

University of North Carolina at Asheville

Grind is Supported by Ease:
Twentieth Century Women's Prescriptive Literature and its Relation to the Workforce

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When discussing jobs for women in an article in a 1936 issue of *The New York Woman*, the author, Ishbel Ross, mentioned that a woman who landed a job in the New York newspaper business had to work very hard to achieve that position. She observed, “The chances are that she hasn’t got there by the simple device of walking into the city room and bewitching the men who rule it.”¹ This principle was true for all women in all fields of work in America during the beginning to mid-twentieth century. Being involved in the workforce, though rewarding, was tough and required necessary skills of balance, insightfulness, and perseverance. Women who worked outside the home were judged by their employers and society not only according to the skills they held that were specific to their line of work, but also according to their constant comportment and poise. As women became more involved in fields of work dominated by men they felt the need to prove they were highly qualified for the position. Literature marketed for women throughout the twentieth century addressed this double standard for which working women were held accountable, specifically in the areas of manners, fashion, and domestic activities. Though some women worked outside the home before the turn of the century, literature did not acknowledge these women specifically until the twentieth century when the image of the working woman became more popular. Following the patterns of previous works, the prescriptive literature of the day served as a resource for American women as they gradually moved into the business sphere by providing tips and instructions in cultivating the skills they needed to maintain a healthy career.

During the early- to mid-twentieth century, women began to assume careers outside of the home. Early on, many immigrant and lower class women worked as domestic servants. Other women were predominantly employed as textile factory workers, nurses, teachers, and

¹ *The New York Woman* [serial], Vol. 1, no. 12, (New York: The New York Woman, Inc. 1936), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women’s History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 16.

secretaries, and telephone operators. Businesses came to prefer hiring women for these clerical positions because they thought “them to be more polite to the customers, easier to control than young men, and cheaper to employ.”² During and after World War II many women became employed in male dominated fields such as engineering, science, and news reporting. Yet working women outside the home were also expected to maintain their traditional domestic duties including cooking, cleaning, and child care. In order to help women succeed in the men’s sphere of influence, prescriptive literature provided instructions for a variety of tasks that would allow women to maintain the skills they would need at home and in the workplace.

John Kasson described the foundational premise for the genre of instructional texts in women’s literature as follows, “One could learn to act, build, calculate, carve, cook, dance, draw, dye, and so forth through an alphabet of attainments; so too one could through etiquette acquire the habits and knowledge that would lead to a better life.”³ These etiquette and advice manuals prescribed exact methods and patterns for conducting daily routine behaviors in congruence with accepted social standards. In his study *Learning How to Behave: A Historical Study of American Etiquette Books*, Arthur Schlesinger follows the evolution of how this prescriptive literature was used and perceived throughout American history. Early on, the majority of prescriptive literature was published for an audience of men due to their biblical role as head of the household, but by the nineteenth century was targeted more for upper class women and children as a way of educating readers of proper societal customs.⁴ Twentieth century works shifted their focus for

² S. J. Kleinberg, *Women in the United States, 1830-1945*, (New Brunswick: Rutgers University Press, 1999) 111-112.

³ John F. Kasson, *Rudeness & Civility: Manners in Nineteenth-Century Urban America*, (New York: Noonday Press, 1991), 41-43.

⁴ Arthur M. Schlesinger, *Learning How to Behave: A Historical Study of American Etiquette Books*, (New York: The Macmillian Company, 1946), 6. and Glenda Riley, *Inventing the American Woman: A Perspective on Women’s History 1607-1877*, Vol. 1, (Arlington Heights: Harlan Davidson, Inc., 1986), 68.

“other interests far more absorbing than the social world”⁵ and provided women with the information they needed to carry out functional, modern lives.

Within American prescriptive literature, women were perceived as inferior to men through biblical and social assumptions that created separate roles for both men and women in daily life. Glenda Riley has documented how these assumptions shaped the role of women in American society and culture in a two volume synopsis of women’s history, while Rosalind Rosenberg and Barbara Harris have examined how the perceived separate spheres of women in society have changed over time. They researched the seventeenth and eighteenth centuries in America when Puritan ministers established a moral and biblical foundation on which women could be accepted into society.⁶ This formed the basis for the idea that “women were best fitted to lives of family care and social activity,”⁷ a characteristic that, as Harris points out, working-class women tried to imitate but failed to meet due to their poor economic status and need to work outside the home.⁸ The turn of the twentieth century brought with it a new era of progressivism and also the image of a “new woman” who rode bicycles corset-less and might even have a career, but still longed for a domestic and family life.⁹

In order to fully understand the reasoning behind the publication of women’s prescriptive literature in the twentieth century, it is important to examine the etiquette and advice literature published in the previous centuries. The secondary research done on etiquette literature between

⁵ Schlesinger, 49.

⁶ Riley, Vol. 1, 13, 46.

⁷ Rosalind Rosenberg, *Beyond Separate Spheres: Intellectual roots of Modern Feminism*, (New Haven: Yale University Press, 1982), 69-70.

⁸ Barbara J. Harris, *Beyond Her Sphere: Women and the Professions in American History*, (Westport: Greenwood Press, 1978), 61.

⁹ Glenda Riley, *Inventing the American Woman: A Perspective on Women’s History 1865 to the Present*, Vol. 2, (Arlington Heights: Harlan Davidson, Inc., 1986), 54, 123.

the seventeenth and nineteenth centuries by Esther Aresty,¹⁰ C. Dallett Hemphill,¹¹ Jenny Davidson,¹² Linda Young,¹³ Michael Curtin¹⁴, and Jorge Ardití¹⁵ concurs with one another. Etiquette books covered every aspect of a lady or a gentleman's life including "dinners, balls, receptions...introductions, [and] salutations,"¹⁶ and were used to teach a younger audience to practice "self-restraint" and correct politeness.¹⁷ They also emphasized that the place for women was in the home¹⁸ by directly teaching courtesy with a moral context derived from the words of Paul.¹⁹ The element of manners, especially in nineteenth century Victorian society, is the component of etiquette literature most studied by scholars. Most agree with John Kasson by describing manners during this era as a way to move up in society and etiquette literature as the primary means for middle class individuals to "acquire the habits and knowledge that would lead to a better life."²⁰ All scholars seem to agree that in regards to etiquette, members of the upper class and other socialites were "supposed to *know* it, not learn it (emphasis original)" making the etiquette books a valuable tool in the middle class lifestyle.²¹

Not much focused research has been done on other aspects of life as represented in early prescriptive literature simply because it did not appear very often. Through a study of eighteenth

¹⁰ Ester B. Aresty, *The Best Behavior: The Course of Good Manners—From antiquity to the Present—As Seen Through Courtesy and Etiquette Books*, (New York: Simon and Schuster, 1970).

¹¹ C. Dallett Hemphill, *Bowing to Necessities: A History of Manners in America, 1620-1860*, (New York: Oxford University Press, 1999); and C. Dallett Hemphill, "Middle Class Rising in Revolutionary America: The Evidence from Manners," *Journal of Social History*. 30, no. 2 (Winter 1996). www.jstor.org, (accessed 11/3/08).

¹² Jenny Davidson, *Hypocrisy and the Politics of Politeness: Manners and Morals from Locke to Austin*, (Cambridge: Cambridge University Press, 2004).

¹³ Linda Young, *Middle-Class Culture in the Nineteenth Century: America, Australia and Britain*, (New York: Palgrave Macmillan, 2003).

