

of the evening he surprised me by hinting that ere long he should take our visitor from us "to co-operate with me in matters of Household Art," said he quizzically.

We missed Grace very much after her departure, but we did not forget the views she had expressed as we were sitting around the evening lamp. The more we reflected the less our Art treasures increased; indeed, they began to disappear one by one.

I was going to throw away the painted Seltzer jug, but Ophelia, with her saving disposition, offered them as prizes to the mission Sunday-school class, and now they gladden their homes.

The ash-man has transferred (by request) the painted drain-tiles to his quarters. My walls have been neatly papered with a small check paper in neutral tones, and no longer make pretence of dado and frieze. Tasteful muslin curtains have displaced the cotton cross bands (which Tom Bowler once declared looked like the devil's dressing-gown).

I have now and then picked up an interesting dish or vase which was quaint and pretty, though not costly, and have found a few photographs of interesting scenes and objects, with which I adorn our walls.

Really we enjoy our home more; it seems more genuine and sensible—in better taste and spirit.—*Harper's Bazar*.

THE DOMESTIC LIFE OF THE PRINCE CONSORT.

(Concluded.)

There was a deep longing in the hearts of both of them for a quieter home life than could be obtained in Buckingham Palace or Windsor Castle. They wanted retirement. The glare of royalty was too much for them. They had—as it may have seemed to multitudes—all that heart could wish. Splendors, varied and innumerable, irradiated their pathway; and all that wealth could purchase was at their command. They were the "observed of all observers," if notoriety were coveted, and a proud nation gratefully accepted their sway. But these things do not constitute the real joys of life. This young man and woman yearned for a home—a home of their own: one which would be snugly theirs; not a royal palace which they had inherited, whose doors must ever stand open to the frequenters of courts; but a peaceful home in which their hearts might know that which, thank God, is open to, as it is needed by, all—the quiet joy of a common home. The estate of Osborne was first brought under their notice by Sir Robert Peel. It was not too far away from the Capital to be inconvenient; and yet it promised the invaluable blessing of privacy. Its situation commanded a splendid sea-view, with Spithead and Portsmouth in the background, and was bounded by a fine stretch of seashore. The Queen wrote to her uncle Leopold on the 25th of March, 1845:—"It sounds so pleasant to have a place of one's own, quiet and retired, and free from all 'Woods and Forests,' and other charming Departments, which really are the plague of one's life." "It is impossible," she added a few days later, writing from Osborne, "to see a prettier place, with woods and valleys, and *points de vue*, which would be beautiful anywhere; but when these are combined with the sea (to which the woods grow down), and a beach which is quite private, it is really everything one could wish."

The Prince devoted his ability, which was considerable, to beautifying and improving the estate. The grounds were laid out so as to combine features of remarkable beauty; and farming operations were carried forward in a manner which absorbed much of his attention. And there—in their own home—with far less of the splendor of their rank and state, they spent many happy days together. Some of the walks became very dear with tender associations; and life wore its gladdest smile. The Prince was forester, builder, and gardener, when he was away in that island home, relieved of many occupations incident to their life in London and Windsor, and released from many of its restraints.

In May, 1846, the Queen and Prince settled down in their new home. The following little note by the Dowager Lady Lytton, who was at the time governess to the children, was written on the day after. It gives a very vivid idea of the character of the Prince, and shows us what his habits were on occasions of unusual interest. Lady Lytton says, "Our first night in this house is well passed. Nobody smelt paint, or caught cold, and the worst is over. It was a most amusing event coming here to dinner. Everything in the house is quite new, and the drawing-room looked very handsome; the windows lighted by the brilliant lamps in the room must have been seen far out at sea. I was pleased by one little thing. After dinner we were to drink the Queen's and Prince's health as a house-warming; and after it the Prince said quite naturally and simply, but seriously: 'We have a hymn (he called it a psalm) in Germany for such occasions: it begins,—and

then he repeated two lines in German which I could not quite catch, meaning a prayer to bless our going out and our coming in. It was dry and quaint, being Luther's. We all perceived that he was feeling it; and truly, entering a new house—a new palace—is a solemn thing to do to those whose probable space of life in it is long, and spite of rank, and health, and youth, down-hill now." It would seem that the hymn which the Prince quoted was an amplification of the last verse of the 121st Psalm, which appears in the Coburg "Gesang-buch." One of the verses runs thus—

