

But if intelligence is necessary to make a fine woman, other things are quite necessary. Her mind and heart must be perfectly pure as that of infancy. She must be the very expression of modesty, and without the least affectation in her manners. Here, the best rule is always to feel beautifully, and she will act beautifully, of course; whereas if she undertakes to fashion her manners by rule, or to copy others, she will as surely be stiff and affected. As to her looks, she will look best if she is never conscious that she has any looks at all, provided only that she has enough beauty and refinement of feeling to clothe her person out of it; for dress itself is never happy or becoming, if it is not the natural clothing of a lovely spirit.

As to temper, a woman should never seem to have any. A sharp temper pricks through the garment of softness, and it seems to be only a covering of thorns, of which the observer will be duly cautious. She ought never to vent or entertain a harsh judgment of others, but to cast a mantle of sweetness and charity over all she looks upon; for harsh judgments savour of passion, and imply a kind of grossness which is unbecoming to a woman. Study contentment, look on nothing with envy; for it is half the merit of a fine woman that she can bear so much with so beautiful a spirit.

The bright side of life is in her; therefore she is to make adversity and loss smile by her patience. The angel who comes down to cry peace and goodwill to mortals must not fret himself because there are clouds in his way; and if his locks are wet by the rain, or singed by the thunder, he will not justify the beauty of his message if he is not able still to smile and to sing.

Do nothing to excite admiration, for that is the way to excite contempt, and, what is more, to deserve it. The woman who flatters, and fawns, and studies her methods to attract the admiration of others seems to ask for it, and,

in asking, to confess that it can be gotten only by means that are without the scale of merit.

The humblest flower is never so unwise. It gives out its colours and sheds its fragrance in the air because it has the secret stores of colour and fragrance in its sap, and not to please some casual observer.

Above all, the fine woman must be unselfish. We demand that she shall seem to have alighted here for the world's comfort and blessing, and all the ways of selfishness are especially at variance with her beautiful errand.

I have said nothing thus far, my child, of what is the first and radical ground of security for all I commend; viz., that a woman should be a Christian. Her character should be the very blossom and flavour of piety. No goodness or beauty is truly natural which is not the flower of this germ in the soul. Most men agree that a woman ought to be religious; in which they say more than they think, both for woman and for religion.

What is that without which the most perfect loveliness cannot be made to subsist? And what is she whose character can be finished only by assimilation to God? To be conscientious in duty, to go on errands of charity to the poor, to have the passions laid and the tempers sweetened by a habit of prayer, to draw from the fountain of truth that truthful habit which expels all affectation and makes a creature at once confiding and worthy of confidence. This is the soul of all that enters into a woman's accomplishments; and without this her woman's accomplishments must want a soul, which is the most grievous of conceivable wants. Therefore I am anxious, my dear daughter, that you should begin the Christian life now, and grow up in it. If I have proposed to you something angelic in the model of a woman, I am far enough from believing that any mere self-cultivation will enable you to reach it. Such is man and

woman, such all human nature, that only grace can raise it into beauty and true goodness.

Man is not so good or susceptible to good that he can fill out the ideal of goodness without proximity to God, or drawing himself up to his mark by the assimilating power of God's love and communion.

Besides, I do not see that there is anything angelic in the earthly lot of either man or woman, unless that in the midst of much deformity and sorrow he may aspire to be an angel.

In a few years, my child, I shall probably leave you and the world together. I know not what roughness may be in your lot after I am gone, or what wrongs or sorrows may fall upon you. And you must bear them as a woman. Your victory, too, will be a woman's only—the victory of patience, purity, and goodness. God only can be your sufficient defender and upholder. And if, when all these earthly trials are over, I am ever to greet you in a better world, it will be only because we are sanctified by the Spirit of God and forgiven through His Son. Be it, then, your first thought to be religious. Let your childhood be religious; your girlhood, and thus your womanhood; your whole life, and thus your death and all beyond.