¹⁴ Michael Curtin, "A Question of Manners: Status and Gender in Etiquette and Courtesy," *The Journal of Modern History*, 57, no. 3, (Sept. 1985). www.jstor.org, (accessed 11/3/08)

¹⁵ Jorge Ardití, "The Feminization of Etiquette Literature: Foucault, Mechanisms of Social Change, and the Paradoxes of Empowerment," *Sociological Perspectives*. 39, no. 3, (Autumn 1996). www.jstor.org, (accessed 11/3/08).

¹⁶ Curtin, 409.

¹⁷ Davidson, 50, 105.

¹⁸ Ardití, 428.

¹⁹ Aresty, 115.

²⁰ Kasson, 43.

²¹ Aresty, 162.

century clothing and fashion, Aileen Ribeiro concludes that persons typically dressed plainly,²² reserving more elegant attire for more formal occasions, such as dinner.²³ In later years, ladies' magazines often provided plates, or pictures, of the latest clothing, hair, and hat fashions from high society that corresponded to specific social occasions. Glenna Matthews describes the role of a colonial housewife in a few pages in her study on the evolution of the domestic sphere stating that "the colonial home, then, was both essential and mundane" because though all the chores done were necessary to the survival of the family, they were not done out of a sense of fashion or pride.²⁴ Nineteenth century advice books that dealt with women's domestic activities focused on quality and aptitude of running a household properly. Matthews and Harvey Green both compliment this conclusion by stating that "a woman was measured by the state of her home."²⁵

The twentieth century, especially the expanding fields of work for women, brought about a change in women's etiquette literature that moved away from the mainstream ideals found in the literature of the previous centuries. Cas Wouters explains in his two part article series on twentieth century etiquette books that the mannerisms and activities portrayed in this genre of literature began appealing to readers of any and all classes.²⁶ Aresty attributes the instances of women dressing more like men and abandoning their "traditional responsibility for good deportment," to women's increased social, economic, and political independence in America.²⁷ Etiquette books and their frequent revisions helped guide women through these changing times

²² Aileen Ribeiro, *Dress in Eighteenth Century Europe 1715-1789*, (New Haven: Yale University Press, 2002), 167.

²³ Ribeiro, 175.

²⁴ Glenna Matthews, "Just A Housewife:" *The Rise and Fall of Domesticity in America*, (New York: Oxford University Press, 1987), 6.

²⁵ Harvey Green, *The Light of the Home: An Intimate View of the Lives of Women in Victorian America*, (New York: Pantheon Books, 1983), 59.

²⁶ Cas Wouters, "Etiquette Books and Emotion Management in the 20th Century: Part One: The Integration of Social Classes," *Journal of Social History*, 29 no. 1. (Autumn 1995), 119. www.jstor.org, (accessed 11/3/08).

²⁷ Aresty, 286.

by providing them with basic answers and tips for converting older ideas of manners into the more applicable workplace setting.²⁸

Again, not much research exists on women's fashions as portrayed in etiquette books in the twentieth century, but in passing it is mentioned that ladies' magazines displayed new fashions through pictures and advertisements. Especially after the appearance of the "'Gibson Girl,' created by Charles Dana Gibson for *Life* magazine during the 1890s," these advertisements embedded in prescriptive literature encouraged women to disregard the constricting styles of corsets and stays and dress more like men, changing the way women viewed fashion in the twentieth century.²⁹ Matthews' remarks on the influence the changing face of the workplace had on women in the home, especially during wartime when women needed to work outside the home.³⁰ The emergence of new appliances and cooking products lightened the chore load for women, resulting in a reduction in the number of hired household servants and the use of home economic classes for girls to teach them how to incorporate the innovations into their daily lives.³¹ Mark Caldwell states that in contrast to the previous century's advice, households of this century reflected one's dependence on and enjoyment of material culture instead of social graces and polite manners.³²

All of the research presented here indicates a significant transformation in the influence of women's prescriptive literature between the seventeenth and twentieth centuries. Manners techniques, fashion preferences, and household activities are only three areas out of many that exemplify this change. This study looks at how twentieth century women's prescriptive literature

²⁸ Aresty, 290.

²⁹ Riley, Vol. 2, 54, 96.

³⁰ Matthews, 202.

³¹ Matthews, 179, 157.

³² Mark Caldwell, *A Short History of Rudeness: Manners, Morals, and Misbehavior in Modern America*, (New York: Picador, 1999), 167.

in America changed from previous centuries in the areas of manners, fashion, and domestic activities to reflect the needs of women as they became more prevalent in the workforce.

Women during the early- to mid-twentieth century viewed manners as their most important tool for acquiring and maintaining a career in the men's sphere of the public workforce. Manners, or the art of behavior in a social setting, incorporated every nicety of social conduct a woman was expected to express including proper protocol and distinctive behavioral traits. These mannerisms along with proper etiquette or comportment were important because they were immediately apparent in a woman's character to any onlooker. Without an impressive deportment of one's self and character in addition to prior knowledge of job requirements, such as personal skills or attitudes, the chances of women getting a job were slim to nonexistent. Employers always had hired men in the past, so when women began asking for jobs employers only agreed to hire them if they were competent and skilled at what the job required. They looked for females who could withstand the workload placed upon them and not disrupt the order and efficiency of the workplace with their femininity. One source remarked that for a woman "to land a newspaper berth in New York [it] takes an intricate combination of timeliness, good luck and having the goods," or the mannerisms and skills necessary to complete the job.³³ As opposed to previous centuries, prescriptive literature of the twentieth century dealing with manners and etiquette catered to working women through the types of mannerisms and tips they presented. For women who felt they lacked what it took to land a career, prescriptive literature helped them to fill in the gaps of their knowledge.

In every discussion on manners for the workplace, home, or society, prescriptive literature always included a discussion on the personal qualities women were expected to possess in order to implement good manners. Manners suitable for the workplace would only be

³³ *The New York Woman*, 16.

apparent in a woman with a solid foundation in acceptable personal qualities. Though the exact characteristics listed fluctuated over time, the twentieth century literature built upon the conceptions of previous generations. During the seventeenth and eighteenth centuries, good morals as dictated in the Bible formed the basis for acceptable manners. Prescriptive literature in the form of sermons or essays, such as the *Young Woman's Monitor*, emphasized religion as the foundation for good deportment by providing examples of how readers should “cultivate such purity of mind as may render you acceptable to God.”³⁴ Nineteenth century manners literature shifted the focus of morals away from a direct religious connection towards a social context of virtue and kindness towards others. Women were advised in various manuals to “be simple and modest,” to not pretend to be someone else,³⁵ to retain the best qualities of health, courage, prudence, and unselfishness, and to always be a “faithful wife and mother.”³⁶

As America became more progressive and industrialized, social morals and virtues were seen rather as social duties for one's country, community, and family. For a woman who worked in the traditional domestic role, this meant the basis for her manners centered around her duty to her husband of providing for his social needs in order to keep his stature at work intact as Nina Fischer's manual *How to Help Your Husband Get Ahead* illustrated. Here, a wife received instructions to be dependable at home by maintaining a balanced and healthy family life and a

³⁴ *The Young Woman's Monitor*, (London: Printed for F. and C. Rivington, 1799), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 10

³⁵ James Porter, *The Operative's Friend...or, Hints to Young Ladies, Who Are Dependent on Their Own Exertions*, (Boston: Charles H. Peirce, 1850), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 123.

