTS FOR PERSONAL BEAUTY.

“I ask youth, health, and strength for each of you, not more.”  
—*Robert Browning.*

“If she be fair 'tis better for her ; and be she not,  
She hath the mends in her own hands.”  
—*Shakespeare.*

1. Keep moderately early hours, if possible.
2. Take a rest sometimes during the day by lying down and *closing your eyes* for at least half an hour.
3. Do not get up too early—unless you are obliged ; but do not lie in bed awake. This is an enervating habit.
4. Sleep in a room that is well-aired daily, and thoroughly ventilated continually.
5. Sleep on a mattress, and do not let the bed-clothes be too heavy or too warm.



6. Take a sponge or hip-bath daily in cold or tepid water, and a warm bath (using plenty of soap) once a week.

7. Do not wear corsets or clothing that is tight or compresses the figure in any way. You ought always to be able to lift your arms high enough to do your hair in every dress you possess. This is a capital test against tightness.

8. Wear as little underclothing as is permissible, and substitute knickers (with removable linings) for petticoats. By following this rule your figure and movements will gain immeasurably in grace and elasticity.

9. Light is as necessary to the human being as it is to a plant or flower; so do not forget to let the light and the sunshine into all your rooms.

10. Take plenty of open-air exercise in every sort of weather. Riding, rowing, skating, cycling, golfing, walking, tennis, hockey, dancing, gymnastics, are all excellent and indispensable items of beauty-training—*if taken in moderation, though equally harmful when carried to excess.*

11. Eat plenty of nourishing food, plenty of vegetables, plenty of fruit, and do not drink too

much tea, coffee, or other stimulating beverages.

12. Never eat at indiscriminate hours, or to repletion, and take care to masticate your food thoroughly; otherwise you give your stomach a double amount of work to do when the food is not ground up and mixed with the saliva before it passes into the gullet. A good digestion is a necessary point to be considered in beauty-training.

13. Be very sparing in your use of perfumes, and do not habitually use any of those strong scents that fatigue the brain and act deleteriously upon the nerves.

14. Never fret over trifles, and try not to "worry" yourself, even over serious troubles. Endeavour to take an optimistic view of your own life and everybody else's. Don't be jealous, envious, spiteful, or censorious. These emotions only grave wrinkles on the face; besides, they are "not worth while." Our passage through this world is too short for such pettinesses, and they are fatal to lasting beauty, either of person or character.

15. Occupy your mind continually, develop your sympathies, broaden your mental horizon, vitalise your soul-currents, open your eyes, and your ears, and your hearts, to the myriad voices of natural beauty around you.

16. Take up a hobby of some kind, but *do not ride it too far or too fast.*

17. Give your nerves food and rest and exercise just as carefully and just as regularly as your muscles and your mind.

18. Always modify "the fashions" in dress to suit your own person. Let the style and colour of your costumes harmonise with your figure, age, and complexion.

19. Bear in mind that though B natural is the keynote to good manners, the melody will never be a perfect one unless it has tact and refinement as an accompaniment.

20. Remember that the first rule in the art of being beautiful is to appear unconscious of your beauty, and the first rule in the art of being well-dressed is to be unconscious of your clothes.

PRACTICAL HINTS ON PERSONAL BEAUTY.

*The Face.*

*Wrinkle-lotion* to be painted on thrice daily.

1½ oz. tannin.  
7 oz. rose-water.  
3 oz. glycerine.  
½ oz. eau-de-cologne.

Or,

1 oz. lemon-juice.  
1 oz. eau-de-cologne.  
1 oz. *simple* tinct. benzoin.  
2 oz. distilled water.

*To clear the complexion.*

Eat an orange on getting out of bed, then drink a tumbler of hot water, do arm and leg exercises for ten minutes, and take a constitutional as soon after breakfast as convenient.

*For a sallow complexion.*

Avoid a stimulating diet, take plenty of open-

air exercise, and wash the face daily with the following lotion :

1 oz. lemon-juice.

1 oz. cucumber-juice.

