

## Fate in a Teacup.

Here are a few old superstitions regarding the ever-friendly cup that cheers: If while the tea is being made and the lid, which has been removed to pour in the water, is forgotten, it is a sure sign that some one will "drop in to tea."

If a single person happens to have two spoons in his or her saucer, it is a prediction that the fortunate (or unfortunate?) drinker of that particular cup will be married within a year from that date.

If you put cream in your cup before the sugar it will "cross your love," so be very careful.

If a tea stock floats in the cup, it is called a "beau," and when this is seen unmarried women should stir their tea very quickly round and round and round, and then hold the spoon upright in the centre of the cup. If the "beau" is attracted to the spoon and clings to it he will be sure to call very shortly, if not the same evening, but if the stalk goes to the side of the cup he will not come.

Examine the tea leaves in your cup if you are plebeian enough to boil your tea instead of drawing it in the refined and dainty fashion for a lot of leaves mean money and fortune.

If you want to know how many years will elapse before you may expect to be married, balance your spoon on the edge of your cup, first noting that it is perfectly dry, fill another spoon partly with tea, and holding it above the balanced spoon. Let the drops of tea gather to the tip of the spoon and gently fall into the bowl of the one below. Count the drops—each one stands for a year.

It is a sign of fair weather if the cluster of small air bubbles formed by the sugar collect and remain in the centre of the cup. If they rush to the sides it will surely rain before night.

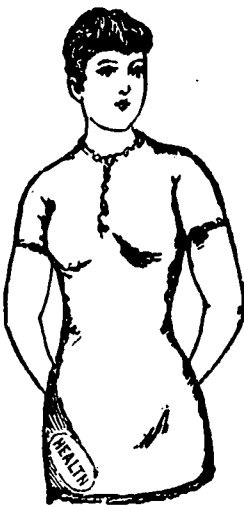
When the toast is made, three or four thin slices of bread must be cut the whole length of the loaf and placed one over the other. This done, they must all be cut in half with one sweep of the knife. If this is done by a young woman, and the slices are not severed clean through to the plate, she will not be married within the year; if the bread parts in two even heaps, she might as well order her trousseau. On no account must she take the last piece of toast or bread on the plate, unless she wishes to be an old maid.

A woman's own fame is barren. It begins and ends with herself. Reflected from her husband or her son, it has in it the glory of immortality—of continuance. Sex is in circumstance as well as in body and in mind. We date from our fathers, not our mothers; and the shield they won by valor counts to us still for honor. But the miserable little mannikin who creeps to obscurity, overshadowed by his wife's glory, is as pitiful in history as contemptible in fact.

'The husband of his wife' is no title to honor; and the best and dearest of our famous women take care that this shall not be said of them and theirs. The wild women, on the contrary, burk their husbands altogether; and even when they are not widows act as if they were.

The young who are wavering between the rampant individualism taught by the insurgent sect and the sweeter, dearer, tenderer emotions of the true woman would do well to ponder on this position. They cannot be on both sides at once. Politics or peace, the platform or the home, individualism or love, moral sterility or the rich and full and precious life of the nature we call womanly—married or single, still essentially womanly—they must take their choice which it shall be. They cannot have both. Nor can they have the ruder, rougher, "privileges" they desire in this identity of condition with man, and retain the chivalrous devotion, the admiration, and the respect of men. These are born of the very differences between the sexes. If men want the support of equality in friendship, they find that in each other; if they want the spiritual purification which goes with true and lofty love they look for that in women. When women have become minor men they will have lost their own holding and not have gained that other.—[Mrs. Lynn Linton.

A nobleman, who had spent much money in adorning his garden with statues was one day very much chagrined by hearing an Old Countryman say to his wife—"Jist sec, Susan, what a waste! Here's nae less than six scarecrows in this wee bit of the garden, while one of them would keep the crows from a ten-acre field."



