

green-peas, potatoes (peeled, or in their skins), mashed potatoes, fried potatoes, etc.

Salads.

Celery, cucumber, endive, lettuce, watercress.

Sweet dishes.

Apple-tart, cherry-tart, gooseberry-tart, plum-tart, rhubarb-tart, puddings of great variety.

Cheese.

Cream cheese, Dutch cheese, Gruyère, Stilton cheese, Cheshire cheese, etc.

Fruits.

Apples, apricots, cherries, currants (white, red, and black), gooseberries, raspberries, strawberries, melons, peaches, pears, plums, prunes, walnuts, hazelnuts (cracked with *nut-crackers*), white and black grapes.

Ices : Raspberry-ice, strawberry-ice, vanilla-ice, etc.

Drinks. — Beverages.

During dinner the English drink *sherry*, or *claret* or *white wine* (*hock*, *moselle*) more, rarely *porter* or *ale*; at dessert, *port*, *sherry* and *claret*.

Clinking of glasses is not usual in England. When you wish to drink a person's health, you only raise your glass and bow to the person. You can also say : "**your health!**"; the other then answers : "*your health!*" but this is very familiar.

If *champagne* is given, it begins after the fish, at dinner-parties.

V. — Supper.

In middle-class families, *supper* is sometimes eaten in the evening, and dinner in the middle of the day.

It is considered more wholesome for children to dine at midday.

On an English *supper-table*, we generally find : *cold meat*, *boiled eggs*, *stewed fruit* and *cream*, *bread*, *butter* and *jam*.

People usually drink *tea*, *cocoa* or *milk* at supper.

CHAPTER VII

VISITS. — CALLS

I. — A formal call.

In England, a *formal call* may be made from *three to six o'clock* every day, except Sunday. These visits are known as *morning calls*, because the English call the time before dinner, "morning." Morning calls are made in *morning-dress*; that is to say, ladies make them in *walking-dress*, gentlemen in a *frock-coat* (not a *dress-coat*) with black or coloured tie (not a white tie).

When I wish to make a formal call, I go to the person's house and ring the *bell*. The door is opened by the *maid*, or the *footman*. I then ask : "**Is M^{rs} X at home?**" If she is, the maid says "yes, Sir, or Madam; will you

walk in, please?" I am shown into the *drawing-room*, I give my card to the servant, who takes it to Mrs X. Mrs X comes into the drawing-room; we say "How do you do"? to one another, chat, and *drink afternoon tea* if it is not too early.

After staying for about **twenty minutes**, I get up, saying "Good-bye"; and **shake hands** with her. I then take my departure.

II. — A friendly call.

This visit may be made at *any time*, according to the degree of familiarity existing. I knock at the door of the room, my friend says "Come in!", I enter, saying "Good morning, I hope I am not disturbing you. How are you?" My friend replies, "*Oh, good morning! no, indeed you don't disturb me — do come and sit down.*"

If it is a long while since we have seen one another, my friend says: "What have you been doing with yourself all this time? it is an age since I saw you." We really don't seem to see anything of one another nowadays. — "I have been very busy, and am still, but I hope to be a little freer now", I answer.

Upon leaving, I shake hands and say: "Good-bye; do come and see me soon." My friend replies: "I should be so pleased! Remember me to your sister, your mother" etc.

During a conversation, if I happen not to understand, or to hear what has been said to me, I say: "I beg your pardon" or with more intimate friends: "what did you say?" My friend speaks louder, or more distinctly, and our **chat** goes on.

There are many occasions on which calls should be

paid. There are calls of courtesy, congratulatory calls, and calls of condolence.

After having been at a dinner-party or a dancing-party, we must call within the week, or at least leave cards at the door, if the person called upon is not at home. A *corner*, or *end* of the card is **turned down**, in order to show that we have come personally (ourselves).

CHAPTER VIII

HEALTH AND SICKNESS

I. — Inquiries after health.

The sayings: "Health is the greatest of all blessings", or "Health before wealth", have much truth in them. Health is of all things the most important.

Therefore our first question when we meet a friend or acquaintance is "How are you?" or "How do you do?" Or if they have been ill: "Are you better?" "Are you feeling quite yourself again?"

To an *invalid*, or *sick person*, we can also say: "How are you?" and also "How do you feel to-day?" He answers, according to the state of his health: "Thank you, *I am pretty well*, better, much better, feeling better every day now." Or, "Thank you, I'm not feeling at all well, I feel very bad, worse, worse and worse every day."