³⁶ Mary J. Studley, *What Our Girls Ought to Know*, (New York: M.L. Holbrook, 1878), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 206-207, 236.

discreet yet active part in her husband's business.³⁷ She was also told not to meddle in her husband's affairs, flirt with her husband's boss, give off airs, or see female colleagues as rivals.³⁸ Yet when a woman entered the public workforce herself, her duty was partially redirected to her own place of work. In order to successfully fulfill the needs of her employer, a woman needed to maintain certain qualities suitable for business. A 1920s example shows what characteristics were important at that time for a working woman to possess including: "a need for health, a pleasing voice, fluffy hair, cleanliness, neatness, dependab[ility], timeliness, courtesy, and tactfulness" in confronting different situations.³⁹ Many of the characteristics expected in working women met the moral standards exemplified in the literature of previous centuries, yet distinctively reflected current needs in the workforce. A firm grasp on these qualities proved useful for women when they needed to implement well-defined etiquette protocol in special situations.

The personal characteristics a woman should have helped guide her everyday mannerisms, but were unclear enough for specific situations, like the workplace, where precise etiquette was required. Prescriptive literature often provided a guide to etiquette through scenarios and tips on how to proceed in particular circumstances. Much of the advice given in earlier centuries focused around outings such as a ball or a formal dinner. For example, in the nineteenth century's *A Hand-book of Etiquette for Ladies*, the author discussed at length the issues of male acquaintances at the ball and the wearing of gloves. Women were supposed to

³⁷ Nina Fischer, *How to Help Your Husband Get Ahead*, (Garden City, NY: Nelson Doubleday, 1964), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 17.

³⁸ Fischer, 37-38.

³⁹ Ruth Wagner, *What Girls Can Do*, (New York: H. Holt and Company, 1926), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 10-28.

enter with a gentleman escort whom she knew,⁴⁰ but they were not expected to remain the acquaintance of any dance partner.⁴¹ The manual also dictated several times that gloves were to be worn all evening during the ball except at the dinner table.⁴²

In contrast, twentieth century literature focused more on providing etiquette tips for specific situations women might encounter making the concept of manners more suited for the workplace. Literature from the 1930s, such as Adelaide Van Duzer's *Everyday Living for Girls*, was not entirely specific in providing advice for the workplace but instead presented a wide range of situations in which a working woman might find herself. They included chapters on nothing but proper conventions for situations including: at home, at the table, as a hostess, in the office, in a store, in church, at the theatre, and traveling by various means.⁴³ More etiquette hints were provided for the benefit of the soldier's wife around the time of World War II, allowing her to navigate the stricter discipline within the social arena of the army since she was expected to conform to the same rules of military conduct as her husband.⁴⁴ Manuals that provided army etiquette stressed that the importance of "the wife's presentation of this information can be of great benefit to the career of a young officer," by implying that her official job was to help maintain her husband's stature within the military.⁴⁵

⁴⁰ American Lady, *A Hand-Book of Etiquette for Ladies*, (New York: Leavitt and Allen, 1847), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 37.

⁴¹ American Lady, 6.

⁴² American Lady, 39, 47.

⁴³ Adelaide Laura Van Duzer, Edna M. Andrix, Ethelwyn L. Bobenmyer, E. Maude Hawkins, Mary E. Hemmersbaugh, and Elsa P. Page, *Everyday Living for Girls: A Textbook in Personal Regimen*, (Chicago: J.B. Lippincott Co., 1936), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 395, 421, 426, 427, 434-442.

⁴⁴ Clella Reeves Collins, *Army Woman's Handbook*, (New York: McGraw-Hill Book Company, Inc., 1942), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 186.

⁴⁵ Collins, 179.

As more women entered the mainstream workforce during the 1950s through 1970s, manuals like Amy Vanderbilt's supplied manners directly for the working woman showing readers the pleasantries that would be of use in the workplace. She listed "do's and don'ts" of the office setting including offering to run errands for others, keeping a tidy desk, being a neat smoker, not sitting with one's feet propped up on the desk, and not chatting with others simply because you are not busy at the moment in order to show women what kind of mannerisms are appropriate at work and which can be left at home.⁴⁶ She and her contemporary writer, Emily Post, also mentioned specific tips for kind gestures that might earn women praise at work. Two examples were that women should not expect male colleagues to always pay for meals and taxis but should occasionally use their own money⁴⁷ and that when distributing the mail of her employer, a secretary "leaves unopened the obviously private letters [...] she should then clip a sheet of blank paper on the top of each pile so that visitors [...] will not have the contents of letters displayed before them."⁴⁸

One specific branch of workplace etiquette that became prominent after World War II revolved around the use of the telephone. Many women were employed as secretaries in various companies and frequently used the telephone as part of their daily duties. Telephone etiquette outlined in etiquette literature, most notably Amy Vanderbilt's, provided step by step instructions for women on how to use, answer, and converse on the telephone. Secretaries were instructed to take detailed messages including their initials so that if any ambiguity arose from the message, the problem could be solved immediately, and also to return missed calls promptly.⁴⁹ When conversing they were taught as follows: "A good telephone voice contains a smile. It is a voice

⁴⁶ Letita Baldrige, ed., *The Amy Vanderbilt Complete Book of Etiquette: A Guide to Contemporary Living*, (New York: Doubleday & Company, Inc., 1978, orig. 1952), 482-484.

⁴⁷ Baldrige, 448.

⁴⁸ Emily Post, *Etiquette: The Blue Book of Social Usage*, New ed., (New York: Funk & Wagnalls Co., 1945), 548.

⁴⁹ Baldrige, 467.

with variety in its expression and tone and one that pronounces words clearly and carefully.”⁵⁰ The information these manuals provided pertained strictly to the telephone in the office—one could speak into the home phone however one pleased.

In the twentieth century workforce, the art of conversation was as important for setting a standard of sophistication and elegance as it was in societal gatherings of previous centuries. Eighteenth and twentieth century literature were similar by indicating that a woman with good morals was not inclined to gossip⁵¹ as “the germ of gossip may be likened to the germ of cancer.”⁵² But where earlier literature centered on how members of different societal ranks should address one another,⁵³ contemporary literature focused on treating everyone in the workforce equally through the uses of mannerisms and one’s poise. In the 1950s manual *Secrets of Charm*, the authors outline several tips for conversing easily with others such as respect others opinions, listen when others talk, avoid topics that invade one’s privacy or personal beliefs, and avoid taking over the conversation.⁵⁴ The literature of the time also discussed proper addresses for letters that corresponded with different types of business acquaintances or meetings, as well as the respectable times to rise from one’s desk when greeting strangers to the office.⁵⁵

Etiquette at the dinner table is a subject contained in most American etiquette literature but was relevant to working women only through business luncheons and dinners, not through daily meals at home. This area of etiquette continued to be rewritten to fit the requirements of the time period. Nineteenth century literature established proper ways to set a table and serve

⁵⁰ Baldrige, 465.

⁵¹ Studley, 235.

⁵² Collins, 183.

⁵³ *American Lady*, 7, 11.

⁵⁴ John Robert Powers and Mary Sue Miller, *Secrets of Charm*, (Philadelphia: Winston, 1954), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women’s History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 349-350.

