

THE HOUSEHOLD.

AN OCEAN TRIP AND HOW TO PREPARE FOR IT.

Women will need something of a special toilet for the trip; and as far as the voyage is concerned, this will consist mainly of wraps. Take what you may of these, you will still wish you had taken more when that fierce wind begins to rush through rugs and shawls as if they were thin paper.

The ship dress should be navy blue flannel, if you happen to have an old dress of this sort. If you do not, use what you have, provided it is dark, all wool and old—for there is no telling what may happen to it on deck, where the brass is always being cleaned or the paint re-touched; or at the table, where a sudden lurch may send a waiter flying down the room only to deluge you with the contents of tureen or gravy bowl.

Women will need a hood, or a cap with a visor, for the deck, being careful to tie the cap on with a veil or warm nubia. The visor is almost indispensable to protect the eyes from the glare on the water. You can hold no umbrella open on the deck. In the fierce breezes women will



Fig. 1.

need a rug to hold down their fluttering skirts. The illustration (Fig. 1) gives an idea of a convenient form for this rug.

You can make it into a bag by sewing it across the bottom after having folded it as shown. Then put buttons and button-holes along the lapped edges. Spreading this bag upon a steamer-chair, you can slip into it, feet first, and button it over, thus securing your

feet against cold, and your skirts against the wind. It is well for a lady to wear to the ship the costume she intends to use as a traveling dress, changing it for the ship dress as soon as she arrives on board. Tie the hat up in brown paper so that the sea air shall not fade its colors nor uncurl its feathers, unpack the steamer trunk and arrange its contents for use at a moment's notice.

This plan is much wiser than leaving these duties until one is off, when one may be too sea-sick to attend to them. For the same reason the steward should be seen early, and a seat secured at table, near the door, if possible.

Ladies will need, in their steamer-trunks, warm flannels, woollen bed-slippers, stout shoes and rubber overshoes,—for walking on a wet deck,—a dark balmoral, a rubber bag for hot water, some small wall-pockets to be tacked or pinned to the back of the sofa, and a bag (Fig. 2) to hang inside the curtains of the berth in which to keep watch, handkerchief, pins, brush, scissors, and such necessities.

For travel on shore one will probably wish to take some medicines, but these may go into the second trunk or bag, as the ship's doctor will furnish all that will be needed on board. The only private stores I should suggest would be mustard plasters, quinine pellets, and some lemons and oranges. For the shore, you may add to these arnica, ammonia, and a strip of court-plaster wound around a pair of tiny scissors. To carry these you will find a medicine pocket, made of cloth or chamois, like the illustration (Fig. 3), most convenient; the whole to be rolled and tied when not in use. Many people burden themselves with private stores of eatables; but this is quite unnecessary, for all first-class lines provide good tables, and the trouble is too much eating rather than too little.

A woman's travelling dress should be some dark all wool material, neatly made but very simple. Gray is an excellent color, and so is dark blue. To it should be added the ever useful blouse waist of fouldard or cotton goods, which will be needed in the warm valleys on the continent; but do not forget the flannel skirts and underwear for the cold mountain tops. Slippers, umbrella, ulster, overshoes,

and a moderate supply of underclothing will all go into the big bag, as well as a second dress for table d'hote dinners and dress occasions.

This last should be of some pretty material made "dressy" by ruchings at



Fig. 2.



Fig. 3.

the wrists and open neck, but it needs little or no showy trimming.

Undershirts should be of Ceylon or wash flannels, though some ladies use black silk ones altogether. Do not load yourself down with under-clothing, boxes of trinkets, stationery, perfumery, and the thousand knickknacks we all love. Washing is so quickly done in Europe that there is no need to carry large supplies of linen, and the other things become great burdens.

I should recommend most heartily the carrying of two pairs of stout, well-fitting American shoes, made by a careful shoemaker. You will get none like them in Europe—combining comfort and beauty.

Do not be afraid to travel second-class on the continent, and third-class in England. In Italy alone is the first-class very much more desirable; and in any country where there is a fourth-class the third is good enough for short trips.

In the matter of guide-books there is no dissenting voice in the praises sung to Baedaker's; they are expensive, but are worth their price if only as reference books after you get home. However, cheaper ones will answer fairly well, if they are in convenient form.

For sight-seeing guides in Paris, Rome and London, Hare is almost indispensable. He seems to bring so much of what the best minds have thought and seen in each object of interest. But in every one of these cities you will find some small work devoted to the locality, at a price within the reach of the most modest traveller.—Annie A. Ramsey, in *Youth's Companion*.

PROPORTION.