"God bless our going out, nor less Our coming in; and make them sure; God bless our daily bread, and bless What'er we do, what'er endure. In death, unto His peace awake us, And heirs of his salvation make us."

The peeps which we get into the life at Ballmora still further make known to us the character of the Prince's home life. The Queen's physician, Sir James Clark, had had his attention called to the place by his son, and he brought it to the notice of the Queen and the Prince. We all know how much Her Majesty has prized the opportunity of escaping year after year from her southern palaces to that far-away house in the Highlands. Her Majesty's first impressions of the place, shared evidently by the Prince, are described in "Leaves from Her Majesty's Journal," but in writing to the Dowager-Duchess of Coburg at the time, the Prince said, "We have withdrawn for a time into a complete mountain solitude, where one rarely sees a human face; where the snow already covers the mountain tops, and the wild deer come creeping stealthily round the house." "It was so calm and so solitary, it did one good as one gazed around, and the pure mountain air was most refreshing. All seemed to breathe freedom and peace, and to make one forget the world and its sad turmoils." Thus are we reminded that the same lot, varied as to its outward aspects, but still the same in deep reality, falls to the prince as to the peasant; to the most highly exalted, as to the humblest children of men. Oftentimes a feeling takes possession of the minds of some which induces, may be, a little envy of those who are in high places; but whatever divergence there may be in outward lot, God "fashioneth our hearts alike."

A new house was erected, new cottages were supplied for the people, and various improvements were effected which tended to promote the comfort of the household. And thither, time after time, as the season came round, the Queen and the Prince repaired with their family for the rest which they were sure to gain, in such a peaceful retreat. And thither Her Majesty still goes, bearing in her heart the memory of days which will never return, and solaced, we may hope, by the thought of a love which in life and death was her possession.

The care of the Prince for his children was shown in unremitting efforts to promote their welfare. It is manifest in every page of this book that a simple affection reigned throughout the home, and the education of the children was undertaken in no mere compliance with conventional customs. It was desired to give to them all the advantages which a regard to the culture of both mind and heart could procure. "Good education," said Baron Stockmar to the Prince, "cannot begin too soon. It begins the first day of a child's life. In a child the affections and feelings develop themselves at an earlier period than the reasoning or intellectual faculties. The beginning of education must therefore be directed to the child's natural instincts, to give them the right direction; and above all, keep the mind pure. This is only to be effected by placing about children only those who are good and pure; who will teach, not only by precept, but by living example; for children are close observers, and prone to imitate whatever they see and hear, whether good or evil." The great aim of the Queen and Prince was to surround them with these good influences and that their education should be from its earliest beginning truly moral and truly English. In April, 1842, Lady Lytton, who had been lady-in-waiting since 1838, was appointed to the post of governess to the royal children. For eight years she pursued her work with unfailing devotion to the fullest satisfaction of the Queen and the Prince. Her ladyship expresses her admiration for "the candor, truth, and manliness of the Prince; his wisdom, his ready helpfulness, his consideration for others, and his constant kindness." The relations which existed between this estimable woman and the royal home were of the most gratifying character. Of her last day in the palace she writes thus:—"In the evening I was sent for to my last audience in the Queen's own room, and I quite broke down, and could hardly speak or hear. I remember the Prince's face, pale as ashes, and a few words of praise and thanks from them both; but it is all misty; and I had to stop on the private staircase, and have my cry out before I could go up again."