⁵⁵ Baldrige, 476, 479.

guests for stately, highly important social dinners. An 1847 manual dictated that the hostess sat at the head of the table though guests were expected to eat when served instead of waiting for everyone to get their food. Forks were to be used for the meal while bread was used to sop the first course of soup, not to be refused under any circumstance; spoons were reserved for the dessert course.⁵⁶ More modern literature from the 1950s toned down the formal atmosphere of the dining occasion and focused mainly on how to set up for and behave at business dinners and social dinner parties among friends. These books stressed the importance of a pristine, yet simple, table arrangement⁵⁷ while cautioning hosts and guests not to be too greedy and gluttonous with the food provided but to take their time and enjoy the event.⁵⁸ When in the presence of persons of superior rank, whether in the military or in the company, etiquette literature cautioned against making common breaches in manners such as tucking in one's napkin under the chin, laying one's knife on the table, and not breaking one's bread before buttering.⁵⁹

Similar to the presentation of dining etiquette in twentieth century etiquette literature is the presentation of party etiquette which was highly useful to working women after work hours. In eighteenth and nineteenth century literature, the only advice given was directed towards how to act and carry oneself at formal balls, especially around men.⁶⁰ As balls fell out of fashion, cocktail parties and other intimate gatherings became popular as after-work get-togethers among friends where the stress from a day's work could be released. Etiquette literature, especially in the 1950s, responded to the more popular styles of parties by giving tips on, among other things,

⁵⁶ American Lady, 47-49.

⁵⁷ Blanche Halle, *The Art of Entertaining*, (Scranton: Laurel Publishers, 1952), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 15.

⁵⁸ Powers, 352-353.

⁵⁹ Collins, 197.

⁶⁰ American Lady 6-7, 36-39.

how to be a good guest at a party so as not to offend one's hostess, what styles of invitations were acceptable for different kinds of parties, and what sort of attire was suitable for these get-togethers. Some of the more popular types of parties which etiquette books discussed were cocktail parties, a small get-together without formal invitation where alcoholic drinks were served and occasionally games played, and dessert bridges, a midday event where guests came over for dessert followed by games or television watching after their midday meal.⁶¹ Often, women who worked would attend one of these parties after work hours as a way to relieve stress from the workplace and to catch up with friends. One tip that was especially useful for working women such as secretaries or women who needed to host a party for their husbands' employer was to practice the set up and order of a cocktail party or a dessert bridge on friends first before the date with important guests.⁶² Blanche Halle's book *The Art of Entertaining* captured many different preparations that culminated in one of these parties including types of desserts to serve, tools such as corkscrews that must be present in a home bar, and considerations of guests' dietary needs.⁶³ Etiquette literature also discussed how other events, such as formal receptions, differed from the informal cocktail with its daytime or dancing attire by requiring printed invitations and formal evening wear.⁶⁴ At any social gathering, etiquette literature demanded that guests be gracious and civil as a guest's contribution to the entertainment fueled the party and reflected well on their host's intentions.⁶⁵

A woman's sense of style and quality of health were also key features which aided her chance of employment. However, these features were viewed more as innate traits than skills that needed to be acquired. Good manners were seen by employers as a set of skills that could be

⁶¹ Halle, 14, 29.

⁶² Fischer, 22.

⁶³ Halle 15, 30, 65.

⁶⁴ Collins 192-195.

⁶⁵ Halle, 109.

used in the workplace because they were put into use every day. Beauty and fashion, though appreciated, were stylistic characteristics individual to the person and changed so often in the twentieth century that they were not considered by many to be qualities that had to be learned and maintained. The prescriptive literature of the day indicated differently. Repeatedly, it confirmed for women the importance of acquiring and maintaining a proper wardrobe that would aid them in their professional field. Additionally, the literature advocated for women to maintain levels of good hygiene and health by joining the “dress-reform movement” advocating for the abandonment of restrictive corsets and heavy petticoats in order to remain safe on the job.⁶⁶ Around the turn of the century, women’s prescriptive literature began to include detailed information on issues in women’s health. Being in good health was one of the qualities employers looked for in women because it showed that they could stand up to the tasks set before them.

The issue of one’s posture, both a health and fashion concern, was important to working women because they saw the immediate need for their deportment to be acceptable to fellow workers and employers based on the adage, “how you comport yourself makes an impression on witnesses.”⁶⁷ Woman’s posture first became a point of discussion in etiquette literature during the nineteenth century. As women began to enter the medical field as nurses, they began to see the adverse effects of “that instrument of torture and bane of women’s health—the corset.”⁶⁸ As women’s twentieth century fashions began to eliminate the constrictive corsets in favor of more free-flowing clothing during the 1920s, women often referenced guides to help them practice good posture when they sat, stood, or walked that was in tune with the new fashions. Here, etiquette books advised women on how to “manage your arms, hands, and feet in multiple

⁶⁶ Studley, 175.

⁶⁷ Powers, 84.

⁶⁸ Studley, 175, 180.

ways—ways that befit the space momentarily at your disposal and the clothes you wear at any time.”⁶⁹ They, like the 1950s manual *Secrets of Charm*, emphasized variations in one’s posture such as clasping hands in one’s lap, leaning against a wall, sitting with a tight skirt, walking with a glide, and lounging in a swimsuit so that women could learn and appreciate good posture by “making a picture worthy of a photograph!”⁷⁰

Just as maintaining acceptable poise was a goal for women in the workplace since it allowed them to present a competent demeanor, maintaining an acceptable figure also reflected an objective that working women sought to achieve. If a woman was a healthy weight for her age and height, she would have more energy and stamina useful both at work and in her home life.⁷¹ Twentieth century prescriptive literature helped to begin the craze for the need for weight loss programs. Literature like Eileen Bourne’s book *Liberty’s Book of Youth and Beauty* from 1928 explained why the concepts of dieting, weight loss, and exercise were beneficial for women’s health and provided methods for completing these activities. They explained that “diets must be as free from fat as possible” in order to reduce the amount of excess fat on one’s body. Drinking water and eating light foods such as lettuce or spinach would help to reduce one’s appetite and the “feeling of ‘emptiness.’”⁷² Strenuous exercise would also aid a woman in reducing her weight, so advice manuals provided instructions for daily exercises including deep breathing and bust exercises. These exercises could be done anywhere, including a desk, and helped to “counteract the damage done to the lungs by the sitting stooping position at the desk, over typewriter or sewing machines or whatever the occupation may be.”⁷³

⁶⁹ Powers, 68.

⁷⁰ Powers, 85-112, 85.

⁷¹ Eileen Bourne, *Liberty’s Book of Youth and Beauty*, (New York: Liberty Weekly, Inc., 1928), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women’s History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 3.

⁷² Bourne, 4.

⁷³ Bourne, 13.

