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THE HOUSEHOLD---Supplement.

THE MODEL HOUSEWIFE.

Her house is a model of neatness,
Not alone for cleanliness' sake,
But for the good of her loved ones,
And the comfort they there may take.
Her parlor is light and cheery,
And never too good to use,
Her kitchen the cosiest workshop—
Not a prison for drudge and recluse.
Her chambers are airy and sunny,
Her linen as white as the snow,
Her closets and cupboards in keeping
With the system of rule apropos.
Her china, her glass and her silver,
Are dainty, polished and bright;
Her pie are her pies and her puddings,
And her bread ever wholesome and light.
Her pickles in crispness are perfect;
Her canned fruit and jellies the best;
Her piecrust the flakiest, her doughnuts
Perfection to turn and to twist!
She is nurse to the sick and to the feeble,
From "grandpa" to sweet baby May;
She settles the quibbles and quarrels
Of the older children in play.
With foot on the rocker at evening,
She darns and patches and mends,
While Robbie and Lillian's lessons
She carefully superintends.
Where the time 'mid this legion of duties,
For mental culture she gets,
Is a mystery—yet she finds it!
Best of all is,—she never frets!

—Mrs. A. Giddings Park.

A woman's bureau drawer will hold half a ton
of clothes,
A parasol, some handboxes, and goodness only
knows
How many scores of other things within it she
may store,
And yet there's always lots of room for twice as
many more.
But give a man that self-same drawer and just
one pair of socks,
An undershirt, some dirty cuffs, an empty collar
box,
And when he's put them in, its capacity he'll
glut,
And fill it up so awful full he'll never get it shut.

—Chicago Herald.

THE MOTHER'S INFLUENCE.

"The hand that rocks the cradle
Is the hand that moves the world."

The above quotation, somewhat hackneyed and weather-worn through much handling, repeated in a paper read before a certain farmers' institute, provoked the following criticism: "This old saying should have been buried long ago, in fact should never have been born; it is simply a little 'soothing syrup' administered to women, the men hoping thereby to keep them contented with staying at home and rocking the cradle."

Possibly these words may have at some

time been quoted as a sedative to a woman's ambition to shine in public or to reconcile her to those humdrum duties of everyday living which make up so large a part of the average woman's existence. But it remains a fixed and incontrovertible fact that the influence that guides, directs and controls the child is the influence that "moves the world" in moulding public opinion and bringing about reforms. That regeneration is slow is because so few, even among women, realize the might of their power and exert it as they ought. We cannot proceed on the assumption that all mothers are good, conscientious teachers, that all homes are centres of refinement, culture and Christian principle, and all home influences beneficial. There are the mothers whose children are "little nuisances," the fashionable mothers, the housekeeping mothers, whose children are subordinate to clean floors and finger-marks, and the thousands and hundreds of thousands of women who have no conception of the higher duties and responsibilities of motherhood, and whose children literally "grow up" like a whole generation of Topseys. It is not the principle that is in fault, it is the performers, in that the impetus given the race in its infancy does not produce such results as we wish to see. Thus said a great statesman: "The power of the cradle is greater than the power of the throne. Make me the monarch of the cradles, and I will give to whomsoever will the monarchy of kingdoms."

In reading of the lives and work of great men and women, we almost invariably find it noted as a factor in their success that they had good mothers—mothers who dowered them with intellect, then directed and developed it, instilling right principles at the same time. Good and great men of all times have acknowledged this, reverently and gratefully. When a man's convictions, given to the world from pulpit, platform, or through the press, stir the world to right injustice and remedy wrongs, we know they are no mushroom growth, but the result of a life's discipline, begun and outlined in his tender years, when his mother's influence was dominant. Ask nine men out of ten—I mean moral, upright men—what influence has been strongest in their lives, and you will find their answers trace back to the mother and the home. Thousands who have gone astray, regretting their lost innocence, will answer differently. A young man, confined in a Canadian prison for a crime which is there

punishable with death, was visited by his mother. "Leave me!" he said. "You brought me to this. I learned in the streets what brought me here, because I had no home. I never want to see you again." Cruel, more cruel than death; but what a testimony to a mother's responsibility!

Every argument for the advancement and enlightenment of woman rests, directly or indirectly, upon the value and power of her moral training of the young of the race. Yet growth must necessarily be slow. Think of it! There are but three generations to a hundred years, three steps in a century!

"Are women to blame for all the existing evils in the world? If not then the hand that rocks the cradle does not rule the world." If a sponsor is wanted for all evil we must go back to the Creator, who permitted its entrance and set for us a perpetual struggle with sin. If all women were of one mind, and all alike earnest in their training, who can say what great work might not be accomplished. But they do not agree in their views, any more than men; the traditions in which they are educated become their standards. Do you think the wife of a Vanderbilt, enjoying all the luxuries of wealth, has the most remote idea that her husband's riches were amassed by dishonest and dishonorable means? Could you convince the wife of the United States Senator who lifts her wine glass in her jeweled fingers at dinner, that her act has the slightest connection with the misdeeds of the laborer who gets mad drunk on cheap whiskey and murders his wife?