We cannot forbear quoting some interesting words which are contained in a memorandum in which the Queen herself expresses, in writing, her own views of education. She seems to have been accustomed to set down her thoughts, upon this and other subjects, with much carefulness at times. On the 4th of March, 1844, when, it must be remembered, the Queen was only in her twenty-fifth year, she thus writes:—"The greatest maxim of all is—that children should be brought up as simply, and in as domestic a way as possible; that (not interfering with their lessons) they should be as much as possible with their parents, and learn to place their greatest confidence in them in all things." Wise words which need to be written in the hearts of every father and mother in the land. With respect to the religious training of her children, the Queen says in a memorandum of the 13th of November of that year:—"It is already a hard case for me that my occupations prevent my being with her (the Princess Royal) when she says her prayers." We pause with thankful admiration when we come across the following words, contained in the same memorandum, in which Her Majesty laid down a clear principle for the guidance of the instructors of the Princess Royal. It was this—"I am quite clear that she should be taught to have great reverence for God and for religion; but that she should have a feeling of devotion and love which our Heavenly Father encourages. His earthly children to have for Him, and not one of fear and trembling; and that the thoughts of death and an after life should not be presented in an alarming and forbidding view; and that she should be made to know as yet no difference of creeds, and not think that she can only pray on her knees, or that those who do not kneel are less fervent and devout in their prayers."

Of very great interest is an account which we receive of the Swiss Cottage, at Osborne, which was given over to the children on the Queen's birthday in 1854, having been erected partly for their pastime, and partly for their instruction in little household duties; with a museum of natural history attached to it, and around it little garden plots allotted to each, where they were expected to make themselves practically acquainted with the simpler elements of garden culture. And thus the children of our Queen were made familiar in their early days with those habits of life which, far more than anything, tend to promote simplicity of character. Would that in many homes, where wealth and ease seem to give immunity from homelier duties, such thoroughness and simplicity marked the parental rule.

The picture cannot further be filled in. The world knows well that on the 14th of December, 1861, a shadow fell on our Royal home which can never be altogether withdrawn.

ONE DROP OF INK.

"I don't see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him some good."

"Walter," said his mother, "take this glass of pure cold water, and put just one drop of ink into it."

"Oh! mother, who would have thought one drop of ink would blacken a glass so?"

"Yes, it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty won't do that."

"No, my son; and therefore I cannot allow one drop of Will Hunt's evil nature to mingle with your careful training—many drops of which will make no impression on him."

THE BLACK JEWS IN INDIA.—The majority are natives of the Malabar coast, where, especially in the city of Kotschim, they reside in considerable numbers. It is said they are the descendants of the Jews who were sent to India by King Solomon to capture elephants for his use and to work in the gold mines; and that their skins, in the course of three thousand years, have entirely changed color, so as to make it almost impossible to distinguish them from the rest of the natives. They know little Hebrew, that language having almost died out among them. Their mother tongue is the so-called Hindi, which is used in their scriptures and prayer-books. They also possess a Bible, which is not printed, but written. Of the holidays they only keep the Sabbath and the Passover, the Day of Atonement, being entirely unknown to them. In the preparation of their food they differ from other Jews, as, during their three thousand years' separation from the rest of their co-religionists, nearly all their original customs and

manners have died out. They live separately to this day, from the white Jews, as the latter do not regard them as natural descendants of the Jewish race. As answer to this the colored Jews boast of their letters of freedom given by an ancient king of India, and another one of King Tschandrakupta, who lived in the time of Alexander the Great. They do not call themselves "Jews," but "Sons of Israel;" and they maintain that they are in possession of a number of autograph prayer-books written by the Patriarchs. They live in great poverty and are very ignorant, earning their living by working in the field and by day labor.—*Jewish World*.

Question Corner.—No. 21.

Answers to these questions should be sent in as soon as possible and addressed EDITOR NORTHERN MESSENGER. It is not necessary to write out the question, give merely the number of the question and the answer. In writing letters always give clearly the name of the place where you live and the initials of the province in which it is situated.

