

words. I might have said "switched" instead of "mopped," but if it be merely switched off, it only flies about for a time, gathers new impurities, and then comfortably re-settles. And, bear this in mind, for it is important: the furniture should not be dusted for fully half an hour after the carpet has been swept, for, however well the latter may have been done, some dust must have arisen, and this must have time to fall. I leave others to speak of the unthriftiness of dust, and the injury it produces to one's dresses.

After the dust has been removed from the furniture it ought to be rubbed over with a dry and clean duster, and, if possible, made to shine. The last thing to be rubbed up is the mirror or mirrors, and the more radiant these are kept the better. The mirror in a girl's room should be of the best quality, even though small, but those who cannot afford an expensive glass may, at all events, always have a bright one.

A thick carpet in your room may feel comfortable, but it is not really a healthy one. The window hangings should not be of thick material, which would harbor dust, and in summer, at all events, they ought to be as light and cheerful-looking as possible. Curtains of the bed and bed-quilts to match, if you please. The bedstead itself should be graceful in shape, and either French as to curtaining or half-tester. A bed without hangings has a kind of hospital look about it, while those terrible four post tents closely curtained all about are not fit for a girl's room; they seem only made for old, old men to die in.

If you want to be healthy do not have a too soft bed. Feathers for old folks; for the young a mattress. And, remember, you will have a better night's rest if the bed clothes are light and warm than if they are heavy. Heavy blankets are as bad as heavy suppers; both conduce to restless nights, nightmares and a heavy head in the morning.

The window-blinds in a girl's room should not be constructed for excluding the light—the more of that the better—but merely for obtaining privacy. Probably the best for either winter or summer are Venetian. What I have said about light applies as well to fresh air. Do not be afraid of admitting it into your room by day, neither by night, unless damp, chilly fogs are about. I am sorry to say that thousands of kind and affectionate mothers spoil the health of their young daughters, and that, too, irretrievably, by keeping them so much in stuffy, non-ventilated rooms.

Articles of furniture should rather be few than over numerous, bearing in mind that every cubic foot of air is of the greatest importance. The ornaments on the mantelpiece should be few, but they may be tasteful. In winter a cheerful fire should burn in the grate; it ventilates as well as warms the room. And as soon in early summer as it is determined to dispense with the use of fires, the chimney should be clean swept, else the unwholesome smell of damp soot will often cause great annoyance. Some people try to obviate this by closely stuffing the chimney; they thus do away with a ventilator. Those girls who dwell in towns will ornament their grates in summer with some kind of fire-screens; dwellers in the country have the advantage, they have green boughs and flowers.

The walls of a girl's room should be graced by pictures. They ought not to look clumsy. They need not be expensive—water colours, engravings, and photographs, the latter framed, probably, simply with straw work and ribbon; or even birth-day-cards, if prettily done, help to throw a bit of light and beauty on bare walls. Scripture texts also look well, but much depends on the taste of the occupier. Again, what can be prettier than those little wall brackets of fretwork, with tiny ornaments of flower vases placed thereon?

Growing flowers look pretty, but they are not always wholesome. Those that are healthy to have in a room possess either no scent at all or a pleasant one; but out flowers are charming.

In this short paper I have aimed at depicting, or trying to depict, what a healthy room should be. Depend upon this, that a bright and cheerful room helps at least to make a bright and cheerful inmate, and that cheerfulness and health are inseparable companions.—*MEDICUS, in Girl's Own Paper.*

Worry.

The disposition to worry is partly a matter of temperament and partly a matter of habit, often partly of both temperament and habit. Some people seem born to be in a worry all the time, others seem never to take anything seriously to heart; still others worry just enough to escape contingent troubles. Where worrying is a matter of temperament, the cultivation of sound philosophy with regard to the ordinary affairs of life may do much to check it. A firm and abiding sense of the wisdom and goodness of God will serve as an antidote to it, but the removal of legitimate causes of worry will not help matters at all. The battle is to be fought in one's own soul, and it matters little how slight the precipitating cause may be. One big worry will cure many little ones, as one big sorrow swallows up all lesser ones. Where worrying is a matter of habit, the only wise thing to do is to break the habit by forming one in the opposite direction.

If we planned our lives ourselves we might have good cause to worry. We try to plan them, but our plans are continually overruled and overborne by a Power above us. We "know not what a day may bring forth," and we know that the days are full of surprises and what we had not expected continually happens. It is right that we should daily take our bearings and see that we are steering in the proper direction, but having done this, keeping ourselves so is enough to occupy us, and we have no time to worry over dangers already passed or such as may be awaiting us. "Sufficient unto the day is the evil thereof."

Each one of us has just so much capital—intellectual, moral, spiritual, physical—and no more, to operate with in the life given us. So much of this as is needed in each day's work we should invest, and allow the rest to accumulate, wasting none of it, but investing it as it is called for by the exigencies of life. As life goes on we shall have ample opportunity to invest all our surplus of whatever sort, and whatever we waste, both principal and interest, will be subtracted from the sum total at our life's end. If all the time and all the spiritual and intellectual force wasted in worrying were summed up, what a grand total would it

amount to! If to this all the time and power lost by the depressing effect of worrying upon the vital powers were added, how would that grand total be swelled! Hours and days are thrown away in worrying over the future trouble that never comes, and the past trouble that cannot be changed; and while we thus waste our capital of vitality, instead of providing positive good for ourselves real troubles overtake us and give us more things to worry over.

Neither worry nor repentance for sin will remove in this life all the consequences of its commission. These one must bear as well as he may. When we confess and forsake sin we are promised forgiveness, but we are not promised immunity from the results of our transgression, at least from some of the results in this life, and instead of worrying over this we should rather set ourselves to bearing it with fortitude, and "turning it into the nutriment of virtue." Doubtless Moses repented taking the life of that tyrannical Egyptian, and we cannot doubt but that he was forgiven, but he spent forty years in the desert because of it. We know David repented of the murder of Uriah and was forgiven, but the "sword never departed from his house," and the lives of his four sons were required for the one life of Uriah. St. Paul never forgot that he had once persecuted the Church, and was "more abundant" in labor to establish it because he had tried to destroy it. The alcohol drunkard, the opium drunkard, the glutton, the debauchee, may never be able to repair the injuries they have done themselves, their offspring, their fellows, by their violations of the laws of life, but when they have left off their evil ways and given all that is left of them to walking in right ways, worry over the past consumes the strength they need to live well in the present, and is purely wasteful. They must be content to take up the song of life in a lower key, perhaps in a minor key, and sing it as well as they may. They must be content to walk along the lower levels of life and leave the scaling of heights to those whose vital energies have not been sapped by indulgence in evil courses.

It is necessary that we should make precautions against evil; that we should look out and provide for contingencies; that we should make the ordinary preparations for what is in the nature of things likely to come to us, and having done this, the next best thing is to await the coming events with serenity and presence of mind. Worrying will only upset us, waste our powers, distort our mental vision and put us in such a state of mind as will effectually prevent the best use of our faculties.

Ornaments for the hair, judiciously and effectively arranged, are fashionable. Fancy shell pins are much used.

Pelisses of gray plush, lined with pink, are coming in vogue for babies' wear. The hood must match the pelisse, and be tied with soft pink satin strings.

Waists intended for wear with various different shirts are in favor. They are resorted to for both for home and dressy wear. If designed for the latter they are made in the cravat style, but if for plain house-wear they are cut in jacket style.

The shoulder seams of dress waists are a trifle longer than formerly, and the sleeves are not gathered at the top—this fashion now being looked upon as very old style.