The Spring Walk Is Here to Go With the 1830 Skirt

It Is a Graceful Walk, and Healthful Besides, But Peculiar.

It Is Not a Waddle, Nor a Grecian Bend, Nor Yet a Side Step.

The Line From the Chin Down Must Be Mathematically Precise.

A West Point Cadet Could Illustrate How It Is Managed.

What Walking Schools Teach and the Exercises They Use.

The 1830 Bath Is Also Coming Into General Vogue This Season.

By Marian Martineau.

THE spring girl is here, and she has brought a new walk with her. It is literally a springy walk, but it has other things besides springiness to recommend it.

It is a graceful walk, it is an easy walk, it is a healthful walk, and it is a walk that gets there! It is also a walk which is adapted to the new skirt, the 1830 skirt, and on that account it must be called the 1830 walk.

Now, the 1830 walk is by no means an athletic walk. It is more on feminine lines. If you want to walk it, get out your fullest dress skirt, stand in front of a pier glass, lift up your dress until your feet are exposed, and practice.

The peculiarities of the walk are these: You must stand up very straight, straight enough to make a Grecian bend. Take care to preserve the straight front. This front line must be mathematically precise. It must be one straight line from the chin right down to the tip of the toes.

Pose Before Mirror.

Take your stand before a long glass and stand erect. If you are correctly poised your chest will be full and your abdomen will be held in. To test this let drop a string from the bust to the floor. Tie a weight upon the end of the string. If you are properly poised the string will swing clear without touching the abdomen.

To walk correctly practice walking upon the balls of the feet. Bear your weight upon your foot at the broadest part. Do not come down upon your heels heavily, do not place your weight upon the back part of your foot. Let the ball of the foot serve as the pivot upon which you rest the body and swing it forward.

The woman who learns to walk upon the balls of her feet will be able to wear high heeled shoes, and there are few women who would not be glad to wear the tall fashionable heels of the season. They are pretty, and when a woman goes out to walk she wants to look nice. High heels are never beneficial, yet, to the woman who has learned to walk upon the balls of her feet, they are much less injurious than though she had not acquired the art of walking in this manner.

The Correct Poise.

The correct poise is absolutely necessary to the woman who is going to learn the new walk. She must learn to stand with the chest out and the abdomen in. The shoulders are thrown back and the back is curved. The girl who cannot get this for herself should take lessons of some West Point cadet. Let her ask the first soldier she sees how to stand and he will tell her to throw the chest out, draw in the abdomen, square the shoulders, and pull the elbows down.

The correct poise once learned walking is easy. The step is long and the foot should be swung out until it rests almost at right angles with the other foot. This is easy. But it is one of those things which must be practiced until it becomes second nature. The right foot is swung forward and the left follows it, taking a step in advance, and so the body moves along in walking position.

The rule in the walking schools is to walk with the legs, not with the back, nor with the shoulders. The body is held immovable, like that of a soldier, while the legs propel it along.

Legs Do All the Work.

"Walk entirely with the legs and the leg muscles" is a rule made in the walking schools. Don't let the muscles of the back assist the legs. Make the legs do all the work.

Walking exercises are given in the walking schools. These consist of walking in an exaggerated manner. The feet are lifted high and the pupils walk around the room as high steppers. The high stepping exercise is good practice for the legs, for it develops the muscle and makes the legs strong and round and firm.

The woman who is an ungraceful walker should follow a few of the instructions of the walking schools. A walking school, by the way, is a gymnasium where pupils are taught the fashionable walk. It is only the very wealthy who can afford to attend a walking school, for it costs money. The instructors are society women in reduced circumstances, or they are very high priced instructors of physical culture who take pupils for the purpose of perfecting them in the usages of the best society.

A Class of High Steppers.

High stepping is one of the gymnastics which the pupils must practice. But high stepping is not all. There are other exercises which are put into practice from day to day.