1 oz. glycerine.

*To keep the skin firm.*

Use June's Bath Salt in your ablutions twice a week.

*To gain or retain freshness of complexion.*

Steam the face once every fortnight, and rub in some good skin-food every third night, washing it previously with soap or toilet oat-meal alternately, and rinsing it *thoroughly* in *tepid* water.

*Warts on the face, neck, or arms,* may be got rid of by painting them several times daily with pure lemon-juice.

*Tonic skin-lotion.*

4 oz. elder-flower water.

1 oz. eau-de-cologne.

$\frac{1}{2}$  oz. tincture benzoin.

2 oz. cucumber-juice.

Never apply this or any other astringent lotion to a face covered with acne ; but you may apply it advantageously to any face after steaming it, or pricking out blackheads, because it closes the pores. On this account it is also a remedy *against freckles*.

*Lotion for "bumps" or blotches.*

$2\frac{1}{2}$  oz. rose-water.

$\frac{1}{2}$  oz. lemon-juice.

1 drm. sulphate of zinc.

*Salve for chapped lips.*

Vinolia Cream rubbed into the lips and then wiped off both at night and before going out into the open air.

Do not omit to use plenty of soap on the face at least twice a week. It preserves the health of the skin, maintains its tone, and prevents wrinkles.

In case you feel any discomfort after using soap, rinse the face *thoroughly* with water into which a few drops of lemon-juice have been squeezed.

Never use water that is quite cold or very hot for your ordinary ablutions. It is equally injurious to the beauty of the complexion and the general health of the skin. Let the water be *just warm*, and as soft as possible. If rain-water is not available, you may soften it without any deleterious effect by either of the following :

1. Dissolve 25 grs. of potash in 3 pts. water.
2. Pour  $\frac{1}{2}$  teaspoonful eau-de-cologne into 3 pts. tepid water.
3. Boil a handful of bran in 2 qts. water.
4. Place a bag of toilet oatmeal in your wash-hand jug.
5. Steep slices of orange and lemon with the peel on, or slices of cucumber or melon, in your water for a few hours.
6. Mix  $\frac{1}{2}$  pt. new milk with 1 qt. warm water.

Women who suffer from a greasy, shiny condition of the complexion ought never to wear flannel or woollen garments *next to the skin*.

*A delicious toilet-water of an antiseptic nature.*

4 oz. petals of pinks.  
 $\frac{1}{2}$  pt. pure alcohol.  
2 oz. tincture of benzoin.  
1 oz. essential oil of rosemary.

This is so tonic and stimulating in its effects that its constant use is said to ensure perpetual youth. The petals must be infused for ten days in the alcohol, then strain the latter off, and add the other ingredients to it. It must be kept in a well-stoppered bottle.

*Lotion to preserve the colour of the skin.*

2 tablespoonfuls lemon-juice.  
6 tablespoonfuls rain-water.  
1 tablespoonful simple tincture of  
benzoin.  
 $\frac{1}{2}$  tablespoonful rose-water.

This is also excellent for toning the skin and preventing wrinkles, but *it must not be used constantly.*

Superfluous hairs on the face can only be really



eradicated by electrolysis, and those who wish to undergo this little process should always be most careful to go to a qualified person. I can most thoroughly recommend Mrs. Pomeroy, 29 Old Bond Street, for the removal of these and other facial blemishes in a skilled and competent manner.

*How to clean the teeth.*

Use any of the powders recommended by your dentist with tepid water, and brush the teeth *up and down*, not lengthwise. To prevent tartar, squeeze a few drops of lemon-juice into the water for rinsing your mouth, and use a powder containing *alum* three or four times a week.

*The Hands, Arms, Feet, etc.*

*Remedy against blistered feet.*

Wear fine cashmere stockings, change them frequently, and powder the feet daily with ground starch before putting on the stockings. Rub a small quantity of any good skin-food into the soles at night, or before starting on a long walk,

*Salve for chapped hands.*

2 oz. olive oil.

1  $\frac{1}{2}$  oz. bees' wax.