Good personal hygiene was an area that employers expected women to maintain; no workplace wanted an employee that was not clean, groomed, and neat. Older advice literature from the late 1700s offered poultices or homemade remedies for some aspects of personal hygiene, such as skin care.⁷⁴ These concoctions were geared towards fixing skin blemishes and though perhaps useful, read like a witch's brew and may have seemed phony to twentieth century readers. Contemporary literature recommended that readers take preventative measures for skin blemishes before acne appeared and use less harmful and more appropriate agents on their skin. Bourne's 1928 manual separates the care for one's skin by skin type, oily or dry, and provides different ways to treat each.⁷⁵ It also contained remedies for healing sunburn and freckles and advised women to "protect your face as much as possible from the sun and wind."⁷⁶ Examples of daily hygienic routines for maintaining one's youthful countenance were included as well, such as: be exposed to fresh air, take a daily bath, drink six glasses of water daily, chew food slowly, visit the dentist twice a year for a check-up, brush teeth after every meal and before bed, and brush hair before bedtime.⁷⁷

The quality of health and sense of style that employers looked for in women employees also included the cleanliness and style of their hair. Prescriptive literature not only gave sample remedies for skin care problems but also for cleaning and styling one's hair. Methods of conditioning and color treating hair varied from the nineteenth to the twentieth centuries but

⁷⁴ Hannah Glasse, *The Servant's Directory, Improved: or, House-keepers Companion*, (Huntington, IN.: Huntington Laboratories, Inc., 1971, orig. 1762), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 9.

⁷⁵ Bourne, 19-21.

⁷⁶ Bourne, 22.

⁷⁷ Bourne 45.

were also included.⁷⁸ Contemporary literature for working women specifically mentioned modern shampooing and dandruff removal methods for various types of hair as well as tips for removing unwanted hair.⁷⁹ Hairstyle fashions also changed dramatically as women began to lead more active lifestyles and were integrated into advice literature. One source listed hints such as “it must ovalize your face” and “it must conform to the size of your head” for a perfect hair style,⁸⁰ while Emily Post mentions that “hair tumbling loose to the shoulders is all very well on the very young, but on an older woman it is as grotesque as though she wore a baby’s cap and bib.”⁸¹

Even though a woman’s daily hygienic regimen was important to the maintenance of her active lifestyle, choosing the correct clothing for her position in the workforce was the essential aspect of maintaining her sense of style. Eighteenth and nineteenth century advice literature for women instructed women to dress modestly for God’s sake, subscribing to fashion as vanity, a fault which detracted from a woman’s daily duties: “our manners and style of dress shall not interfere with the principles of true religion.”⁸² During the mid-nineteenth century, fashion plates appeared in women’s magazines such as *Godey’s Lady’s Book*⁸³ or *Peterson’s Magazine*⁸⁴

⁷⁸ John Dunton, *The Ladies Dictionary*, (London: Printed for J. Dunton, 1694), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women’s History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 211-212.

⁷⁹ Bourne, 27-30.

⁸⁰ Powers, 280-281.

⁸¹ Post, 457.

⁸² George Sumner Weaver, *Aims and Aids for Girls and Young Women, on the Various Duties of Life*, (New York: Fowler and Wells, 1856), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women’s History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 44.

⁸³ *Godey’s Lady’s Book* [serial], (Philadelphia: L.A. Godey, 1844), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women’s History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, Vol 58, 295 and Vol 29, Fashion Plate 1.

⁸⁴ *Peterson’s Magazine* [serial], Vol. 51, No. 3., (Philadelphia: [C.J. Peterson], 1867), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women’s History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 323-329.

advertising new styles of dress and accessories that would make any outfit grand.

Working women read many magazines on trains going to or from work, during a pause in the workday, or just as a quick read in their busy life making this venue a prime opportunity to advertise for new fashions in the twentieth century as well. Magazines such as the *New York Woman* were comprised mainly of advertisements for the new “essential” items every woman needed in her wardrobe such as Macy’s sweaters, lady’s night clothes, and dresses from Lord & Taylor.⁸⁵ Corresponding literature provided sample lists of clothing that actually was necessary for a basic wardrobe for any working woman, no matter her career, which included a coat, a suit, a basic daytime and an “after-five dress, and some common accessories.”⁸⁶ Women who worked were advised to purchase only a few pieces of clothing, but to carefully choose pieces that were of good quality and fit.⁸⁷ Literature also directed women to choose clothing that corresponded to the manner of activities they would perform daily such as business, sport, party, and home attire.⁸⁸ Employers greatly desired women employees to look their best and also to look presentable so that they would not draw unwanted attention for as one 1950s work put it, “if you totally ignored fashion, you would appear an eccentric character out of a costume play.”⁸⁹

Employers, socialites, and people on the street saw a twentieth century working woman’s manners, deportment, and fashion as characteristics of her success, but these were not all. What they did not see was the important, yet hidden, domestic aspects of a working woman’s life. Though she had broken through into the man’s dominant sphere, the working woman had to maintain her traditional sphere of influence as well; a woman’s job was not done when she went home to her family. Many women struggled to take care of her household and family while

⁸⁵ *The New York Woman*, 3, 24-25, 26-28.

⁸⁶ Powers, 165-167.

⁸⁷ Baldrige, 657.

⁸⁸ Van Duzer, 54-62.

⁸⁹ Powers, 124.

becoming proficient in a career pathway. New appliances and accessories that flooded the market helped women to cut down on the time and effort needed to accomplish routine tasks that were needed to keep a home running. Prescriptive literature of the day provided hints and tricks for domestic activities as well as reviews of new accessories in order to reduce strain and help make the home-life easier and more efficient for working women. As Amy Vanderbilt mentioned, “our magazines and newspapers are chock-full of useful information and ideas—all to make us live better, more easily, and therefore more happily.”⁹⁰

Working women needed their home to be a calm sanctuary full of comfort after a day’s work and could achieve this goal by having the interior of their home pleasantly arranged and decorated. Just as the style of a woman’s clothing was intended to conform to the present occasion or activity, the style of the interior of her home was intended to conform to the taste of the woman and her family. Prescriptive literature in the twentieth century stated that furniture should fit the style of the home and the personality of the residents within.⁹¹ Furniture was meant for functional purposes and pieces such as chairs, tables, and lamps should play a role in the utility of the room or home.⁹² Advice literature provided lists of items that were deemed necessary for a fully functional household mainly for newly wedded wives for the purpose of starting a home properly. Some of these items included curtain rods, stools, and a household file

⁹⁰ Baldrige, 80.

⁹¹ Post, 287.

⁹² Jean Littlejohn Aaberg, *Don't Phone Mother*, (Philadelphia: David McKay Co., 1943), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women’s History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 108.

cabinet.⁹³ The literature also gave instructions on how to take care of the furniture in one's home, including instructions on how to correctly make a bed.⁹⁴

When a woman worked outside the home she did not have the same amount of time in her home as housewives did. Because of this, the other members of the family needed to help out with household chores and the general upkeep of the house. The prescriptive literature of the day provided sample rules and activities for children to follow that aid the mother in keeping a smoothly running household. For example, in a 1960s work it was mentioned that children could complete simple tasks, such as sorting nails or laundry, that seem to them as a fun game while the caregiver was completing other chores.⁹⁵ Some literature also advocates for a switch in the keeper of the traditional domestic role by stating that the husband should at least help complete household tasks such as washing dishes.⁹⁶ In this way, chores would not be as stressful and time-consuming for the wife and the two would each be able to complete tasks they enjoyed.

One of the main sections of the home in which women were expected to continue their influence when they entered the workforce was the kitchen. In earlier centuries, women were supposed to be knowledgeable of all culinary affairs in their home whether they cooked for the family directly or not for as one source from the mid-1800s declared, when a husband or child was sick, "no hand but the hand of a wife should prepare the food."⁹⁷ Modern literature,

⁹³ Lillian Purdy Goldsborough, *The Modern Home*, (New York: McCall's Magazine, 1923), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 8.