BIBLE QUESTIONS.

- 169. What was the name of Elisha's father?
- 170. What leader of Israel demanded of a conquered tribe their golden ear-rings as a trophy of his victory?
- 171. Who built an altar to the Lord at Mount Ebal?
- 172. What king shut up the temple of God?
- 173. Who did the Lord help in battle with hailstones, which slew more than the sword?
- 174. What was Joshua's inheritance in Canaan?
- 175. Who built the first city, according to the Scriptures?
- 176. Who was punished with death for touching the ark of God?
- 177. What are the names of the five kings who made war against Gideon and were hanged?
- 178. To whose house was the ark taken when it was brought from Kirjath-jearim to Jerusalem?
- 179. Whose house was taken by the authorities for a prison, and what prophet was secured in it?
- 180. What governor of Judah refused a salary from his people and treated them with princely hospitality?

BIBLE ACROSTIC.

- 1. Mother of Absalom.
  - 2. Was an article of merchandise.
  - 3. A Jew of Ephesus.
  - 4. A prince of Midian.
  - 5. A son of Abinadab.
  - 6. A precious stone.
  - 7. A son of Ahasuerus.
  - 8. An officer of Israel's army.
  - 9. A district of Syria.
  - 10. A son of Nabash.
  - 11. A daughter of Saul.
  - 12. A son of Elkannah.
  - 13. A river of Eden.
  - 14. A prophet of Judah.
  - 15. A son of Phineas.
  - 16. A well-known reptile.
  - 17. The time to seek the Lord.
  - 18. A famous mountain.
  - 19. The father of Lot.
  - 20. A priest.
  - 21. An animal.
  - 22. A prophet.
  - 23. A plant.
  - 24. A fellow-laborer of Paul.
- My initials spell an ascription of praise found in the New Testament.

ANSWERS TO BIBLE QUESTIONS IN No. 19.

- 145. Gad, 2 Sam. xxiv. 11-19. Nathan, 2 Sam. xii.
- 146. Ahaz, 2 Chron. xxviii 32.
- 147. He that ruleth his spirit, Prov. xvi. 32.
- 148. David, 2 Sam. xxiv. 14.
- 149. Miriam, Ex. xv. 20; Deborah, Judges iv. 4; Huldah, 2 Kings xxii. 14; Noudiah, Neh. vi. 14; Anna, Luke ii. 36; Isaiiah, viii. 3; Philip's daughters, Acts xxi. 9.
- 150. Josiah, 2 Kings xxiii.
- 151. David and Jonathan, 1 Sam. xviii. 1.
- 152. He was the first to smite the Jobusites, 1 Chron. xi. 6.
- 153. Moses, Num. xi. 15; Elijah, 1 Kings xix. 4; Jonah, Jonah iv. 3.
- 154. From Heaven, Lev. ix. 21.
- 155. Ahab, 1 Kings xxi. 25.
- 156. Abijah, 1 Kings xiv. 13.

CORRECT ANSWERS RECEIVED.

To No. 19.—Harry E. Gowen, 9; Mary Tutts, 7; Jas. H. Surling, 10.  
To No. 18.—Neil McEachern, 9; A. A. B., 12; Margaret Patton, 12; Annie Patton, 12; George Canu, 11; May Archibald, 11; Maggie Graham, 7; Agnes Charlotte Asenb., 11; Emily Asenb., 11; Annie Donaldson, 10; Vene la Martha Asenb., 7; Francis Hooker, 10; Sarah J. Bowling, 10; Constance Logie, 3; Jane M. Patterson, 11; Clara E. Asenb., 10; Mary Baldwin, 12; Miriam McKim, 11; James Morron, 12; Emeline Stevens, 11; Jas. R. Surling, 12; Alice Dale, 9; Lina Sutherland, 8; Thos. Wiley, 11; S. C. Warner, 6; Adèle E. Wercley, 11.