

A Home Destroyer.

I think that it was Ruskin who wrote that "God gives us always strength enough and sense enough for anything He wants us to do."

If we could only rest upon that fact, it would save us a great deal of failure and disappointment. The trouble with so many of us is that we want sense and strength to do so many things that God never intended that we should do.

I know a woman who has been vouchsafed the sense and strength to be one of the very best of housekeepers. She is a "born cook," and it "comes natural" to her to do any kind of domestic service. She is, however, discontented, because she has not the mental power to become a writer.

She says she would rather be able to write a great novel than to be the best housekeeper in the world. She could, if she would, be not only a model housekeeper, but also a model home-maker, and God never gave to any woman a higher or better gift than that of being a real home-maker. It is worth more to that woman and to her family than any novel that ever was written.

It is a singular fact that much of the discontent of the world arises from dissatisfaction with one's environment, and from a constant striving for the unattainable. If we would only be satisfied with the limitations God has fixed for us, it would add to our own happiness.

Every day the peace and happiness of many homes are being imperilled by reason of the unrest and complaint caused by dissatisfaction of members of the home, who are striving for the unattainable in public or social life.

There is an almost idiotic tendency on the part of some people to aspire to that which is hopelessly beyond their reach.

I know of a girl with the least little bit of a voice, who is determined to become a great opera singer. She has the ability to become a very successful milliner, and, as it is necessary for her to earn her own living, a milliner she should be; but she scorns such a suggestion, and is wasting her time, and some borrowed money, in the hopeless effort to become an opera singer.

There are other homes in which there is no peace or happiness, because the members of the family have social aspirations far beyond their powers of achievement. A great deal of unhappiness would be averted in that family, if the members of it would be satisfied with such simple and social pleasures as it is possible for them to have.

Unwise ambition, based on that which God has not granted, is filling the world with morbid and unhappy people.

It was Longfellow who once said that "most people would succeed in small things if they were not troubled with great ambitions." The ambition that always ends within one's powers of achievement is the only safe ambition, and any other kind of ambition is an error. It robs life of its joy, and often ends in bitterness of spirit. Keep it out of your home and out of your heart.

A Scotch nobleman once took an old servant, who possessed strict views in regard to spending the Sabbath, from his out-of-the-way estate in Argyllshire to London with him. When there, Jamie was taken to a High Church Ritualistic place of worship when the Lord's Day came round. On the following day his lordship asked him how he enjoyed the service. "Weel, my lord," answered Jamie, "the music, flowers, and fal-lals were unco gran', but, oh my, it was an awfu' way to spend the Sabbath day!"

How To Treat Cut Flowers.

An important rule, though seldom regarded, is not to cram vases with flowers; many will last if only they have a large mass of water in the vase, and not too many stalks to feed on it. Flat dishes filled with wet sand are useful for short stalked or heavy-headed flowers even partially withered blooms will revive when placed on this cool, moist substance. Moss though prettier than sand, should be avoided, as it soon smells disagreeably, and spoils the scent of the flowers placed in it. One way of preventing delicate and sweet-scented flowers from fading is to cut them with several leaves on stem, and when placed in water, to allow only the head to remain above it; by this means the leaves support the flower, which will last for a number of days in a cool room. Frequent cutting of the stem is of great use; but with all flowers the best way is to put them outside, exposed to dew or rain during the night, when they will keep fresh much longer. Hot water will frequently restore flowers to freshness even when every petal is drooping. Place the stems into a cup of boiling water, leave them in it until each petal has become smoothed out, then cut off the shrivelled ends and put into lukewarm water. Two or three drops of liquid ammonia in a small glass of water, or five or six drops in a larger one, will freshen up faded flowers wonderfully.

At School.

A mighty hush is o'er the land,

That's different to the regular rule,

A stillness reigns on every hand,

The boys and girls are all at school,

There is no shouting in the yard,

They have their books and slates instead,

And everyone is trying hard

To get up head.