If you want to pretend that you are in a walking school, put on a gymnasium suit, but do not loosen your clothing. Remember that you are learning to walk in street dress and that you must wear your clothing just as loose but no looser than you will wear it when you are gowned for the thoroughfare.

Stand in walking position but do not walk. Let one foot be in advance of the other as though you were going to take a step. Now put the other foot forward as though you were going to step. Try this first with one foot and then with the other.

The second exercise consists of an arm and leg movement. Take a step forward, lift both arms and swing them. Swing them back and forth high above the head, first one arm and then the other. As you swing walk. This is to strengthen the lungs and make you capable of walking in the open air at a rapid gait.

High-Stepping Exercise.

The high-stepping exercise is not difficult. Lift first one foot just as high as you can and hold it in the air as long as you can, now lift the other leg as high as you can and hold it in the air as long as you can. This a very strengthening exercise for the leg muscles, and the woman who can stand thus with one knee poised high without touching anything for support is sure of a body balance.

Walking upstairs is another exercise which is part of the new walk. Hold the body erect, lift the skirt with one hand, then walk upstairs, lifting the body from step to step.

Don't crawl when you walk upstairs. Don't throw the body forward. Don't huddle up all in a heap, as though you were going to tumble forward on your face. Don't lift your clothing up with your hands high, and double up and climb the stairs. This is bad for the body and very ungraceful to the beholder.

Walks to Avoid.

In walking downstairs keep the body erect. Use the knees and go down from step to step. So in going upstairs. Hold the body erect, and lift yourself from one step to another, not doubling forward, nor in any way injuring the breathing apparatus. Keep the lungs breathing freely. The woman who arrives at the top of the stairs panting may be sure that she has started wrong.

The 1830 walk has other things to recommend it besides the fact that it is fashionable and is easily learned. It is a healthful walk. It is the walk which is taught to our sodiers on the march, and it is the walk which is adopted by walkers on long stretches.

Avoid, when you walk, the sideways waddling step. This is very harmful, for it injures the spine and prevents one from ever getting there. It is not a walk that arrives. On the contrary, it is a sagging backward means of locomotion. It is a walk which soon degenerates into a waddle.

Hop to Learn Walk.

Jumping on one foot is excellent for her who would learn to walk well. Stand on one foot, take the other foot in the hand, and try the old-fashioned hop Scotch. Hop all over the room just as you did when you were a child kicking a pebble in front of you.

Another Fine Exercise.

Another very fine leg exercise is that of putting both heels together and leaping into the air. Jump up as high as you can and jump up again. This is a good leg movement, and one that will help all the muscles of the body.

The 1830 walk is the long easy stride which carries one along. The old fashioned Grecian bend walk did not make much progress. The victim did not get over the ground. Then there was the baby walk which was a little sideling step. Besides this there was the athletic walk which made the petticoats swish around the legs and which was very awkward.

The Dressmaker's Delight.

"The 1830 walk," said a dressmaker, "is the dressmaker's delight. It does not stretch the shoulders of the gown, for it is a walk that is performed with the legs. It does not widen the belt, for it is not a walk which brings a strain upon the waist line. It is not a walk which interferes with the throat of the gown, for the head is held high. It is, on the contrary, a walk which is walked with the legs alone—and the dressmakers are glad that it is the style!"

The 1830 Bath.

An 1830 bath is the very latest thing. It is a bath made of sweet scented water in which there is enough acid to be invigorating. It is a bath of a previous generation and it is one which every athlete of the present day should try.

To make an 1830 bath take a tub of hot water and pour into it a quart of bath vinegar if you can afford it. If you cannot indulge in this extravagance, then take a pint. If this is too much you can at least pour in a few tablespoonfuls.

Make your own bath vinegar. It is inexpensive. The recipe has often been given in this column. If you have lost it, or forgotten it, write and ask for it.