When we ask after the health of someone who is not present, we say, "How is your father, your mother, your sister?" etc. Answer: "Thank you, he (she) is very well."

II. — Illness.

An **illness** can be *slight* or *serious*, a *passing attack* or a *chronic disease*, *infectious* or not *infectious* (contagious or not), *curable* or *incurable*.

The first question we ask an invalid is, "*What is the matter with you?*" The answer of course varies with the nature of the ailment.

Let us go over the parts of the body, and name the chief diseases to which these are liable.

The Head. The commonest ailment of the head is called a **head-ache**. A complaint about health which is heard oftener than any other is: "I have a head-ache". Or if the head-ache be of frequent occurrence: "I have my head-ache again."

Many people also complain of dizziness, giddiness, swimming of the head: "I feel quite dizzy," etc.

The Eyes. I wonder if there is anyone who has never yet had a **stye**! What numbers of people suffer with **inflamed eyes**. Others see **dark spots** moving here and there before their eyes. Others are afflicted with a **squint**! But what are any of these troubles compared to those of the man who has lost an eye, is **one-eyed**, or is totally **blind**? Even he who has only one eye, is happy compared to the blind man. Hence comes the proverb which says: "The one-eyed man is king in the land of the blind."

A very unfortunate and painful, though not very frequent disease of the eye is **cataract**. The operation is called "*couching for the cataract*."

Man's noblest organ is the eye, the organ of sight. Therefore let every one take as much care of his eyes as possible.

As soon as any eye-trouble makes its appearance, go to the **oculist** (the eye-doctor) without delay.

The nose. When we have caught a cold, we have a **cold in the head**, and we have to **sneeze** and **blow our nose**. Some people complain of **bleeding** from the nose, which is a very disagreeable thing.

The teeth. Tooth-ache is dreadful. Therefore go and see the **dentist** from to time, and have your teeth examined. When he finds a **hollow tooth** (a *decayed tooth*), he will **stop** it; when he finds something the matter with a tooth, he will set it right. Then you will seldom have to say: "I have the **tooth-ache**," and you will perhaps never be obliged to have a **tooth out**, to say: "Please, *pull this tooth out*!" When we have a **swollen cheek** (or *swelled face*), it generally comes from a decayed tooth.

The ears. As soon as you have the **ear-ache**, when you have a **buzzing** in your ears, when your ears **tingle** without intermission, when you are rather deaf, consult an **aurist**; for diseases of the ear can become intolerable; you may lose the sense of hearing; then you are **deaf** (in one ear or in both ears).

The temples. They are often the seat of head-ache, to which illness, ladies are especially subject. How often we hear them say, "*I have a head-ache, please be quiet, please don't talk*".

The throat. Many people, especially teachers, public speakers, preachers, singers, etc., suffer from some affection of the throat: **sore-throat**, **hoarseness**, **swollen glands**, and, in consequence of the swelling, **stiff neck**. A **relaxed sore-throat** is sometimes called a "clergyman's throat."

The back. Some people have **humps** on their back. They are called **hunch-backs**.

Strangely enough, and happily, hunch-backs have almost always a cheerful temperament — they laugh a great deal. Hence comes the French saying: "He laughs like a hunch-back."

The Chest. When it is very cold, or if the weather suddenly changes, one often gets a **cough**, a *bad cough*; a weight seems to lie upon the chest, and one is compelled to cough. Sometimes one gets **inflammation of the lungs**, which is known to be very dangerous. **Consumption** is a very general chest-trouble. Most people who are consumptive, die of the disease. Lately **sanatoriums** have been established, in which consumptive patients undergo special treatment, and are very often cured, if the disease be not already too far advanced.

The Heart. Diseases of the heart are very dangerous. Many people die from **failure** of the heart. There should be no delay in consulting the doctor, if there be any irregularity in the beating of the heart, as for instance, **palpitation**. **Fatty degeneracy** of the heart is very frequent and ends fatally.

The Stomach. Happy the man who has a good stomach! The stomach digests the food; therefore it is important that this organ should be in good order, for, as soon as **digestion** is interfered with, we lose our health. Before all things, we must *eat regularly, nothing between meals, never to excess*. Then we shall never be heard to complain of **indigestion**, or **gastric troubles** of any kind.