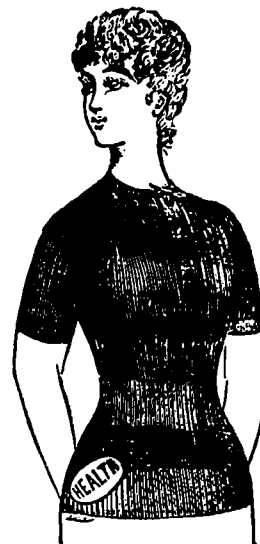
## NO "GRIPPE" LAST WINTER,

We have received many letters from ladies who wore the

## "HEALTH BRAND"

undervests last fall and winter stating that they themselves, and children, had been entirely free from colds or grippe during the whole season. (note by the manufacturers.)

Every first class dry goods store in the Dominion now keeps these goods for sale.



## Kitchen Notions.

Next to a good range a good clock is of paramount importance in the kitchen.

Coffee cake should be wrapped, while warm, in a napkin, and there remain till cut.

Keep sharp the knives for cutting meat and bread and for peeling vegetables.

Folding towel racks set on the wall near the sink are a great convenience in drying dish towels and dish cloths.

Gilding on silver should be rubbed as little as possible; wiping it with a soft linen cloth moistened with ammonia is all that is necessary.

Sometimes the fire will not burn readily at first, because the air in the chimney is cold; in that case, burn a quantity of paper or shavings before trying to light the other fuel.

Tin vessels rust and are often worthless in a few weeks, because, after washing, they are not set on the stove for a moment or in the sun, to dry thoroughly before they are put away.

Brooms which are hung up keep their first shape better and sweep more evenly than those left standing; if they are dipped in warm water every day, they will last longer than if left dry.

Ovens will not bake well unless the flues and bottom are clean. When an oven burns on the bottom, cover it half an inch with clean sand; if it burns on top, put a layer of sand or ashes over it.

It is better to have a special pot to cook onions in, lined with porcelain, or of granite ware. Iron turns this vegetable black, and it is exceedingly difficult to get the odor of onions out of these pots.

The most serviceable house rugs are old flannel or merino underwear or old cotton flannel. These never show lint and can be rung out nearly dry from hot water with out losing their moisture and warmth.

Do not fill lamps to the top, and do not burn them until they are entirely empty, for fear of an explosion. Do not keep them on the chimney-piece or in a very warm place, lest the gas expand with heat, and thus cause explosion.

The best silver-smiths advise the use of boiling hot water, castile soap, a stiff brush and a chamois leather to clean silver. A stiff plate brush is said by experts to be much better than the soft plate in general use. Silver not in use should be kept in cotton flannel bags.

If a wick does not move easily in the holder, draw out one or two threads from one side. The wick should be as large a one as the holder will receive. Do not cut it after the first trimming to make it even, but pinch off the burned portion every day with a cloth. The best wicks are woven soft and loose. If lamps or burners become sticky or clogged with dust, boil them in soda-water, taking care not to use it on gilt metal. Metal lamps are safer than those made of china or glass; no opening is needed save the one which receives the wick-holder; the lamp can be filled through that.

## For Girls Who Ride.

It is said that the young ladies of Clinton, Mo., are trying to start the Miller style of horse back riding. A traveling man was recently out driving in the su-

burbs there says that he saw five young ladies on one poor horse—all astride, and as they were dressed in ordinary dress, the sight was very funny. The introduction of the stylo of riding on horse back is attributed to Anna of Bohemia, consort of Richard II. She it was, according to Stowe, who originally showed the women of England how gracefully and conveniently they might ride on horseback sideways. Another historian, enumerating the new fashion of Richard II's reign, observes: "Likewise noble ladies then used high heads and corsets and robes with long trains and seats on side saddles on their horses, by the example of the respectable Queen Anne, daughter of the King of Bohemia, who first introduced the custom into the kingdom, for before women of every rank rode as men." Stothard, in his beautiful illustrative picture of Chaucer's "Canterbury Pilgrims" appears, according to the above quoted authorities, to have committed an anachronism in placing the most conspicuous female character of his fine composition sideways on her steed. That the lady ought to have been depicted riding the male fashion might have been inferred, without any historical research on the subject, from the poet's describing her as having on her feet "a pair of spurs sharp."