⁹⁴ Virginia T. Habeeb, *The Ladies' Home Journal Art of Homemaking: Everything You Need to Know to Run Your Home With Ease and Style*, (New York: Simon & Schuster, 1973), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 101.

⁹⁵ Eve Stanton Featheringill, *How to Be a Successful Mother*, (New York: Morrow, 1965), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 142-143.

⁹⁶ Baldrige, 98.

⁹⁷ Timothy Shay Arthur, *Advice to Young Ladies on their Duties and Conduct in Life*, (Boston: Phillips and Sampson, 1848), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie

especially in the 1940s and 1950s, provided methods of planning, purchasing, and creating meals that would result in an efficient and well-kept kitchen. Although literature in all centuries contained recipes, contemporary literature aimed at translating this information using modern conveniences so that the average woman could successfully run a kitchen in her own right.⁹⁸ This was unlike earlier literature which told servants how to choose, preserve, and cook foods for their employers.⁹⁹

Without servants, women needed guidance in how to plan, buy, and create healthy meals for their families. Pamphlets such as *Food for Families with School Children* provided tips on how to shop smartly, purchase the best produce, and store purchased food so it could last a family for a while.¹⁰⁰ Some literature around the 1940s and 1950s also provided sample daily and weekly menus to help make choosing meals less confusing.¹⁰¹ Prescriptive literature also provided lists of items deemed necessary for an efficient and modern kitchen. Some works listed staple food items that the majority of households used on a daily or weekly basis such as coffee, tea, bread, butter, potatoes, onions, lard, sugar, salt, vinegar, pepper, flour, bacon, eggs, and fruit.¹⁰² By having these items constantly on hand, a working woman would not spend as much of her precious time floundering for necessary ingredients. Other lists focused on staple accessories such as a skillet, stew pans and lids, a glass baking dish, a measuring cup, cake pans, a rolling pin, a mixing bowl, knives, peelers, and a potato masher to have in the kitchen in order

Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 55.

⁹⁸ *Peterson's Magazine*, 390, and *The New York Woman*, 34-35.

⁹⁹ Glasse, 25-53.

¹⁰⁰ *Food for Families with School Children*, (Washington D.C.: The Service, 1955), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 8-11.

¹⁰¹ Aaberg, 78-81. and *Food for Families*, 6-7.

¹⁰² Aaberg, 17.

to cook meals.¹⁰³ Still other works listed new appliances in stores that could greatly aid working women by decreasing the time spent on old-fashioned methods of food preparation and preservation. Some of these included double boiler pans, corn muffin molds, a steam pressure cooker, a bread mixer, an electric dishwasher, stainless steel knives, and a cherry stoner.¹⁰⁴

Though working women were expected to be fully active in the workplace, they were also expected to maintain a clean and healthy household. Tips in prescriptive literature on furniture fashions, family roles, and kitchen processes helped working women to sustain some aspects of their domestic sphere. However, the art of cleaning a house was the most time consuming portion of the domestic realm. In earlier centuries, many households had servants who spent most of each day cleaning and taking care of the house. Prescriptive literature aided the servants and housewives by providing homemade remedies for how to clean certain items and how to get rid of pests like fleas and flies.¹⁰⁵ Modern prescriptive literature often provided time saving tips and tricks for women instead of instructions on how to clean specific items. One source from the 1970s suggested that women use a cleaning basket to carry supplies from room to room.¹⁰⁶ Another book from this decade suggested using a hair dryer to dust house plants, bringing a folding table out to the clothes line so one could fold the clothes as soon as they came off the line, and sprinkling salt on overflowing soap suds from a washing machine.¹⁰⁷

For those working women who did have enough time during the week or on weekends, prescriptive literature showed them, through modern appliances, how to schedule a weekly cleaning guide that illustrated what parts of the house needed to be cleaned thoroughly and how

¹⁰³ Aaberg, 14-15.

¹⁰⁴ Goldsborough, 5-9.

¹⁰⁵ Glasse, 24.

¹⁰⁶ Habeeb, 92.

¹⁰⁷ Heloise, *Heloise's Hints for Working Women*, (Englewood Cliffs, N.J.: Prentice-Hall, 1970), Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection," Sallie Bingham Center for Women's History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 63, 138, 10.

often.¹⁰⁸ Nineteenth century literature around the turn of the century also began to emulate the splendors of new items for a convenient household such as mouse traps made of wooden boxes with a rotating lid and a “small” revolving clothes line, but these inventions were soon set aside as more efficient models emerged.¹⁰⁹ In the twentieth century, full-time servants were not seen as proper investments but working women did hire out cleaning services if they did not have enough time between work and social events to clean their own house.¹¹⁰ Working women were advised to clean their home using the “piece-at-a-time system,” completing small jobs as they are noticeable and perhaps thoroughly cleaning one room a weekend.¹¹¹ The new appliances the literature advocated for, such as a vacuum cleaner, carpet sweeper, self-wringing mop, long-handled scrub brush, dustless duster, sewing machine, electric washing machine, electric iron, and folding sleeve board, would help working women save time on their tedious household chores.¹¹² As Amy Vanderbilt said in her prescriptive manual:

With such electric equipment as dishwashers, automatic washing machines, power vacuums, home freezers, electric waxers, and modern clock-watching stoves, with easy-care fabrics, and no-iron bed linen, an intelligent, organized person can do the work of even a fairly large household quite quickly and efficiently—just as long as there’s no power blackout!¹¹³

News of the merits of new appliances, good health, fashionable style, and appropriate mannerisms came to working women through the genre of prescriptive literature found in abundant books, pamphlets, and magazines throughout the twentieth century. These aspects, in turn, offered women a path towards a solid career by the information and advice they granted.

¹⁰⁸ Aaberg, 29-31.

¹⁰⁹ *Household Conveniences: Being the Experience of Many Practical Writers*, (New York: Orange Judd Co., 1884), Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection,” Sallie Bingham Center for Women’s History and Culture, Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina, 30-31, 119.

¹¹⁰ Baldrige, 82.

¹¹¹ Featheringill, 120.

¹¹² Goldsborough, 2-5.

¹¹³ Baldrige, 93.

For working women, modern conveniences seen in literature's advertisements aided their lifestyle by making their traditional domestic duties easier and faster to complete. The literature provided information and breakthroughs in the field of health for women addressing how a woman's physical condition impacted her effectiveness and safety in the workplace. The advice given to working women on fashion and style helped women shape their wardrobe to the acceptable standards of the workplace. Etiquette and advice literature also instructed working women on the helpfulness of polite and proper manners between employers, colleagues, and clients in order to smoothly manage a business. Working women such as nurses, secretaries, factory workers, and teachers in the twentieth century carried a unique burden as they occupied the dual roles of breadwinner and domestic provider for their family. The advice given in increasing amounts of prescriptive literature specifically targeted for a working female audience often provided women with the tools needed to overcome the challenges presented by this burden.

Works Cited

Primary Sources

Aaberg, Jean Littlejohn. *Don't Phone Mother*. Philadelphia: David McKay Co., 1943. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is a small book directed to newly wedded brides. It provides tips and tricks in several areas of home ownership and directing including how to clean, what to buy to eat, and how to pick a house. These tips are formatted to appeal to new brides who want to be independent from their old way of life and feel empowered in controlling their new married life.

American Lady. *A Hand-Book of Etiquette for Ladies*. New York: Leavitt and Allen, 1847.

Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source focuses exclusively on etiquette. It is rather short, but covers etiquette on topics from dancing to funerals. Instead of being a narrative, this source is laid out as separate paragraphs or quips under each etiquette heading. The format of this source allowed it to be a daily guide and quick resource for young girls just learning about the proper ways to behave in social circumstances.

Arthur, Timothy Shay. *Advice to Young Ladies on their Duties and Conduct in Life*. Boston: Phillips and Sampson, 1848. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source describes for young ladies proper models of their duties and behavior within the home and in society. Besides simply outlining what a lady should and should not do, this source also mentions aspects of a lady's duties that some deem demeaning for her station. It also advocates for a lady's education of her mind as well as her demeanor.

Baldrige, Letita, ed. *The Amy Vanderbilt Complete Book of Etiquette: A Guide to Contemporary Living*. New York: Doubleday & Company, Inc., 1978, orig. 1952.

This source is an etiquette guide specifically centered around manners and mannerisms that a woman needs to know within the workplace. It covers all the general aspects of traditional etiquette literature, but includes more tips and hints catered to working women. It is outlined in a strict fashion and includes illustrations of some of the main instructions and points.

Bourne, Eileen. *Liberty's Book of Youth and Beauty*. New York: Liberty Weekly, Inc., 1928.

Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is a short pamphlet that discusses different ways women can work with their bodies to keep them in good shape and health. It uses lists of rules and steps to help readers easily follow the guide's instructions. It also outlines in a narrative form using short paragraphs succinct, essential information to get points and tips across to the reader.

Collins, Clella Reeves. *Army Woman's Handbook*. New York: McGraw-Hill Book Company, Inc., 1942. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source follows the outline of a typical handbook by using separated paragraphs within chapters to explain household tips and tricks. However, it is not a typical handbook because besides explaining how to take care of a home and family, it also incorporates instructions on how to accomplish certain tasks in the home and in society that previously were located in the male sphere of influence.

Dunton, John. *The Ladies Dictionary*. London: Printed for J. Dunton, 1694. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is formatted exactly like a dictionary with long, drawn-out entries on everything a lady could be curious about. Some of the entries cover different positions people in the household and in society hold, such as a maid or a mistress while other entries cover fashion, marriage, and manners topics.

Featheringill, Eve Stanton. *How to Be a Successful Mother*. New York: Morrow, 1965. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source follows the stages in the life of children, instructing the mother how best to deal with situations as they arise. It gives hints on how to get the children to help with the chores and why organization is essential. It explains that some of the hustle and stress a mother endures is natural and to be expected at different stages of the children's lives and provides a few tips to help endure these emotions.

Fischer, Nina. *How to Help Your Husband Get Ahead*. Garden City, NY: Nelson Doubleday, 1964. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source focuses on the married woman and provides instructions on how she can be the best asset in her home in terms of helping out her husband's career. It gives instructions for how a wife can entertain her husband's colleges and keep a household suitable for any financial change that might befall them. It stresses that a working wife is not always in the best interest in certain situations, but gives instructions to best deal with being a working wife if necessity dictates.

Food for Families with School Children. Washington D.C.: The Service, 1955. Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is a pamphlet put out by the federal government to help families keep in mind the necessities they need to feed children. It provides outlines of meals and instructions on how to pick the best food items in order to keep a family healthy. It gives information on each food group that explains its benefits for family health and it also shows pictures of real families completing the activities mentioned.

Glasse, Hannah. *The Servant’s Directory, Improved: or, House-keepers Companion*. Huntington, IN.: Huntington Laboratories, Inc., 1971, orig. 1762. Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is unique in that is one of a few that cater specifically to domestic servants and not upper-class ladies. It is arranged like a dictionary, with entries concentrating on basic cooking instructions and cleaning solutions for a myriad of surfaces. This source covers instructions on basic household chores and occurrences that were often less desirable.

Godey’s Lady’s Book [serial]. Philadelphia: L.A. Godey, 1844. Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is a magazine that was published for ladies throughout the nineteenth century. It went through many editions and editors. Over time, the magazine became very in tune with the needs and wants of its readers. It provided stories, education articles, fashion plates, recipes, and other writings of note.

Goldsborough, Lillian Purdy. *The Modern Home*. New York: McCall’s Magazine, 1923. Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is a small pamphlet that seeks to take the burden off of the homemaker in the realms of cleaning and housekeeping by listing many of the modern appliances and conveniences available for purchase. It describes each item and explains how to use it and keep the item in good condition. It also provides suggested schedules of chore routines using this new equipment.

Habeeb, Virginia T. *The Ladies’ Home Journal Art of Homemaking: Everything You Need to Know to Run Your Home With Ease and Style*. New York: Simon & Schuster, 1973. Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is a large manual for up-to-date tips and tricks for daily household functions. It provides instructions from how to clean, keep house, make a bed, and stock a pantry. It also

lists several easy-to-use options for different routines of chores to fit the lifestyle of any reader. It also includes diagrams of handy skills and charts of essential items to have available in the home.

Halle, Blanche. *The Art of Entertaining*. Scranton: Laurel Publishers, 1952. Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source lays out proper etiquette within the realm of entertaining in the home. It drops hints on how to present a tidy and clean appearance of the home when guests arrive and decorating tips for specific occasions. It also provides etiquette instructions for awkward moments within different types of parties so the entire affair runs smoothly.

Heloise. *Heloise’s Hints for Working Women*. Englewood Cliffs, N.J.: Prentice-Hall, 1970.

Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source provides hints and tips for working women who do not have much time to constantly looking after the home. The tips are separated into separate paragraphs for easy-to-read use, and give the reader quick and easy ways of accomplishing daily chores so they can concentrate mainly on their work.

Household Conveniences: Being the Experience of Many Practical Writers. New York: Orange Judd Co., 1884. Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source illustrated the wide variety of new inventions created specifically for household use during this time period. It provides small pictures of many of the inventions as well as a description of each item. This source is less an instructional manual and more similar to a catalogue of possible household purchases.

The New York Woman [serial]. Vol. 1, no. 12. New York: The New York Woman, Inc. 1936.

Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source was one magazine out of a long-standing publication that provides a glimpse into the daily influences on women’s lives. It is large and colorful, with many advertisements for the latest clothing fashions and household goods. It caters to a woman with little leisure or restful time between the activities of her busy day.

The Young Woman’s Monitor. London: Printed for F. and C. Rivington, 1799. Found in the “Glory of Woman: An Introduction to Prescriptive Literature Collection.” Sallie Bingham Center for Women’s History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is a small booklet that emphasizes religious deportment for young women. It covers different aspects of a woman's life in terms of a good, moral religious deportment such as dress and marriage. It also covers moral qualities of a good servant and urges persons in that role to conduct themselves in a pleasing way to their employers.

Peterson's Magazine [serial]. Vol. 51, No. 3. Philadelphia: [C.J. Peterson], 1867. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source is a magazine that was published for ladies throughout the nineteenth century. It provided stories, education articles, fashion plates, recipes, and other writings of note. The majority of its contents are stories and articles that explore situations where ladies do not follow conventions. It also included sheet music for piano at times and was geared more toward the upper class.

Porter, James. *The Operative's Friend...or, Hints to Young Ladies, Who Are Dependent on Their Own Exertions*. Boston: Charles H. Peirce, 1850. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source was written primarily for women who had entered the workforce as factory workers. The author tries to explain to them through this book that they should not feel ashamed for having to work, but instead know that they are embarking on a great service. The book also provides some tips to working women on how to keep their household tidy and efficient even though they work as well as some tips on manners at work and in society.