I took up my pen, not knowing that I was going to write such a letter; but I had nearly finished before my candle burnt out. The language and the sentiments, I am aware, are often beyond your age; but your mother will interpret them. In the meantime, as you grow older and more cultivated, you will be able to see their meaning more perfectly, and, I hope, to respect them and value them highly. I wish you to keep this letter as a father's counsel. It is written partly for the future. Perhaps when I am gone it will be the dearest remembrance I leave you. To God, my dear child, I commend you; with Him I leave you. Farewell.

Your loving, but not your best nor only father,
HORACE BUSHNELL.

SALUTATIONS.



THE many forms of ceremony observed in the salutations of different countries have, in most cases, a curious and interesting history. In tracing some of the more striking influences which have moulded certain

modes of salutation, we may, in the first place, notice that of climate. Indeed, it is remarkable that just as the national characteristics of a nation depend, more or less, on a variety of causes—such as its situation, physical condition, and advancement in culture—so, in like manner, may be explained the origin and development of its various usages in ceremonial etiquette.

Referring then to climate as influencing the formation of social customs, it is noticeable that some salutations which would seem to display a want of refinement or delicacy, assume a different aspect when one is acquainted with the nature of the country whence they proceed.

Thus, it is easy to understand how the inhabitants of a hot climate, in which mosquitoes abound, would in process of time use as their ordinary morning salutation, "How have you been used by the mosquitoes?" In the same way an expression much used in Egypt is, "How goes the

perspiration?" Amongst other salutations which have arisen from a like cause may be mentioned one of common occurrence in Persia, "May your shadow never grow less," a form of speech which would be meaningless to one unfamiliar with the physical characteristics of the country. And to quote one further illustration, the usual Oriental phrase, "Peace be with you," to which the person so saluted replies, "With you be peace," is exactly the mode of expression which one would expect to find among a people who, naturally inactive through living in a sultry and relaxing climate, devote their time to pursuits which do not require much exertion—indulging as far as possible in the enjoyment of peace and quietude. The same principle may be found in other countries exerting considerable influence, as in the French salutation, "Comment vous portez-vous?" which very tersely sums up the distinguishing features of a people conspicuous for their wonderful buoyancy. Similarly we may also compare our own familiar expression, "How do you do?" It has been observed that to a thoroughly business people like ourselves, it would be difficult to find a more expressive phrase, for, "whatever may be the employment in which one is engaged, it is only natural that by a common bond of sympathetic feeling each should be anxious to know how his neighbour does." Then there is the well-known Dutch salutation, "How fare you?" or, "How travels my lord?" illustrative of the voyaging

and trading character of the Hollander. Truly, as Mr. Tegg notes, in his "Meetings and Greetings," "does not this salutation at once present to our imaginations a big Dutchman, well fed and well clad, travelling at his ease in a gaudy treeschuyt on one of his superb canals, and hailing a passing friend to inquire if he also travels as conveniently?" Again, the popular German salutation, "How goes it?" or "How do you find yourself?" indicates their quiet and solid stability, evidences of which are afforded in their independent and persevering character. Once more, the old Greek salutation, "Rejoice and be glad," admirably expressed the characteristics of this active people, who, satisfied with their own resources, and proud of their position, were desirous that every person should be cheerful, of good courage, and ready at any time to meet any emergency that might happen. The Roman salutation, also, "Be strong and healthy," was most appropriate for a people who "set less value on pleasure, and were more interested about that strength which constituted the basis of a warlike character. Such a phrase paints well the character of the Roman, who distinguished himself more by force, energy, and power, than by activity, talents, and serenity of disposition." The old Scandinavian expression, "How can you?" or in other words, "Are you strong and vigorous?" was worthy of a brave, hardy, and daring nation whose exploits have from time immemorial been famous.

So much for salutations which owe their origin to national characteristics.