A bath in bath vinegar is good for the muscles. It drives away rheumatism, it cures neuralgia. It is just the thing for a stiff neck, and it takes the ache out of tired bones.

Strengthens Muscles.

But the bath in bath vinegar does still more. It strengthens the muscles so that the 1830 walk is an easy thing. It gives the springiness and elasticity which are part of the season's locomotion.

It is not only the woman who wants to get the new walk who will benefit by the bath in bath vinegar, but the one who is nervous. A violet bath is the thing for insomnia. Take a bath in sweet violets before going to bed and you will sleep a good sound sleep.

When you wake up in the morning with the blues take a rose bath. Draw the tub and pour into it enough rose vinegar to scent it. Take a bath of it, steeping the skin in it. Its fragrance will penetrate and permeate the skin and will exhale an odor all day which will delight you. This is the best possible way to drive away the blues.

A rose geranium bath is recommended to those who have neuralgia and sharp aches and pains. There is something very soothing about the odor of rose geranium. It lulls the senses as not even violets can do.

Aromatic Bath.

The aromatic bath, partly ammonia, is liked by those who feel faint, and is the bath of baths for the woman with the weak heart. Let the woman whose heart does not beat well practice walking. Let her take the walking exercises vigorously. Then let her take a bath in aromatic vinegar and let her finally steep her nose in a bottle of the vinegar, and while she is dressing let a saucer of it stand in the room. This is the best way to get the full scent of the vinegar and the best results from it.

Camphorated baths are much too powerful for any but the sick. The person who has sprains or bruises can take a mild camphorated bath, but it is not a pleasant bath nor one which can be recommended for daily use. Taken all in all, there is nothing quite as pleasant as the rose geranium bath, nor one that is cheaper. A great bottle, half a gallon, of the scent can be made for a dollar, and this will last a long time. But baths or not. The exercise will do you good and you will be more beautiful and learn to walk whether you take the much healthier for your exercise

Swing yourself like this when you practice.

Do this and cultivate poise.

The correct way to stand for the straight front figure.

Race Suicide Not True, Says a College Expert

THE charge of "race suicide" which President Roosevelt, the president of Harvard, and the comic papers have made against the modern college graudate rests on no fair basis, says Dr. Theodate L. Smith in a recent publication of Clark University.

The alarming outcry in regard to the future population of the United States is founded upon too narrow a study of statistics and upon the biological blunder of estimating the increase of population per man instead of per woman.

From a close study of the statistics of Yale and Harvard colleges through the last 200 years Dr. Smith has found that the number of children in these circles during the century is not exceeded per wife by that of the last. The decrease in the size of families is undeniable; since 1870 scarcely a class has reproduced itself, the average number of children per class member being less than two. This fact is, however, offset on the one hand by less mortality among women and fewer second marriages among the men, and on the other by the greater vitality of the children in the smaller families of this generation.

It is erroneous to assume that the statistics concerning the birth rate among the families of early college alumni show the average number of children per couple.

Many Wives to Rear Children.

A study of the biographies of these graduates of 200 years ago reveals that a second, a third, a fourth, or even a fifth wife was required to bring up the large families which were in fashion at that time. As many as 40 per cent of the wives of Yale graduates between 1701 and 1706 did not live to bring up their children. The Harvard record closely parallels that of Yale.

"If a man has twelve children and marries five times," argues Dr. Smith on this point, citing an actual record, "the true average of children per couple for that family is four and not twelve. It is true that the later wives sometimes had few or no children of their own, but in the estimate of children this makes no difference, as these women were required to bring up those of others." The problem of superfluous woman did not exist in those days, he says humorously.

Conditions of life in the American colonies during the eighteenth century were hard on everyone, but particularly hard on women who married college graduates that went into the ministry. And the ministry was the favorite profession of college men. One-half of the 483 members of the Yale classes between 1701 and 1745 were ordained, and between that year and 1763 one-third chose this same calling.

Worn Out by Large Families.