The limbs. Sometimes we get **rheumatism** in our

arms or legs. In the hands, knees and feet we may have **gout**. **Corns** and **chilblains** often make our toes very painful. We sometimes, in a fall or accident of some kind, **sprain** our wrist, foot or thumb. In this case we must call in the **surgeon**. Sometimes the surgeon is obliged to **amputate** an arm or leg. In the latter case, one must have a **wooden leg**, perhaps also walk with the help of a **crutch**. Some people have one leg shorter than the other: this causes them to **limp**; they are said to be **cripples**, if they are very lame.

III. — The doctor (The physician).

When an important **operation** is to be performed, one consults the **surgeon**; in other cases, one goes to a **homeopathist**, an **allopathist** or a **hydropathist**.

Doctors who make one special branch of disease their study, are called **specialists**. We may mention the following specialists: *oculists* (eye-doctors), *aurists* (ear-doctors), *dentists* (for the teeth), *specialists* for throat and nose-troubles and others for lung-diseases, etc.

Every doctor has his appointed **consulting-hours**.
Who is your doctor? Who is your family doctor?

What are his consulting-hours? — They are from 9 to 10 a.m. and from 4 to 5 p.m.

The first thing a doctor does in examining a patient is to **feel his pulse**, to see if he is **feverish**. Then he generally asks, "*Have you a good appetite?*" He looks at the tongue: "*Let me see your tongue?*" A **coated** or **furred tongue** is always a bad sign.

If necessary, the doctor writes out a **prescription** which is taken to the **Chemist's** to be made up. Generally the patient has to take **medicine**, **pills** or **powders**.

When the illness renders it necessary, the doctor

sends the patient to a **watering-place**, in order to take the baths or the waters there; or he sends him to the **sea-side** for *sea-bathing*.

In order that the **cure** may be complete, the patient continues the treatment under the supervision of a doctor, in the locality.

IV. — Death. — Burial.

In spite of the doctor's care, the patient frequently fails to recover; he cannot be **cured**. He begins by getting a little **worse** every day instead of better, visibly wastes away, and finally **succumbs** to the disease from which he is suffering.

The death must be reported at the **registrar's office**. It must also be **certified** by a doctor (medical man).

The **funeral** usually takes place three or four days after death. Announcements of the death and invitations to the *funeral* (or *interment*) are sent to relations and friends. Announcements are also very often inserted in the newspapers. Friends of the survivors send *flowers, wreaths, crosses, etc.*, and letters and cards of sympathy and *condolence*. Very dear friends **condole** personally, saying, for instance, "*I am most deeply grieved at the great affliction you have just suffered by the loss of your*".... **Mourning cards** of thanks are afterwards sent round by the deceased's family, to all those who have shown kindness and sympathy.

Usually the funeral starts from the house of mourning, and goes at a slow walking-pace towards the **cemetery**. Men lift their hats as they pass a funeral, and even the king's procession would stop, to let a pauper's funeral pass first: "a dead beggar before a living king."

When the **clergyman** has read the **funeral service**,

the **coffin** is lowered into the **grave**, and all leave the cemetery; the grave-digger alone remains behind, to fill in the grave and lay the floral tributes upon it.

Later on a **grave-stone** is put up at the head of the grave, or a **monument** is erected above it. The epitaph usually runs thus:

"Here lies..... Born....., Died.....," or,

"Sacred to the memory of...," or,

"In memory of...."

Many people have a text or verse added. In old country *church-yards*, very curious and quaint **epitaphs** may be read.

Some *people* decide during their life-time to be **cremated** instead of buried in the usual way.

The ashes of a cremated person are put into an urn and kept in the **columbarium**.

The family of the deceased **go into mourning, deep mourning**. Every member of the family dresses in **black**. The ladies wear **crape**. *Half-mourning*, in which black and white and grey are worn, succeeds deep mourning. Finally it is laid aside altogether. During the period of mourning one uses *black-edged* writing paper and envelopes.

CHAPTER IX

THE DIFFERENT AGES OF MAN

Human life is made up of four ages:

1. **Childhood**: the time from birth to 14 or 15 years of age.

2. **Youth** : a young man is called a *youth* between the ages of 15 and 20. Both sexes come of age on the 21st anniversary of their birthday. When a child is an orphan, a **guardian** is appointed who protects his interests in every way. Whilst the child is in his guardian's care, he is called a **ward**.

3. **Manhood** : the age when mind and body are in their **prime**, extends from the 25th to the 50th or 60th year. A woman is in her prime from her 20th to her 40th year.

