

AS SEEN THROUGH WOMAN'S EYES.

Hairdressing a la Mode.

II.

The latest style for dressing the hair for the evening is delightfully simple and picturesque. The hair is worn low on the neck, with a curl on the shoulder, which varies in length according to the taste of the wearer and the length of her tresses. Women blessed with naturally curly hair will find no difficulty in dressing it in this manner; for those, however, whose curls go straight on the least provocation, cleverly-made curls on a long hairpin can be bought from 7/6 upwards.

Now to show how to dress your hair in this style. We will suppose that

rather tightly. Hold the coil with the right hand about four inches down from the tie and double the ends back towards the ties with the left hand, and hold it there; then take the right hand away, and the hair will make a pretty twist of itself, as you will see in Figure 3. The ends are



FIGURE 3.

then twisted round the tie and pinned in. Now take the piece of hair that has been pinned out of the way and coil it, bring it over to the right side and form into a loop, and pin low beside the first coil. Take the ends over and form another loop on the left side to match that on the right, and then dispose of the ends tidily (Figure 4). The second coil is something like the figure 8 put sideways. When flowers are worn they are put low on the neck on the opposite side of the head to the curl. This style can also be worn during the day, but the curl is best omitted except for such occasions as a garden party or wedding, and should then be



FIGURE 4.

worn only with a picture hat. The same style looks very nice when worn in the house without the curl, and with a black velvet bow fastened in low on the left side. These bows are



FIGURE 2.

Then divide a small piece of hair from the tail to make the Empire curl on the shoulder. This is just curled over a stick, and let hang from beneath the coil on whichever side suits your face the best. Now divide the strand of hair into two separate pieces, as in Figure 2. Pin the left-hand piece up out of the way, and fluff up the other strand by combing the wrong way of the hair very gently, while you hold the ends firmly. Then coil the strand

a great craze just now. (Figure 5.) Sketch No. 6 shows a pretty and most becoming hairdressing for a girl to wear before she puts her hair up. The hair is simply combed back from the forehead, leaving pretty little curls round the face, or it can be parted in the centre and waved at the sides. It is plaited at the back, and the ends doubled up underneath, and tied at the nape of the neck with a broad bow of black glace or velvet ribbon. The smartness of this style greatly



FIGURE 6.

depends upon having a broad bow of fairly wide ribbon. It is best to tie the end of the plait with a woollen string, and also to put a hairpin in it, to make it fall flat at the back. The plait should be from five to eight inches in length.

How You Can Think Yourself to Death.

Thousands of people actually think themselves to death every year by allowing their minds to dwell on morbid subjects.

As a rule the thought that kills relates to something the individual dreads more than anything else in the world. There is the germ of fatal thought in ninety-nine persons in every hundred, and the exception is only proof against the thought disease by having been inoculated with the lymph of optimism or philosophy.

The idea that one has some incipient disease in one's system, the thought of financial ruin, that one is getting on in life without improving prospects—any of them, or a thousand similar thoughts, may carry a healthy man to a premature grave. A melancholy thought that fixes itself upon one's mind needs as much "doctoring" as physical disease. It needs to be eradicated from the mind, or it will have just the same result as a neglected disease would have. The thought disease sometimes cures itself after running its course. So does small pox. But who would settle down to suffer from small pox and chance recovery, as thousands of foolish persons settle down to let the thought disease which has attacked them do its worst?

Every melancholy thought, every morbid notion, and every nagging worry should be resisted to the utmost, and the patient should be physicked by cheerful thoughts, of which there is a store in everyone's possession, bright companions—cheaper than drugs, and pleasanter.

There have occurred scores of dozens of cases where healthy persons have thought themselves into having tumours and cancers—cases which admit of no doubt whatever that the disease resulted from constant morbid fear. There might possibly be fewer cases of cancer if some great doctors could assure the world that it is not a hereditary disease; but morbid minded persons, on hearing that there is cancer in their families, generally do the very worst thing they can do under the circumstances—they conceive an awful dread that they will be afflicted with it. They dwell upon the fear constantly, and every trifling ailment which troubles them is at first mistaken for the premonitory symptoms of cancer.

The morbid condition of mind produces a morbid condition of body, and if the disease does happen to be in the system it receives every encouragement to develop.

Epigram on Women.

Oh, the shrewdness of their shrewdness when they're shrewd,
And the rudeness of their rudeness when they're rude;
But the shrewdness of their shrewdness and the rudeness of their rudeness are as nothing to their goodness when they're good.

Only One Sin in Smart Society Nowadays.

There is only one big society sin nowadays, and that is to be poor. If you are very rich you may be as wicked as you like, and no one will think a pin the worse of you.

Of minor sins, or lapses, perhaps one of the worst is to be seen in the company of a nobody—that is to say, a person who has only birth or brains or beauty of life to recommend him. Another is to go to the wrong tailors and bootmakers, dressmakers or milliners.

To take your husband about with you, instead of some other woman's husband, is a sin against society as constituted to-day, and to wear a smile on your face, or to seem to think life worth living, is also hopelessly vulgar. You must carry your head high, half close your eyes, appear utterly bored. To be happy, to blush even, is fatal to the perilous business of being smart.

In the old days persons of social position looked askance at a woman who wore clothes to which her husband's purse was quite inadequate. "Over-dressed" was the damning word usually applied to a woman unsuitably attired for her station in life; "dishonourable" was its harsher term; and the undoubted sin committed against society, against good breeding, caused the sinner to be frowned down in a way little conducive to the enjoyment of her ambitious plumes. Nowadays, when a woman is asked out to dinner because she is decorative, and may be trusted not to wear a gown that will disturb the perfect scheme of colour of the dinner table, it matters nothing to the hostess who paid for her frock; the social sin would be if the guest came badly dressed and did not reflect credit on her entertainer.

Next to the sin of being poor is the deadly one of being in earnest and taking serious things seriously. Not to discuss everything in a flippant spirit, not to find comedy in tragedy, and the ruin or heartbreak of a fellow human the subject of an epigram, is to be a prig and a bore.

The man or woman who most successfully hides any signs of brains or principle has the greatest success to-day, and to have mastered the art of double-entendre, to talk in a jargon of allusion and inference not to be comprehended of the uninitiated, to secretly bend every energy to amuse, gathering up with marvellous quickness and reproducing in a phrase the subject of the moment, that is all that is required, and society will rapturously welcome even the old, the ugly, the ill-bred, and the wicked, if only they have the knack of talking cheerful foolishness. It is true, there is something to be said on the side of laughter, of this persistent effort of the rich and idle to laugh at all times and in all seasons. But there is a wide difference between the cheerfulness that has its root in a good heart, and a great desire to encourage and make happier less fortunate people, and the "cracking of thorns beneath the pot" that society cal's mirth. Profanity and levity would better describe it, and a general topsy-turvydom of ideas and principles, in which vice alone is gay and amusing, virtue a dull dog for whom every one has a kick.

Society does not want to be instructed, preached at, or taught the way it should go; it even bitterly resents the passive object lessons displayed by beautiful, unworldly lives that, highly placed in the world, carefully eschew it, and who find their happiness in home, and books, and nature.