At this period a minister's average salary was £40 to £80, and firewood. Usually it was necessary to eke this out by teaching, and by running a small farm.

Marriage was universal, and most men married young, especially ministers, who seem to have regarded this as the next step after ordination. The average was twenty-one; among women it was younger, many married in their teens, and some brides were only fourteen years of age.

The list of a colonial mother's duties and cares which Dr. Smith makes out reminds one of the statement which General Otis made in Chicago before the Mayflower Society a couple of years ago. The pilgrim mothers, he said, deserved even more respect than the pilgrim fathers did, for they not only had to endure as many hardships as the latter, but they had to endure the pilgrim fathers, too.

The wife of the early college graduate, according to Dr. Smith, was expected to bring up at least eight children. With the aid of the older ones she "spun, wove, knitted, sewed, baked, brewed, washed, and ironed, and in many cases made the butter and cheese for the family." A large proportion of the mothers whose families reached or exceeded in number eight children either died at middle age or became hopeless invalids.

The economic situation made remarriage a necessity for both men and women. A poor man could not afford to hire some one to take care of his motherless children, so he took another wife; and if she was young, and his family was large, she usually died at motherhood, and he had to marry again. If a mother of little children was left penniless by her husband's death she had no course but to accept the first man who offered a home. Men and women alike seem to have looked upon the matter of bringing up another's children as a religious duty.

This old-fashioned large family was not, Dr. Smith finds, a robust family. Although the records of mortality of children were too incomplete for generalization, he deduced from records given for individual families a rate of 50 to 60 per cent of deaths. Apparently, there was no knowledge in those days of the laws of hygiene and heredity.

Cases like these were not uncommon:

—— ——. Ten children (nine dead); first wife died of consumption at forty-five years.

—— ——. Thirteen children (seven died in childhood); mother died at forty-seven years.

—— ——. Ten children (nine died in childhood); the father's salary was £40.

To view this matter from another standpoint, Dr. Smith found from following the history of old New England families that the large family tends to extinction in the fourth or fifth generation. The families of moderate size are the ones which have persisted through successive generations. Our grandmothers, saints though they were in the patience and purity of their lives, exhausted themselves by overdrawing their account of physical vitality.

Race Suicide vs. Lost Ideals.

Granting that the families of modern college graduates are small, Dr. Smith thinks that the United States need feel no anxiety in regard to race suicide. From the late census reports it appears that the population is increasing at a ratio, which, if continued, will in time crowd even the wide territory of the union. The liberally educated classes are, moreover, growing so rapidly that the land will not lack educated men because college graduates have not large families to send to their alma maters.

Economically, the present condition of things is desirable.

College graduates prefer professional life to manual labor, and if the balance between the productive laborers of the country and the organizing element is lost the prosperity of the United States will suffer. There is yet another aspect to the matter; it is illogical to speak of "race suicide" on the basis of the decrease of one class, and, after the last census, it is equally an absurdity.

If there is any truth behind the popular lament that the falling off in the number of children among the families of educated people today implies a falling off in the ideals of family life and parenthood, herein is a real and a great danger to the state, for such an opinion among the educated classes would sooner or later filter down and affect the entire population. In regard to this question Dr. Smith is optimistic.

"The educated woman of the present generation," he writes, "has a higher ideal of motherhood than her grandmother had, because her knowledge is wider. She refuses to marry, even at the sacrifice of her own personal happiness, he declares, if she believes there exists any reason that would deprive her children of the right to be well born. It is possible that in this reform, as in other reforms, the pendulum, in swinging, has swung too far, but time will adjust it, and in the meanwhile it is a satisfaction to know that in the college records of the future we shall not be likely to find that a consumptive mother died at the age of forty, leaving seven children, none of whom lived to maturity."

Dr. Smith's theory is practically the same as that advanced by Herbert Spencer to allay the fears aroused in the public mind by the doctrine of Malthus.