Post, Emily. *Etiquette: The Blue Book of Social Usage*. New ed. New York: Funk & Wagnalls Co., 1945.

This book is the third or fourth edition of Post's blue books on etiquette for the common American person. It shows how editions like Post's were continually revisited and changed to meet the needs of the upcoming generation. This source covers many aspects of etiquette and behavior deemed suitable for both women and men.

Powers, John Robert and Mary Sue Miller. *Secrets of Charm*. Philadelphia: Winston, 1954. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source describes to women the many different facets of fashion and personal decorum that are popular and desirable in active, healthy women. Through varying pictures, this source illustrates and explains the differences between various kinds of accessories, styles of dress, and styles of hair. It also explains the proper ways for women to sit, stand, walk, and lounge depending on their clothing and to establish good posture.

Studley, Mary J. *What Our Girls Ought to Know*. New York: M.L. Holbrook, 1878. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie

Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source presents to girls in a textbook fashion information on different parts of and objects within a home. It presents this information as a sort of guide or manual that one could learn out of in school. It also presents information on the anatomy of a woman's body and emphasizes how current fashions negatively affect ladies' health.

Van Duzer, Adelaide Laura, Edna M. Andrix, Ethelwyn L. Bobenmyer, E. Maude Hawkins, Mary E. Hemmersbaugh, and Elsa P. Page. *Everyday Living for Girls: A Textbook in Personal Regimen*. Chicago: J.B. Lippincott Co., 1936. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source outlines for women different facets of fashion, dress, and mannerisms that form the basis of their daily lives. It dictates the differences between different types of undergarments and dresses while emphasizing what occasions in which to use them. It also discusses proper manners that women should be following in order to not embarrass themselves in society.

Wagner, Ruth. *What Girls Can Do*. New York: H. Holt and Company, 1926. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source examines qualities that women need to intrinsically know and do, such as staying healthy, clean, and honest. It also looks at different areas of work women can become engaged in, such as teaching, secretaries, and nursing. It also includes a section on being a homemaker, but lists it as a choice and not a guaranteed profession.

Weaver, George Sumner. *Aims and Aids for Girls and Young Women, on the Various Duties of Life*. New York: Fowler and Wells, 1856. Found in the "Glory of Woman: An Introduction to Prescriptive Literature Collection." Sallie Bingham Center for Women's History and Culture. Rare Book, Manuscript, and Special Collections Library, Duke University, Durham, North Carolina.

This source discusses mainly the various aspects of young women's beauty and dress. It states in narrative form that beauty is a quality to be striven towards. However, it also addresses the issue of women's education by stating periodically that even though being beautiful is an asset to one's daily life, a woman should also cultivate her mind so as not to appear solely interested in her self.

Secondary Sources

Arditi, Jorge. "The Feminization of Etiquette Literature: Foucault, Mechanisms of Social Change, and the Paradoxes of Empowerment." *Sociological Perspectives*. 39, no. 3. (Autumn 1996), 417-434. www.jstor.org. (accessed 11/3/08)

This article discusses how women used etiquette literature as a means of empowerment, allowing them to extend their influences beyond their original sphere of domesticity. It talks about how the bulk of prescriptive literature came to be written by women, creating a space for the literature to change its course.

Aresty, Esther B. *The Best Behavior: The Course of Good Manners—From Antiquity to the Present—As Seen Through Courtesy and Etiquette Books*. New York: Simon and Schuster, 1970.

This source is not published by a scholarly press, but does present a good overview of the history of manners by examining how they are presented through prescriptive literature. It emphasizes the fundamental bases for manners throughout the centuries. It also stresses how important the role of prescriptive literature was for women in their lives, depending upon how manners and other subjects were addressed in the literature.

Green, Harvey. *The Light of the Home: An Intimate View of the Lives of Women in Victorian America*. New York: Pantheon Books, 1983.

This source provides an overview of a woman's typical life from courtship through death in the Victorian age. It also contains photographs of artifacts from various sources, including etiquette books, that help to explain the author's points. This gives a decent account of life without specifically mentioning the accompanying prescriptive literature.

Harris, Barbara J. *Beyond Her Sphere: Women and the Professions in American History*. Westport: Greenwood Press, 1978.

This source gives an account of the changing role of women in the American workforce. It focuses more on the concept of women and men living in separate spheres regarding the duties and tasks they perform than prescriptive literature. The author takes more of a feminist historiographical response to the material presented and subsequently scoffs at the origins of prescriptive literature.

Hemphill, C. Dallett. "Middle Class Rising in Revolutionary America: The Evidence from Manners." *Journal of Social History*. 30, no. 2 (Winter 1996): 317-344. www.jstor.org. (accessed 11/3/08).

This article explores the way conduct literature defined the middle class in America through the way it prescribed the manner in which readers should act and live their lives. It also looks at literature geared towards both men and women. The author argues that adherence to the literature accounted for the way the economic status of Americans evolved since the Revolution.

Kasson, John F. *Rudeness & Civility: Manners in Nineteenth-Century Urban America*. New York: Noonday Press, 1991.

This source is not published by a scholarly press, but has a good chapter on etiquette books and their influence in American society. The chapter explores different types of etiquette books, their authors, and how they were seen as prescriptive to women. The source also discusses other means of proper decorum as recognized by citizens at this time.

Kleinberg, S. J. *Women in the United States, 1830-1945*. New Brunswick: Rutgers University Press, 1999.

This source is published by a scholarly press and is an overview of women's history, specifically focusing on women's roles in the economic development of America since the Civil War. It moves chronologically, providing an account of United States history while adding in the impact events had on women's roles in society. It mentions different modes of employment working women had during the twentieth century throughout the work and also in a specific chapter.

Matthews, Glenna. "*Just A Housewife:*" *The Rise and Fall of Domesticity in America*. New York: Oxford University Press, 1987.

This source investigates the women's domestic sphere. It looks at how the sphere has changed over time and to what factors it depended upon. The source uses different prescriptive literatures to back up their claims and provide examples.

Riley, Glenda. *Inventing the American Woman: A Perspective on Women's History*. Vol. 1 & 2. Arlington Heights: Harlan Davidson, Inc., 1986.

These two volumes, although not published by a scholarly press, give a brief summary of women's history in America. The first volume goes through the civil war and defines women's roles as seen through society. The second goes through the present day and emphasizes the changes women encountered in social status.

Schlesinger, Arthur M. *Learning How to Behave: A Historical Study of American Etiquette Books*. New York: The Macmillian Company, 1946.

This source is older than most on this topic, yet provides an excellent summary of the study of etiquette books in America. The author does a good job synthesizing what more contemporary works can elaborate into several volumes. The information is succinct and presents a thorough understanding of the material.

Wouters, Cas. "Etiquette Books and Emotion Management in the 20th Century: Part Two: The Integration of the Sexes." *Journal of Social History*. 29 no. 2. (Winter 1995), 325-339. www.jstor.org. (accessed 11/3/08).

This article is the second of two that address the issue of etiquette and separate customs for different social classes. Whereas the first article focused on how etiquette books helped to close the gap between classes, this article explains how they helped to close the gap between the sexes in all classes through the incorporation of new moral ideals with the changing times.