A little girl once said to one of those supremely wise and virtuous grown people who compose a child's small world: "Do people ever do wrong when they know what is right?"

When as a wee mite she had dropped her plate on the floor to hear it smash, or throw her cup of milk out of the window to see how far it would go, she always had looked up with a mischievous smile and a question in her eyes as to what form the swift retribution would take this time. She knew already that she must pay for her fun in some way, but the baby conscience felt nothing like remorse. She regarded punishment as an incomprehensible, but not necessarily unamiable peculiarity of her elders, which was their means of "getting even with her." She often seemed to await the consequences of her small rebellions with a more or less cheerful curiosity, and undoubtedly sometimes felt the game had been quite worth the absence of candle in that closet.

To learn that smashing crockery was not made right by her being punished for it, and that the punishment was not intended as retribution, but as a reminder to avoid that particular form of amusement in future, was a long step, and in the newly acquired appreciation of the intrinsic value of virtue she asked the question with which we began. Alas! As we leave childhood behind us we learn only too easily that to know the right is not synonymous with doing it, and that there is a fatal fascination in disobedience.

But there was more in the little girl's question than an innocent belief in the boundless virtue and wisdom of all older than her poor, little, naughty, ignorant self, more than a simple confidence in the good intentions of all the world. For it is most true that we would be better, as well as happier, if we only knew more clearly where the right lay. Few of us deliberately choose the wrong path, but still

fewer deliberately, with the reasoning choice of a quiet consideration, take pains to discover the right one.

It is not sufficient to have vague good intentions in general. Our minds are just as much part of our property, which it is our duty to improve, as our bodies and our souls. We all recognize that it is wrong to starve our souls, we all feel that it is wicked to waste the health and strength of our bodies in idleness, but except for a general idea that it is better to improve our minds in the sense of study and reading, we do not seem to feel that anything is required of us in this third direction. We often suffer terribly ourselves, and, worse still, inflict great pain upon others by making a mistake, and it is then our only comfort to say: "At least, I meant well." Well meaning persons are often simply very lazy persons, mentally. They do not take the trouble to consider any matter very carefully, they are too lazy to use their minds to help their consciences, and the consequence is that the conscience has so much more put upon it than belongs to it, that it becomes discouraged and goes comfortably to sleep. The principal office of mind is to go hand in hand with conscience and teach it how it ought to feel. The mind reasons a matter out and sees the right, the conscience then goes to work to make us do it. We and others have to bear the consequences of our mistakes as well as our sins, and so we must see to it that our minds are trained to help us to avoid error, as well as our consciences to keep us out of evil.

One very common way of making a mistake is in choosing the less necessary duty to be done first. Women do this more than men, particularly young women, and this comes from having a wrong idea of the relative values of things. Girls often do not have a just perception of proportion. "I mean to be helpful at home, but I can't give up all my friends and there isn't time for both"; "I can't save because I don't want to seem stingy"; "I had a cold and the weather was bad, but I did not want to be disobliging and so I could not help going and getting sick." Reasoning like this we hear constantly, and I am afraid, use constantly to explain those acts which seem innocent and well-meaning but have occasionally very sad results. We do not consciously do wrong, but our minds do not help our consciences, and we have no true insight into the right proportions of duties. We let the most important get crowded out to make room for good and innocent but less valuable things, or rather we put in these latter first, and then when there is no room—"no time"—for those without which life becomes ill-balanced and all wrong, we say piteously that we "meant well" and that we "could not help it!" We can help it to a great extent.

A great man tells us that we have time for whatever we wish to do. He means that we can regulate our lives to include and exclude what we will. If we make our duty first we can find time to do it, and if we will carefully think out what particular duty is most essential on any day, we can do that first, and let others follow, or, if necessary, be crowded out till the day when they become of first importance in their turn. Only our minds, our reasons, can help us to do this, for our consciences will only tell us that certain acts are right or wrong, and we must reason about them to discover which is the one right thing for the year, the day, or the hour which is waiting for our disposal.—*Far and Near*.

THE PEOPLE IN THE WOODS.

Ellen was a philosopher who worked early and late at the laundry business, spending her time and strength mainly for unthankful relations, who little deserved all she did for them.

"Ellen," said her wise young mistress, with careful exactness, lest she should concede too much, "you know there are some people who are very good people indeed, but who somehow don't seem easy to live with. I have seen such people"—thoughtfully.

The philosopher drew a set of towels through the wringer, and shook them out with vigor. "Bless you, ma'am," she laughed, "sure the woods are full of 'em."