5 drops rose-water.

This must be rubbed in thoroughly at night, and a pair of white kid or chamois gloves worn afterwards, with the palms cut out.

*To prevent hands from chapping.*

2 oz. glycerine.

2 oz. eau-de-cologne.

1 oz. rose-water.

1 oz. distilled water.

*Remedies against malodorous perspiration of the feet.*

Bathe the feet night and morning in strong soda water, or steep them for fifteen minutes in tepid water in which a packet of sea-salt has been dissolved, and after drying them thoroughly with a soft towel, rub in some eau-de-cologne or toilet vinegar, and dust them over with either of the

following powders to fill the pores, which are larger on the sole of the foot than on any other part of the body.

2 oz. powdered boracic acid.

1 oz. powdered starch.

Or,

$2\frac{1}{2}$  oz. powdered alum.

$2\frac{1}{2}$  oz. powdered tannin.

Hot, damp hands may be dried by using the following lotion several times daily, and letting it dry into the skin.

3 oz. eau-de-cologne.

1 oz. fresh lemon-juice.

1 oz. tincture of belladonna.

*Treatment for excessive perspiration under the armpits.*

Bathe the armpits twice daily in equal parts of alum and water, then dry them, rub in a little eau-de-cologne, and powder with a mixture of starch and zinc; but be careful to wash this away at night with warm water and plenty of soap.

This is generally a sign of constitutional weakness, so whenever it occurs the health should always receive special attention. Sometimes it is a question of "nerves."

Friction and a daily bath are the best remedies for rendering the skin in general firm and fine in texture.

*Treatment for stoutness.*

A course of massage, plenty of muscular exercise, a restricted diet, little sleep on a hard mattress, cycling, riding, walking, rowing, golfing, and Turkish baths.

*Treatment for thinness.*

It is easier to "take off" flesh than it is to "put it on," I have found by experience; but the best treatment is to sleep as much and as often as possible; to eat as much of the most nourishing food as the system will assimilate; to eschew nervous excitement, brain work, and muscular exercise; to get as much fresh air as possible, and as much laughter; to maintain an equable

temperament, a contented mind, and a tendency to general indolence. A course of massage and some kinds of medicated baths will greatly help this treatment. Bathing the neck and bosom in cold water for ten minutes daily, and then rubbing in *warm* olive oil, almond oil, or any good skin-food, will develop this portion of the body in time ; but "fattening up" is always a slow process.

#### FACIAL MASSAGE.

There are several systems of facial massage now in vogue, but the great disadvantage in some of them is the fact that, the manipulation being too superficial, the skin is apt to become loose and wrinkled. In the establishment set on foot, and personally managed by Mrs. Pomeroy at 29 Bond Street, this point has been carefully studied, however, and all the work is done by masseuses who have been specially trained for the purpose, and therefore understand how to *knead the muscles* that lie *below the surface*. This manipulation of the face tends to do away with wrinkles. The Pomeroy system of facial treatment, being based upon

physiological and hygienic principles throughout, recommends itself to every woman whose complexion is defective. The process consists in steaming the face by means of a Turkish face-bath, after which it is smeared with skin-food, massaged, rubbed with oatmeal, and, finally, "squirted" with an astringent lotion that is allowed to dry on. The face-bath, etc., can all be obtained at a moderate cost for home treatment.



## L'ENVOI.

Come on with me ! come on with me  
And learn in coming ; let me free  
Thy spirit into verity.

“ Drink,” said the lady, grave and slow,  
“ *World's use* behoveth thee to know.”  
He drank the bitter wave below.

“ Drink,” said the lady, sad and slow,  
“ *World's love* behoveth thee to know.”  
He looked to her commanding so.

Her brow was troubled, but her eye  
Struck clear to his soul. For all reply  
He drank the water suddenly.

“ Rise up !” said she, with voice where song  
Eddied through speech. “ Rise up ! Be strong,  
And learn how Right avenges Wrong.”

—*Elizabeth Barrett Browning.*

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