Hark! "I love, thou lovest, he loves!"

What sweet familiar words are they!

Work hard! old Time relentlessly shoves

To-day far into yesterday.

Work hard, my lad—the reason why,

You soon will have to earn your bread,

And so it's worth your while to try

To get up head.

There're splendid prizes to be won,

There're everyone in sight to-day;

There're splendid deeds that must be done,

You wish to do them? Then you may!

The solemn bench with judges ermined,

Wreaths to fit your clever head,

Go to work and be determined

To get up head.

"Three and three is six and three's nine,"

Good, my little kindergartner,

Good, thou little friend of mine,

Fortune has thee for a partner.

Toddle home now with your brother,

And before you're washed and fed,

Go and tell your happy mother,

"I dot up head."

—'The Khan.'

The Art of Entertaining.

The house itself may be helpful in making visitors feel at home. We should have nothing too fine for comfort, and welcome our friends in rooms made homelike by our daily use.

It is well to have easy rules about breakfast. It is customary to give one's guest the option of having tea or coffee, rolls and fruit sent to their rooms or of joining the family.

No hostess apologizes for any guest. All are on the same social plane while under her roof, and should receive equal consideration.

It is a disputed point whether host or guest should suggest retiring for the night. It relieves visitors of embarrassment to know the ways of the household, and a readiness

to comply with them is a mark of politeness.

It shows no lack of cordiality to refrain from urging friends to extend their visit. They probably have other pleasant plans, and a hostess may be asking a great favor when she fancies that she is conferring one.

Experienced entertainers recommend that the men should generally spend their mornings together and women enjoy each others society. All meet at luncheon.

Hosts and guests meet in the drawing or living room before the meals. Not less than five, not more than fifteen, minutes should be allowed for all to assemble.

Every guest should be made to feel that his or her presence has added to the pleasure of the entertainment, and conferred a personal gratification upon the hosts.

A prompt expression of gratification in remembering the visit, at once, upon returning home, is an evidence of good breeding.

A guest should hold sacred anything that may be learned of the family life or the peculiarities of any member of the household where hospitality has been accepted.

Visitors should fall in readily with any plan proposed for their pleasure, showing a disposition to be easily amused and interested, but must not seem dependent for amusement.—Mrs. Burton Kingsland, in the September Ladies' Home Journal.

Alone in London.

It is a popular fallacy that for the friendless stranger London is a eerie, lonely place. Richard Jefferies gave permanent expression to this feeling when he described his tragic and maddening solitude amid the seething crowds of the city, says the London Daily Mail.

The trouble with the friendless stranger is that he never goes the right way to discover friends. A cursory dip into the London directory should serve to convince him that there are philanthropists by the score willing and anxious to improve his mind and perhaps even his purse.

About sixty benevolent societies are at work in London collecting subscriptions and doing out help. Their charity appears to any native form.

It might perhaps be difficult for a prosperous red Indian to locate his friends in the London directory. They appear to have been unaccountably overlooked. In Finsbury pavement there is a Stranger's Friend Society, and our red Indian might think the title a promising one. The objects of this society, however, are benevolent, and he would have to dock himself of his prosperity before he could come within the scope of its articles of association. A bankrupt Eskimo might apply to the Society of Friends of Foreigners in Distress. Yet if he came from any part of the ice regions over which the British flag has waved, even those hospitable doors might be closed, since an Eskimo subject of the Queen could not, strictly speaking, be classed as a Foreigner.

He would have to be a very smart Eskimo who could successfully pass himself off as a "Persecuted Jew," or a "Poor, Pious Clergyman," or as a "Distressed Widow." Even a "Boxer" would be better off, since he could apply to the Strangers' Rest for Asiatics, and for Hottentots, Africans, and benighted South Sea Islanders.

But stay; should the red Indian and the Esquimo happen to consume too much fire-water, they would immediately become qualified for at least one society. In Alexandria road there is a society for the Study of Inebriety. The friendless pair might perchance be welcomed there.