When we see an evil or a wrong we cry out at once, "Oh, we must have a law to remedy that." But there are evils and wrongs that legislation cannot touch, that can only be fought by moral means, making them odious and unlovely, educating ourselves and others to higher standards of thought and life. The "moving hand" is that which gives the upward trend to poor humanity, by educating those who will soon be lawmakers to a sense of justice, honesty, uprightness, which shall give us just laws, and a morally upright people whose endeavor will be to obey, not evade them. Yet, since we cannot legislate nor educate acquisitiveness out of human nature and man is a tyrant by natural and hereditary instincts, the poor will always cry out against the arrogance of the rich, who will get all they can; the poor in their place would do the same. Put Jay Gould's

millions in one scale and a life of toil and penury in the other, and you might rake our fair Peninsular State with a fine tooth comb without finding a man who would not seize the gilded prize by preference.

Women do not license saloonkeepers, but they have moulded the minds of men till license is demanded. Their influence is bringing about a state of popular feeling which demands a more rigid enforcement of existing laws, and the enactment of prohibitory statutes. Is not this a great advance over the times, two steps in a century backward, when every man kept liquor in his house, set out rum and sugar for the minister and the deacons, and thought no building could be raised, no field reaped, without the aid of the little brown jug?

The progress of a true reform is always slow, yet for that very reason permanent and abiding. Children have been educated into its principles—the ruling motives of their matured estate. Let a great wave of sentiment sweep over a country and see how quickly it dies out! It is emotional, hence evanescent. Women, when they leave the care and training of their children to servants, or expect the schools to educate in manners and morals, while they, like Atlas, bear the burden of the world upon their shoulders, are in effect releasing the substance to grasp the shadow.

BEATRIX.

VALUE OF PARENTAL EXAMPLE.

"Oh! she was welcome, my bonnie wee lassie,
As welcome as song-bird and flowers of spring.

From the moment the babe is laid in the young mother's arms there comes a sense of responsibility. And when the mird begins to unfold, like the petals of a rose, when the eyes open in wonderment at things strange and new, the question arises, naturally, "Am I morally responsible for this human soul intrusted to my keeping?" With the growth of the little one there comes increased anxiety, and the idea becomes fixed that alone and unaided the steps can never be guided aright. While I have never been a believer in strict home discipline that will bear no deviating, no matter what the circumstances, I firmly believe that the father and mother are largely responsible for the future welfare of the child. A code of laws may be necessary to a well organized home, but the mother of eight children will tell you that no two of them bear the same governing; dispositions being so unlike that a punishment that would prove efficacious with one would but add fuel to the flame with another. One child will have a nature so sensitive that a look or a move of the head will cause the tear to fall, the lip to quiver. One can easily see what the result would be if the whip were applied. Another may have a strong sense of honor but a spirit of mischief that often leads him into trouble, but he truthfully owns his fault; a few well chosen words, a little guidance and check to the exuberant spirits and the child develops into a sound-principled man. It is an extreme case that needs the whip, and the man or woman who will, in the heat of passion, fall upon a child and beat and lacerate the tender flesh, and

worse than all, benumb and destroy the better feelings, need the punishment far more themselves. "Thou must be true thyself, if thou would'st teach." And no one is capable of governing another who cannot govern himself.

Sometimes a child refuses outright to comply with a request or order; by distracting the child's attention for an instant and changing the order a little he obeys; in fact a great many tactics can be used, until children reach an age when pride comes to the rescue. Many order their children about much like dogs, and think no explanation is necessary. There are times when it is highly necessary that they should know the reason why such and such things are required of them. Parents too often blind their eyes to the fact that there is a duty they owe their children; and the example set in the home, the knowledge gained about the table and fireside are far more important in giving bias to character than sermons and lectures. The good qualities and ladylike manners of the mother will be reproduced in the daughter, and the strict integrity and honest, honorable character of the father be transmitted to the sons.

On the other hand, the mother who knows her daughters are living lives morally and physically wrong, and never places obstacles in their way, need ask for no pity if her head is silvered and her face seamed with lines, and her heart broken. The father who stands in the saloon and takes his daily libations need not be surprised if some day his son touches elbow with him at the same place. It isn't the prescribed rules for the little ones that determine whether they will be good or bad men and women; it is the example set by the parents in the home, and if we would have our children all that the fondest hopes can ask for, we must guard well our thoughts and actions, for that it depends largely upon ourselves is a truth past argument.

BATTLE CREEK.

EVANGELINE.

FUNERAL ARRANGEMENTS.