Ellen's ready acceptance of a universal truth will call up a smile, and the smile broadens into a laugh as we reflect on the motley character of the crowd which throngs

these same woods. "The people in the woods' are connected with all of us by a thousand ties. We respect them—oh, so much! We speak of them in guarded tones, with a little sigh, a suppressed smile, and a big "but" at the end of the sentences. Their shadows never grow less. We wish them a long life—elsewhere.

These people in the woods are all good people—very good people. Often they are of the salt of the earth. They are found in all ranks of society. The philosopher knew them well. The highest in the land are of their households. There are readers amongst them, reader; and—"Bless you, ma'am!"—writers.

The people whose aggressive goodness makes them painful to live with do not occupy all of the woods. There are also found familiar beings who persist in giving presents to people who don't want them, but who are obliged to be grateful. A goodly portion of the crowd consists of those who know much more of our affairs and the best method of arranging them than we do ourselves. Some of them are "candid" souls, who think it right we should hear all the disagreeable speeches others are making about us. Many of them can always cap our calamity by reciting the much worse one they have themselves endured. Of these species are the people who have had every disease ever known, besides many which are nameless. And there are numerous groups about the outskirts of the woods ceaselessly chanting, "I told you so!"

The list might be lengthened, but who cannot add to it with an instant's thought of his own? And then must follow the thought that he may have been, at some time, himself a resident there.

For the people in the woods we must occasionally feel a sympathy. Many of them have worked hard to make the world happier, in their own way, and when the world stoutly refused to be happy in any way but its own, have passed the rest of their days in wondering lamentation over the world's stubbornness. "The pity of it!" For these people of many virtues yet lack the one quality which seems the chief thing needful after godliness—tact. They mean well, but they do not know how to show it; and they are never able or willing to learn.—*Harper's Bazar*.

PUZZLES.—No. 12.

CROSS-WORD ENIGMA.

My first is in scissors, but not in knife;  
My second, in bagpipe, but not in fife;  
My third is in bobbin, but not in spool;  
My fourth is in jester, but not in fool;  
My fifth is in April, but not in June;  
My sixth is in mercury, not in the moon;  
My seventh in carriage, but not in cart;  
My eighth is in pudding, but not in tart;  
My ninth is in settle, but not in chair;  
My tenth is in leopard, but not in bear.  
My whole a famous battle, as all of you must know—  
It was fought by Santa Anna over fifty years ago.

PRIMAL ACROSTIC.

Each of the eleven following groups of letters may be transposed so as to form a name. When they all have been rightly arranged, the primals will spell the name of a famous man (born in April) who wrote about the characters mentioned.  
1. Chklsy. 2. Hlmtnc. 3. Lraei. 4. Gklrnci.  
5. Cllsacu. 6. Bussstancj. 7. Clprscii. 8. Gscou.  
9. Nntyao. 10. Mrcoc. 11. Glnrncou.  
ROSSIE M. S.

RIYMED WORD-SQUARE.

Of letters six consists the word:  
A famous doubter was my first, we've heard;  
Despair not, my second says;  
My third to rest the sleepless lays;  
My fourth describes a portion slight;  
My fifth pertaining to the stars at night;  
The plural of a metal hard—  
My sixth—will not your work retard.

SCRIPTURE ENIGMA.

The one foresaw her husband's overthrow,  
The other foiled his hate and laid him low,  
1. Thy sons have earned a stormy name than thine.  
2. Is it not here the goddess has her shrine?  
3. Of Israel's multitude but *this* returns.  
4. Thy word is as a fire that slays and burns.  
5. Be of one mind, for does not Paul beseech?  
6. She has not seen the spring within her reach.  
A. R. L.

ANSWERS TO PUZZLES.—NUMBER 11.

WHERE?—1. Lystra (Acts 14:8-12). 2. Clauda (Acts 27:16, 17). 3. To Egypt to Pharaoh-Nechoh (2 Kings 23). 4. Tirzah.

QUESTIONS.—1. Job 4:15. 2. Hezekiah (2 Chron. 32:23). 3. Ahaz (2 Chron. 28:22). 4. An Egyptian (1 Sam. 30:11, 12).

WHAT ARE WE?—The hands of a clock.  
CURTAILED DECAPITATION.—Fanc, Fan, An.  
SINGLE ACROSTIC.—1. Rannoeh. 2. Ochil. 4. Bannockburn. 4. Ecclesfechom. 5. Roxburgh. 6. Tummel. 7. Tay. 8. Abbotsford. 9. Nafrin. 10. Nevis. 11. Ayrshire. 12. Howick. 13. Inverness. 14. Lomond. 15. Lewis.  
PRIMALS.—Robert Tannahill.