A few illustrations, in the next place, of primitive or savage modes of salutation deserve notice. But, as D'Israeli, in his "Curiosities of Literature," observes, "Primitive nations have no peculiar modes of salutation; they know no reverence or other compliments, or they despise and disdain them." Thus the Greenlanders laugh when they see Europeans uncover their heads and bend their bodies before those persons they consider their superiors. On the other hand, as "nations decline from their ancient simplicity, much force and grimace are introduced." The inhabitants of the *Philippine Islands*, for example, go through a most elaborate succession of attitudes, bending their bodies almost to the ground, placing their hands on their cheeks, and raising at the same time one foot in the air with the knee bent. Another variety of salutation formerly practised by the same people consisted in their taking the hand or foot of him they wished to salute, and with it gently rubbing their face. Speaking of the face, it is curious to find rude and semi-civilised tribes paying special prominence to the nose in their salutation ceremonies. The Laplanders are in the habit of applying their nose strongly against that of the person they salute. The natives of the Sandwich Islands, when they wish to show any special mark of respect, shake hands, and then rub their nose against that of the person to whom they pay their respects. In like manner some of the tribes of the Neigherry Hills are said to salute a person by "raising the open hand to the brow, resting the thumb on the nose"; and the Esquimaux show their respect by the not very pleasant practice of pulling their friends' nose as a compliment. Passing on to other primitive salutations, it is noticeable that these, in many cases, are the exact reverse of those employed in civilised countries. In some parts of Africa, as well as in the Pacific Islands, it is customary to turn the back to a superior when saluting him, an act of courtesy which would indeed have a strange appearance in our own country. Again, whereas some nations uncover a portion of their body in their salutations, others do the very opposite. In Ethiopia it would seem that in times past this usage assumed various forms; and in modern times we are told that men occasionally place themselves without their garments before the person they salute, thereby implying that they regard themselves as unworthy to appear in his presence. On the same principle the Japanese take off a slipper and the people of Arracan "their sandals in the streets and their stockings in the house." There can be no doubt that as nations advance in civilisation the ten-

dency is for them to discard this practice, and it has been asserted that the English do not uncover their heads as much as the other nations of Europe. The grandees of Spain, on the other hand, go so far as to claim the right of appearing covered before the sovereign, this act implying that they do not consider themselves so much subject to him as the rest of the nation. Similarly, Mr. Hobhouse informs us that with the Turks uncovering the head has from time immemorial been regarded as a mark of undue familiarity.

The Chinese, writes Mr. D'Israeli, in his "Curiosities of Literature," are singularly affected in their personal civilities. They even calculate the number of their reverences. The men "move their hands in an affectionate manner, while they are joined together on the breast, and bow their head a little. If they respect a person, they raise their hands joined, and then lower them to the earth in bending the body. If two persons meet after a long separation, they both fall on their knees and bend their faces to the earth, and this ceremony they repeat two or three times." In Valencia, when a friend accidentally meets another, he salutes him in these words:—"Gentle sir, you are well come"; and on taking his departure he says, "God remain with you"; whereupon the former answers, "Go in a good hour." In Italy there are three kinds of salutation for the day. In the morning the common expression is, "God give you a good morrow"; at noonday, "God give you health"; and at evening, "Good even."

Again, it has been remarked that savage nations frequently imprint on their salutations the disposition of their character. The Siamese, if desirous of testifying to the sincerity of their friendship, scratch their hand, and in turn suck a drop of blood from the wound. The Franks, too, are accustomed to tear the hair from their head, and present it to the person they saluted.

Amongst further salutations in use in different parts of the world, we read that in Japan it is customary for the inferior of two persons saluting to take off his sandals, put his right hand into his left sleeve, and, passing the person with short, measured steps, exclaim, with an expression of fear on his countenance, "Do not hurt me!" In Morocco foreigners are saluted by the Moors on horseback in a most extraordinary fashion. It seems that the Moor rides full speed towards the stranger, as if with the intention of running him down; he then suddenly stops and discharges his pistol over his head. The Cingalese, in saluting a superior, raise the palm of their hand to the forehead, and make a low bow.

