

THE HOUSEHOLD.

TRAINING GIRLS AND BOYS IN HOUSEWORK.

BY HARRIET CARTER.

I was going down street one day not long ago when I met my little ten-year-old nephew in company with another boy of about the same age. The latter was saying:

"Oh, I've got the money, if mamma thinks it is right for me to do it."

He said it in a perfectly matter-of-fact way, as if it was the most natural thing in the world for children to be independent in such matters.

My nephew looked at him for a moment with a sort of awed expression on his face, as if he stood in the presence of a little prince, and then turned to walk on with me. I, too, will confess a strong feeling of curiosity, as I at once asked him who his friend was, and was told that he lived in the new house only a few doors distant from my own home. I called there several times in a neighborly way, but had always gone in school hours or when the children were out, so had never seen them.

My little companion waxed eloquent over his new friend, and finally exclaimed, "It's the funniest thing! He never has to ask his papa for money, but only if he may do things and go to places; and if his father says 'yes,' why he has the money his own self. I'd just like to know how he gets it! It must be awful nice not to have to ask for every cent, and not to wonder for so long whether a fellow can have it or not!"

As this was a question in which I was interested too, I determined to presume on my neighborly acquaintance and inquire of the bright little mother concerning it. This I did soon after, running in to see her one afternoon.

Laughingly she replied to the question which I asked after telling her of my curiosity and how it was aroused. "No, indeed, the boy has not inherited any fortune; the children all earn their money." And then seeing that my wonder did not abate any, she explained as follows:

"Their father and I have positive ideas about the bringing up of children. We decided that ours should be taught to work, that they should never be allowed to grow up in ignorance of the things which they ought to know. We think those girls who are allowed to grow to womanhood without knowing how to take full charge of a house in all its departments have been cheated of their rights; and that boys untrained in their part of the home work are treated just as badly.

"My daughters are now fourteen and twelve years of age. For two years I have kept no servant in the kitchen. The girls are held responsible for a certain amount of the work, which I vary so that they shall have practice in all parts. We lay out our household studies, as we call them, to correspond with the terms of school, and then lighten them, or adapt them in any way to suit the requirements of vacation. For the present term they are devoting themselves to cooking. Next term we take up baking, and the work then will consist partly of review lessons, as we have already spent one term on that. Next year I shall keep a servant girl, and we shall give ourselves to sewing.

"The girls have had some practice now in nearly all things connected with general housework, and I am sure you will not think it boasting when I say that they are quite accomplished little housekeepers. Indeed, I left them two weeks last summer to manage affairs by themselves, and their father has tried to tease me ever since by declaring that the house was never run so well.

"The boys are younger, but they have their regular drill too. They work in the garden, help to keep the yard in order, and do chores about the house, and they have a share in the regular house work too. I am sure they could even now prepare for themselves a very comfortable meal. When they are young men they will understand thoroughly the art of house-keeping. The children all take turns in going to market and in buying the groceries and general supplies, the girls now going frequently alone and trusting to their own judgment. They already know what many a housekeeper does not—how to tell what

are the good cuts of all kinds of meat, how to pick out the best fowls, and they are good judges of butter."

"Well," I said after a little pause, for she evidently thought she had told the whole story, and I had been so interested that for a moment I entirely forgot what I had wanted to know at first, "now if you will add to the account how they earn their money, I shall feel as if I had been let into a new secret of making housework a happy calling."

Again her merry laugh filled the room. "I made so many and such long digressions that I never got round to the point in question at all; just like some loquacious women of whom we occasionally read. Well, the father attends to the money part of the arrangement. He gives to each child a little account book which must be accurately kept. He pays the girls ten cents an hour for all the time they work, the older boy eight cents, and the little six-year-old, five cents. Once a week the books are all closely inspected. With the older ones, when the debit and credit sides will not balance, a deduction is made from their earnings; this is to make them more careful. For the little boys, as yet, the mistakes are only pointed out and more attention required for next time.

"The children are allowed a certain freedom in spending their money. They are not obliged to account for it all, though it is usually a pleasure for them to do so. The girls are expected now, with their earnings, to supply themselves with all the little extra articles of dress, such as slippers, gloves, handkerchiefs, ribbons; to buy their holiday and other gifts; and to meet the little outside expenses, to provide for which, usually proves such a trouble to most children. Ours have learned by experience to keep a little supply always on hand, and so feel independent when such needs arise.