## Method in House Keeping.

At the bottom of all the heartache and headache caused by modern housework, there usually lies only one trouble—want of method. Only within the last hundred years has there been any effort made to train woman. She was regarded as a being to be governed by instinct or intuition, and all her work was expected to be done by some sweet haphazard method which should make itself right in the end by some rule unknown to every law of nature. The one who suggested direct rules of doing housework was held up to derision as eccentric. Cooking was like a game of chance, and success and failure were looked upon generally as matters of luck. The breadmaker who measured the ingredients for her bread was looked upon as little less than daft. The natural result of want of method in breadmaking at home was the coming in of the foreign baker, whose loaves, though inferior in every way to a good home-made loaf, could always be depended upon to be of uniform quality. The baker produced loaves which were always the same size and quality, while the domestic loaf, though delicious at times, was often a failure, owing to the want of method. When home methods become systematic methods then the home baker may come into active competition with the professional baker. Though there are thousands of women who could bake better bread than the tradesmen bakers, and would gladly earn the money for doing so, they have not been able to gain any considerable market because they cannot be depended on for a positively uniform result. Whenever a woman conducts the work of baking by purely business methods, bakes her bread by strict uniform rule as a baker does, and charges only the regular price for it, she finds a remunerative market at once for her work. From remote generations men have been taught to do their work by rule. No man hires a laborer without engaging him time for a certain number of hours. The man servant knows distinctly when and

what time he must devote to his work. The female servant alone is expected to do her work in a happy-go-easy way. At one time she is seriously reprimanded for what is overlooked at other times. The trouble with servants is largely due to want of order in laying out their work and making them adhere rigidly to it. The average maid-of-all-work has some reason in rebelling against her position when her work depends, as it often does upon the whimsical fancies of a mistress who drives her from one thing to another without system or order.

Strange as it may seem, it is yet true that there are no housekeepers who have so little trouble with their help as those who exact the uttermost that which is required, but who do not break into the routine of work by ordering all manner of unexpected and unnecessary drudgery. The secret of peace in the household, of freedom from the thousand and one petty worries induced by domestic mismanagement, lies in the one brief word—method. When women are trained to do their household work as craftsmen do theirs, when the head of a house manages her help with the same exactness that the master workman manages his men, making so that every stroke of work tells toward the end, then we shall begin to see a solution of the problems of domestic service. These problems present themselves on every side and have even reached a point at which they threaten to turn our homes into vast hostilities, to be managed on the co-operative plan.

## A Strange Old Clock.

A wonderful old clock, said to have been made in England nearly 200 years ago, and which is said to have belonged to the Rev. Dr. William Tennent, a Presbyterian minister, who died in 1777, was found recently in an old farm house, near Freehold, N. J. It is related that during the time that Dr. Tennent was in his famous trance the clock, for some mysterious reason, refused to go. After his death the clock was sold to a man named Wilbur Huntley, who kept it at his home, some distance southeast of Freehold, in memory of his venerable Pastor. Huntley died a suicide. After his tragic end the clock became the subject of serious speculation. Its hands would never pass the hour of 1 o'clock at night. It would strike the midnight hour, but at 1, the hour when Huntley killed himself, it would utterly cease its functions. It is said that by pressing the hands forward and straining them past the hour of 1 they could be started on afresh, but as soon as 1 o'clock at night again was reached the clock would stop. It would tick merrily through the hour of 1 at noon-day. It still ticks away as solemnly and regularly as when brought from the shop nearly two centuries ago, but its 1 o'clock defect has never been cured.

The man who leaves a woman best pleased with herself is the one she will soonest wish to see.

A woman in Illinois recently sued her husband because he took away her salt teeth when she tried to bite him.

A chemist was called up at two o'clock the other morning by the ringing of the night-bell. On opening the door he found a damsel who told him that she was to a picnic that morning and was cut of rouge. The impudent druggist turned her off with the assurance that he hadn't the stock to cover a cheek like hers.