4. **Old age** : the last years of life.

When we ask a person's age, we say, "*How old are you?*" — "*I am 12 years old, 19 years old, or I am twelve, I am nineteen.*"

Our **family** is a large one; there are nine of us : my **father** and **mother** and my three **brothers** and three **sisters**.

My name is Paul; I am the **eldest boy**. I am 15 years of age. My **younger brother** Charles is 13 and Jack (John) the *youngest* is 6. So I am 2 years older than Charles and 9 years older than Jack.

My sisters are all older than I. The youngest is almost 17 years old, the next will soon be 20 and the eldest is 23. She has been **engaged** for a month now. Her **fiancé** (or **betrothed**) is 30 years old, so both are in the prime of life.

My father is over 54, yet he is still active and upright. My mother is 10 years younger than my father; how old is she then?

"You know my **grand-father**, don't you? How old would you take him to be?" — "I should say 80." — "You are quite wrong. He is fully 90 years of age." — "He certainly does not look it; he is still so active and vigorous."

— "And how old do you think my **grand-mother** is?" — "I may tell you beforehand that she looks more than her age." — "Then I will guess 80." — "Wrong; she is only 75. My grand-father and grand-mother have both reached a good old age."

We have still to mention the **birthday** and the **saint's-day**. In Protestant countries the birthday is celebrated, but Roman Catholic countries keep up the Saint's-day.

The Protestant asks : "When is your birthday?" Answer : "My birthday is on the 1st of May." "*Many happy returns of the day*" is the usual birthday wish.

Roman Catholics employ the same form of question and answer, but they use the word "Saint's-day" instead of "birthday."

CHAPTER X

THE ECCLESIASTICAL YEAR. — THE FESTIVALS

You know one distinguishes a **civil year** from an **ecclesiastical year**. You also know that the civil year begins on the first of January, and finishes on the Thirty-first of December. The ecclesiastical year in England begins on the twenty-fifth of March, on **Annunciation-Day**, and ends, of course, the eve before (of) this day.

The three great **festivals** of the Catholic and Protestant churches are **Christmas**, **Easter** and **Whitsuntide**.

Christmas always falls on the 25th of December. It is for this reason called an **immovable feast**. *Easter* and *Whitsuntide* are **movable feasts**, as they do not fall upon the same day each year; sometimes they are early, sometimes late.

I. — Christmas Day.

Christmas-day is celebrated in memory of the birth of Christ. It is the greatest English festival.

On Christmas morning, the usual salutation is: "*I wish you a merry Christmas,*" or simply: "*a merry Christmas to you.*" The reply is: "*the same to you.*"

Services are held in the churches, which are decorated beforehand by members of the congregation with flowers, holly-berries, foliage, etc.

On that day, **presents** are given and received on all sides; they are generally laid on the breakfast-table, at each one's place, and there is joy and happiness everywhere. **Christmas-boxes** are given to the postman, newsboy, baker's boy, etc.; this is why this day, or rather the 26th of Dec^r is called **boxing-day**. *Boxing-day* is a **Bank-Holiday**.

The children rejoice on account of the presents which they receive; most of them hang their **stockings** near the fire-place, hoping that **Santa Claus** will fill them with **toys** and **sweets**.

Some time before Christmas, the **shops** begin to display in their windows all kinds of articles suitable for Christmas presents for young and old. Christmas and New Year's **cards** are sent to most friends and acquaintances. They bear the inscription: "*I wish you a merry Christmas and a happy new year,*" or "*with the compliments of the season,*" or "*wishing you a merry Christmas and a bright new year*".

Many families still think Christmas incomplete without a **Christmas-tree**. In Germany, not even the poorest family would think of foregoing this part of the festivities. The tree is always decked out, in the gayest

manner possible, with chains of coloured paper, gilded nuts, apples, all kinds of pretty glass trinkets, balls, eggs, pearl ornaments, fruit, etc.

Whether there is a Christmas-tree or not, the halls and rooms are decorated with **holly** and **ivy**, in which sprigs of **mistletoe** are hidden. Among friends, young men who can bring a lady "*under the mistletoe*", are allowed to kiss her.

As soon as the **candles** on the tree are lighted, the doors are thrown open and all go into the room. Everyone begins to look for his presents. Soon the faces beam with delight, as each one finds that his dearest wishes have been discovered, and the gifts are just what he wanted. He thanks the giver, and expresses his gratitude for the loving thought shown in the selection of the present.