"Nothing is ever permitted to interfere with the payments. At the appointed time the money is paid down. Sometimes, when, for any reason, they have been unusually industrious and worked extra hours, the payments are quite heavy. This frequently happens when they wish an extra amount of money. But as they are willing to work and earn it fairly, it is only right to give them the opportunity. Any other arrangement would discourage them and defeat our plan. And in the end it is a much more economical way than to give them the money that they would ask for; it makes them and us far happier. Besides it is teaching them that thorough business principles are to be carried into every department of life.

"This is our scheme, briefly outlined. We take great pleasure in working it out, and are sure of the good results that must follow it in all the after life of our children."

And I went away feeling that she had made a mistake when she said her boy had not come into possession of a fortune. These children had all inherited the best legacy which could fall to little mortals.—*Ladies' Pictorial Journal.*

AN ARAB'S SALT.

There are few social duties more incumbent on us than the duty of hospitality. Many householders fail to recognize this, and, although their means are ample, have an idea that they are doing a more praiseworthy thing in devoting themselves to their family, as they call it, live with closed doors, and never "seek to find the way to heaven by doing deeds of hospitality." They are faithful in all their outside duties, punctual in their payments, frequent in their charities, church-supporting, somewhat public-spirited, subscribing money on occasion, visiting a hospital now and then, lending countenance to a course of lectures, and once in a while acting on committees for the establishment of a public bath-house, a library, or opera hall. But their house is literally their castle, and once over the threshold of the front door, the drawbridge is up and the portcullis is down, and one has to sing out, "What, warder, ho!" and blow the horn loud and long, before gaining admittance.

They consider this barring of the door, and this seclusion and retirement within the walls of home, as something greatly to their credit; they are domestic, they think; they are devoted to home, dislike publicity,

have the good taste to court privacy; and they plume themselves upon it all past belief. With these people the very fact that a person is a stranger is the reason why they do not take him in; they would accord him but grudging entrance, as when one stands with the door ajar and looks askance at an intruder, even if he had brought letters from the Grand Khan or other more or less exalted personages.

Yet it is to be questioned if a home with all its comforts and delights was given to any one of these people, or if he were allowed to attain it, for his own selfish seclusion or enjoyment, if it is not a sequestration of something in the great partnership of the world's economy that is not altogether his own, and if one has a right to shut himself up there like a Turk in his harem and be more chary of his salt than a Bedouin in the desert.

If one's home is fair and fine, with soft carpets, rugs, pictures, marbles, china, with gentle service, luxurious living, loving children, gracious wife, should all the blessings that these things give, even if one is the apparent source of them himself, has gathered and secured them by close effort and self-denial, be kept to one's self alone, like the bone the dog gnaws, and buries till he can come back to it? It is not privacy and seclusion that give a home its sacredness. Far from it. It is its happiness, its healthiness, its helpfulness, its capacity to do good, to impart that happiness and healthiness, its power of lifting all the rest of the world into its own atmosphere. Those homes that are open to the homeless are the sacred ones: the homes where there is always a pillow for the weary, always a spare place at the table for the wanderer; the homes whose beauty is shed abroad like the gracious dew from heaven that Portia talked about. There may be many mansions in heaven, but he who thinks they are mansions from which every other heavenly inhabitant is excluded has made a mistake in the place; it would not be heaven then. However we may dispute and declare that a man has a right to be undisturbed in his own house, yet we know in our inner consciousness that we all regard the man who brings another home to dinner, sure of a cordial greeting for him there, who will not let the stranger find his welcome in an inn on a holiday when homes are dearest, who throws open his house to the parish, whose lights are always shining and inviting as you go by his windows, across whose doorstep guests are often coming and going, who loves his home so much and finds it so complete that he must have other people to love it too, and if they have nothing half so choice, then share some brief portion of it with them—that man we all know to be a good citizen, a husband honoring his wife, a Christian in deed, and withal a gentleman.—*Harper's Bazar.*

FARMERS' WIVES.

Too many farmers' wives are wearing out under the strain of mind and body. They say they cannot find time to visit, to read, or to write; but if these same women would arrange their plans, instead of letting things go hit or miss, they would find time for some recreations.

Each day's work should be arranged the previous evening, and carried out next day as far as circumstances will permit.