Lastly, amongst some of the curious old

salutations in our own country, we may note that the phrase "God den" was used by our forefathers as soon as the moon was past, after which time "Good morrow" or "Good day" was esteemed improper. The phrase "God ye good den" was a contraction of "God give you a good evening"; and as an illustration we may quote from *Romeo and Juliet* (Act ii. sc. 4):—

"NURSE: God ye good morrow, gentlemen.
MERCUTIO: God ye good den, fair gentlewoman."

Upon being thus corrected, the Nurse asks, "Is it good den?" To which Mercutio replies, "'Tis no less, I tell you, for the hand of the dial is now upon the prick of noon." A further corruption of the same phrase was, "God dig you den," as used by Costard, in *Love's Labour Lost* (Act iv. sc. 1)—"God dig you den all." Another old salutation very popular in bygone years was, "Good even and twenty," in *Merry Wives of Windsor* (Act ii. sc. 1), which was equivalent to "twenty good evenings." Mr. Halliwell-Phillipps quotes a similar expression from Elliot's "Fruits of the French" (1593): "Good night, and a thousand to everybody."

Then, again, there was the old form of salutation known as "Salve," a reference to which occurs in Spenser's "Faerie Queene" (II. viii. 23):—

"By this the stranger knight in presence came,

And goodly salved them."

Lastly, we must not omit to mention a widespread custom that still prevails to a large extent among semi-civilised tribes—namely, the custom of saluting a person after sneezing. This superstitious observance is a relic of primitive culture, and has existed from a very distant period. Thus, for instance, should a Samoan sneeze, the person who happens to be near him exclaims, "Life to you!"—a formula which most of those present re-echo. To quote a further example, when a Hindu sneezes, bystanders immediately salute him, and shout as loudly as they can, "Live!"—a gesticulation which is much to the same effect amongst most races. Once more, Mr. Bosman tells us how, in Guinea, throughout the last century, when a principal personage sneezed, all present instantly fell on their knees, kissed the earth, clapped their hands, and wished him happiness and prosperity. From the illustrations given above, it will be seen how extensive are the salutations employed in various parts of the world, and from what a variety of causes they have originated. The subject is an interesting one, inasmuch as it bears closely on the social culture of the human race.

T. F. THISELTON DYER.

VARIETIES.

PRUDENT COUNSEL.—Whosoever will live above her present circumstances is in great danger of living, in a little time, much below them.

MENTAL MEDICINE.—The maladies of the body may prove medicines to the mind.

Buckminster.

THE ART OF GIVING ADVICE.—There is nothing so difficult as the art of making advice agreeable. How many devices have been made use of to render this bitter potion palatable.—*Addison.*

IN PROSPERITY AND IN ADVERSITY.—The virtue of prosperity is temperance; the virtue of adversity is fortitude

Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needlework and embroideries it is more pleasing to have a lively work upon a sad and solemn ground than to have a dark and melancholy work upon a lightsome ground; judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly, virtue is like precious odours, most fragrant where they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.

Bacon.

AN IMPROVING SENTENCE.—A girl with a kind disposition and a happy heart will always look charming; but it is said that one without either, who wishes to have a small,

prettily-shaped mouth should repeat at frequent intervals during the day, "Fanny Finch fried five floundering fish for Frances Fowler's father."

A USELESS DISCUSSION.—The question whether brides should be required to obey as well as to love and cherish in the marriage ceremony is not worth discussion. They won't do it, ceremony or no ceremony.

TRUTHFULNESS.

Take care to be truthful, even though truthfulness should cause thee to be buried with the threatened fire;

And seek God's approval, for the silliest of women is she who angereth the Lord and pleaseth his servants.—*Arab Saying.*