All pain and care are forgotten, happiness fills each heart. It is indeed an evening of genuine delight.

The grown-up people (adults) present one another with useful articles. The little children are usually given toys. To the girls are given **dolls**, **dolls' houses**, **dolls' perambulators**, and all sorts of **dolls' furniture**, etc., for the **dolls' houses**. The boys get **rocking-horses**, **balls**, **toy-animals**, **drums**, **sabres**, **trumpets**, etc. The older children receive articles of a more useful nature, such as **skates** (so appropriate to the time of year), **books** and so on.

In the evening, there is a great **Christmas-dinner**, where, of course, a **plumpudding** is never absent.

In some families, it is still the custom for **Father Christmas** to appear. He is represented by some friend of the family. As a disguise, he wears a fur cap, a long white beard, and a long coat or dressing gown. In his hand he holds a wand, with which he threatens

naughty children; he carries on his back a bag full of apples, nuts, ginger-bread, etc.

He asks the children if they have been good and obedient, and when they reply "yes", (as they always do), he gives them apples and other good things out of his bag.

With a warning to the children to be good in the future, as otherwise punishment will surely follow, he takes his departure.

The Christmas festivities go on until **Twelfth night** (January 6th).

On **New Year's Eve** the family assemble with their friends, to see the Old Year out and the New Year in. They pass the time in singing and many other forms of amusement. On the stroke of 12, all wish one another "*A happy and prosperous New Year!*" From the street are heard the "**waits**", singing **carols**, the ringing of bells, joyful shouts and laughter, and here and there, shots fired in honour of the New Year.

Those who are too far from their friends to personally offer New Year's *greetings*, send them by post.

On February 14th, **S' Valentine's day**, young people send **Valentines** (cards or illustrated letters), to amuse or puzzle their friends.

On the 1st of April, **all Fools' day** is observed by all sorts of jokes and tricks; young people try to make **April fools** of each other.

II. — Easter.

Easter is celebrated in remembrance of the resurrection of Christ.

This festival falls on the first Sunday following the

full-moon after the **vernal equinox**. The Easter circle begins with **Ash-Wednesday**, and ends the Sunday after Easter. The week before Ash-Wednesday is called the **Carnival**. The last day of the carnival is called **Shrove Tuesday**. On this day **pancakes** are eaten by most families, just as "*hot-cross-buns*" are on Good Friday.

Lent, during which Roman Catholics must fast, begins on Ash-Wednesday, the day after Shrove Tuesday.

The Sunday before Easter is called **Palm-Sunday**. The Thursday after Palm-Sunday is called **Maundy Thursday**.

Good Friday is the day after Maundy Thursday. It is one of the rare **Bank Holidays** in England. Banks and offices are closed, and **clerks** are at liberty to enjoy themselves as they please.

In some families it is the custom to give **Easter eggs**, either real ones dyed red, green or yellow; eggs made of chocolate, or very large ones containing bonbons, pictures and so on.

Easter Monday is another *Bank Holiday*.

III. — Whitsuntide.

Forty days after Easter, **Ascension-Day** is celebrated and ten days after **Whitsunday** (*Whitsuntide*). **Whit-Monday** is again a *Bank Holiday*.

Formerly, on the 1st of May, in the country, the prettiest girl in the village was crowned "**May Queen**."

Dancing round the "**May-Pole**" was another rustic amusement.

The Sunday after Whitsuntide is called **Trinity-Sunday**. From Trinity to the end of the Ecclesiastical year, the Protestant church celebrates none but minor festivals, but the Roman Catholics commemorate the

following which are of great importance : the feast of **Corpus Christi**, the **Assumption**, the 15th of August, **All Saints' Day**, the 1st of November, and **All Souls' Day**, on the 2nd of November.

The 5th of November is **Guy Faukes' Day**, in commemoration of the famous *Gunpowder-plot* in 1605. The 9th of the same month is another doubly popular holiday, the **King's Birthday** and **Lord Mayor's Day**. The Lord Mayor is elected for a year, and a splendid procession, the **Lord Mayor's Show**, goes solemnly from the **Law Courts** to the **Guildhall**.

CHAPTER XI

GOING TO BED (RETIRING TO REST). GETTING UP.

I. — The bed.

In my bedroom there is a **bed**. A small table stands beside it. On the table is a **candlestick**, provided with **candle** and **matches**, and an **alarm-clock**. The room also contains some **chairs** and a **washstand**, a **chest of drawers**, a **wardrobe** and a **toilet-table**, with an upright **mirror** and a small *hand-mirror*.