To be an agreeable life partner, the wife should not overtax herself. She should not give up all her former friends and live only in the atmosphere of home. To be able to do the best for her family and self, she needs to mingle with others outside of the home. The wife who rises early, and has her hands and mind both taxed, needs a short nap daily, and time for reading in the evening. Thus strength will be retained, the body better able to perform the labors, and the mind at ease, thus securing happiness in the home. Real troubles may find their way there, but we should not always be "meeting them half way," and then we shall have reserved strength to bear them more bravely when they do come.

The wife should be ready to go with her husband to dine, or to a picnic now and then, or to spend a social evening out. We should keep ourselves interested in our friends while we work. With pleasant surroundings the life of a farmer's wife

need not be the dull, monotonous one which it is thought by so many to be.

Farmers' wives, see to it, before it is too late. Learn to enjoy. Take time to admire the view which surrounds you. Enter into the pleasures of social life. Enjoy the luxuries of your home. Look upon employment as the best preventive of worry, and you will look better, live happier, and die better than some others whom fortune has smiled upon and the world deems more enviable.—*Union Signal.*

AN ORNAMENTAL WOODEN PAIL.

A small wooden pail with a cover, such as is used to pack fruit butter in, can be transformed into a very pleasing work receptacle. It should first be thoroughly washed and aired, to remove all odor of its former contents, and then lined on the inside with quilted silk. This may be either tacked in place, or the entire lining may be carefully fitted and then sewed together, after which a very few tiny tacks at the top will be all that is necessary to keep it in place. Pockets will be found a great convenience, and these may be fastened on the lining at the maker's taste. The lining is the troublesome part of this task, and it is easier and pleasanter to do it first, for then the rest of the work is plain sailing.

The pail should then have two coats of enamel paint. This may either be white, or some delicate shade of pearl or blue-gray. If the bands around the pail are picked out with gold, the decoration may stop there, but it adds very much to have some further ornament. A winter scene, with the branch of a snow covered tree, upon which a couple of robins are perching, is a pretty design; or a blue sky, across which a flight of swallows stand out boldly, or a cluster of apple blossoms, are all decorations which will be pleasing. Scrap pictures have been pasted upon the pail, which has first received a coat of paint, and the effect is very good, though of course not comparable to hand painting.—*Good Housekeeping.*

PUZZLES NO. 22.

BIBLE QUESTIONS.

1. Where are God's people spoken of in the Bible as his "hidden ones"?
2. Find any passages in which God is spoken of as the "hiding-place" of his people.
3. Where is that title applied in prophecy to the coming Messiah?
4. Find the passages in which believers are said to be hidden—  
(1) in God's pavilion.  
(2) in his tabernacle.  
(3) in the secret of his presence.  
(4) in his secret place.  
(5) under his wings.
5. Mention any prayers which answer to these promises.
6. Of whom are we told that in a time of danger from persecution, "the Lord hid them"?
7. Can you find any passages which imply this in the day of great calamity God's people shall be sheltered as in a hiding-place?

PROVERB PUZZLE.

Supply the blanks with words to complete the sense, and transpose them into an appropriate proverb with no letter repeated.  
There was a farmer once who said,  
"I'm tired to death of \* \* \* \* \*"  
If I could write as poets do  
I wouldn't till the soil."  
He worked all day, then lit the \* \* \* \* \*  
And wrote till early \* \* \* \* \*  
Upon a \* \* \* \* \* to the \* \* \* \* \*  
But tore it up with scorn;  
And dug a \* \* \* \* \* beneath a tree,  
And buried it where none could see,  
Now neither poet nor ploughman he.

ANSWERS TO PUZZLES No. 21.

HEROGLYPHICS.—For they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him.—*Matt. iv., 18, 20.*  
SCRIPTURE CHARACTER.—Nehemiah.  
(1) Artaxerxes, king of Persia. This was the son of that Xerxes who invaded Greece; (2) i. 11; (3) ii. 5; (4) ii. 7, 8; (5) ii. 10; (6) iii. By dividing it into portions, and giving one portion to a ruler and those under him; (7) a. iv. 3; b. iv. 14; c. vi. 11, 12; d. iv. 18; e. iv. 23; (8) v. 15, 18; (9) viii. 2, 8; (10) The selling of the Jews, their sons and daughters, into bondage, v.; (11) The feast of tabernacles, viii. 14-18; (12) He prevailed upon them to make a covenant, ix. 10; (13) xiii. 15-22.

A STAR.—

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1 to 2, and 1 to 3, connected—William Wallace.  
2 to 3, Mediate. 4 to 5, Galilee. 4 to 6, Girdle.  
5 to 6, Emanate.  
PUZZLE.—Autumn.