My **bedstead** is made of iron; I dislike wooden bedsteads. On the bedstead is a **spring mattress**, above which is a **horse-hair mattress** covered with a **blanket**. Next come two linen **sheets**, between which I lie, my head resting upon a feather **pillow**, beneath which is a **bolster**. In order to keep warm, I have a blanket or a pair of blankets over me. A **quilt** or *counterpane* covers the blankets, and improves the appearance of

the bed. On the floor, beside the bed, is a **rug**, a **mat**. Round the bed is often put a **folding-screen**.

There are two English sayings including the word "bed," namely :

1. "*As one makes one's bed, so one must lie upon it;*" i.e. every action is the cause of a train of inevitable and unchangeable consequences — as one's actions are, so will one's reward be.

2. "*It is not a bed of roses*" — it is a trying occupation, a wearing life with no luxuries, or any similar meaning.

II. — Going to bed (Retiring to rest).

I *go to bed* **early**, and I *get up* early. At what time do you go to bed every night? At what time do you **rise** in the morning? Do you awake by yourself, or is some one obliged to call you? Who calls you generally?

Before I go to bed, I **wind up** my alarm-clock, and set it at the hour at which I mean to rise.

I **fall asleep** a few minutes after my head touches the pillow, and sleep the whole night through.

Do you sleep well too? Do you sleep lightly or heavily?

My brother sleeps very heavily; he *sleeps like a top*; but he **snores**; no one can sleep in the same room with him, one would be wakened every moment.

Do you **dream** at all? Do you believe in dreams?

As soon as I hear the alarm, I **spring out** of bed, have my bath, and begin to dress.

Some people sleep till it is **broad daylight**. That is

unhealthy. A too prolonged sleep weakens rather than strengthens.

Benjamin Franklin wisely says :

“ Early to bed and early to rise.

Makes a man healthy, wealthy and wise. ”

Many people also sleep in the day; they take a short nap after lunch (a midday-sleep). I am not one of them; I think that if one sleeps well at night, and wakes refreshed in the morning, there is no further need for rest (for a *siesta*) in the daytime.

CHAPTER XII

DRESSING

A. — Washing, bathing, etc.

I. — Washing; bathing.

Before I dress, I go to the **bathroom** and take my **bath**, a *plunge* or a *shower-bath*, or perhaps both, and dry myself very thoroughly with my **towels**, or a *bath-sheet*.

In my bedroom or dressing-room, is a **washstand**, provided with **jug** and **basin**, **water-bottle** and **glass**, a **soap-dish**, a stand for **tooth-brush** and **nail-brush**, and **rack**, or *net*, for my **sponge**. I wash in cold water both winter and summer: cold water freshens and invigorates me, as washing in warm or luke-warm water could never do.

II. — Teeth and Nails.

In order to clean my teeth, I use a **tooth-brush** and **tooth-powder**. Sometimes I use **tooth-paste** instead.

Then I rinse my mouth thoroughly and **gargle** with the *tooth-wash* (or dentifrice).

My nails I clean with a **nail-brush** — nothing gives a more untidy and vulgar air (appearance) than dirty nails.

I cut my nails with a pair of **nail-scissors**; make the cut edges perfectly smooth, by means of a **nail-file**, then polish them with a *pad* of **chamois leather**.

Little children (sometimes big ones too) often bite their nails; that is an extremely bad habit.

III. — Combing the Hair.

I **comb my hair** with a comb, make a **parting** (on the left side, on the right), and brush it with a **hair-brush**. Every now and then I have my hair cut by the *hair-dresser*. Most men nowadays wear their hair quite short; I don't like it.

“ What colour is your hair? — Fair, dark or black? ”

In old age the hair becomes **grey** or **white**, or it falls off, one's head becomes **bald**.

Some people **dye** their hair when they find that it is getting grey. Some bald people wear a **wig**.

There are some people whose hair, even in extreme old age, remains thick, and does not change colour.

IV. — Shaving.

Some men have a **beard** and a **moustache**, others a moustache only, and others simply have **whiskers**. Many men are **clean-shaven**. They shave themselves, or are shaved by a barber.

In order to shave, one must have: a **razor**, a **razor-strop**, a **shaving-pot**, a **shaving-brush**, and some hot water, and soap to make a lather.