There has come a new fashion in funeral arrangements—which I think is a great improvement over the old way. It may not be new to many of you, but has come to my notice within the last few months. Instead of the family sitting in the parlor with the casket during the exercises, they, with a very few chosen friends, are shut into the library or a room at the head of the stairs if the funeral is a large one, until the exercises commence; the door is then opened enough to allow them to hear the remarks. The particular friends and honored guests are seated in the parlor, the others as usual. The family take their last look before people arrive. As the people come in they view the remains, if they wish, before being seated, then there is no stirring about or confusion until the family with their dead have left the house and are seated in the carriages. At the last funeral I attended (that of a bank president) there was no singing; that was another thing I liked.

M. E. H.

ALBION.

THOUGHTS ABOUT OUR SCHOOL SYSTEM.

I did not expect to gain an entrance to the HOUSEHOLD in my first attempt; thought I might reach the thresh old and make my courtesy. The "welcome to the new comer" the Editor extended encouraged me to try again and risk the consequences. I do not expect to call very often, but the subject now open for discussion in its columns is one in which I have always been interested, what can farmers' wives do to make our district schools more efficient.

Believing a good district school united with good home training will better prepare our children to meet the many temptations and responsibilities of life, this is a subject that should interest one of the mothers.

So wise and liberal is our school system that a common English education is within the reach of all who are disposed to avail themselves of the advantages it presents. In carrying out the system it is essential that the school building should be located in a healthy and pleasant situation, and supplied with all modern appliances and conveniences. In employing teachers less regard should be had to price than qualifications such as moral character and ability. It does appear that when thus furnished with suitable house, teacher and books, parents and guardians might safely transfer their children from their homes to the school room without any further care. Yet in many instances when this has been done disappointment and "vexation of spirit" have been the result. What can be done? An appeal has been made to the farmers' wives.

The teachers have and ever will have my strongest and heartfelt sympathy. It seems to me they are far less responsible than the complaining parents who have created the very necessity for such a result. In nearly every school there are enough children who will not readily submit to authority to make it unpleasant for the teacher and the well disposed pupils. Self control is possible to a child. Wise training on the part of parents can secure it. It may seem unjust to censure the mother, the one so deeply interested in the children, who watches so tenderly these "darling buds of hope and promise." But who else can assist the little one in this struggle for self-control? which is possible at an age while he is yet unable to speak or to understand what is spoken to him. I have come to a conclusion a little different from Ruth's. I think love and respect will surely follow in the path of strict obedience. This must be secured with much kindness and affection but more firmness. The will must be brought under subjection. This is so easy if commenced as soon as the child knows what is right or what is wrong. Do not wait until he is old enough to threaten the life of his father, then try to whip the disobedience out of him. It is too late. If every child was obedient to parental authority and that kind, gentle and loving, but firm, would not that influence prove salutary in the school room and in the various departments of life? Most of us

have learned we must submit to authority in some form all our lives, and if learned in the nursery and taught by the kind and loving mother, how much easier to submit to the rules and regulations of society or societies, laws of State or nation, or the One high over all.

FLORENCE.

STONY RIDGE.

CHILDREN'S CLOTHES.

Wool dresses for little girls are made with high round waists, full sleeves and gathered skirts, and many of them have velvet ribbon trimmings. The waist is buttoned behind, and the goods shirred in rows round the neck, with a double standing frill of the goods instead of a collar; three or four rows of shirring held the fullness at the waist line front and back. The sleeves are shirred round the wrists, the skirt, simply hemmed, has two or three rows of shirring at the top. The velvet ribbon is used as bretelles over the shoulders, ending in rosettes at the waist line, and in rows round the plain skirt. The velvet sometimes contrasts with the goods, two shades of the same color being preferred, as a pale green cashmere with darker green velvet, but black is used a great deal. Challi and thin wool dresses for summer will be made this way, with grosgrain ribbon for trimming. A hem four inches deep is the correct thing. Another newer style, one becoming to girls of thirteen and fourteen, is to have a good deal of fulness drawn from the shoulders, armholes, and under arm seams, to meet down the middle of the front in two ruffles of the cashmere doubled. The V-shaped space left at the throat is filled with pleated surah or plain velvet. Jacket fronts over a drooping blouse are also to be worn. Sleeves are high and full on the shoulders and moderately loose about the arm.

Ginghams—or any cotton fabrics—are made up very simply. For the small tots, plain round waists are trimmed with bretelles of white embroidery—two or three inches wide, scallops turning toward the front—and collar and cuffs of the same. A sash of the dress material is sewed in the under arm seams and tied behind. Other round waists have four box pleats, separated by rows of embroidered insertion. Sleeves are full, mutton leg shape, in one piece, full on the shoulders and plain at the wrist. Two widths of goods form the skirt, which comes half way between knee and ankle.

Six year old girls wear waists of plaid cut bias and lapped from shoulder to waist line, surplice fashion; a V of tucked muslin fills the opening, the back has two tucks on each side of the buttons; a sash is set in the side seams. A plain plaid front is cut down the centre and turned back in narrow revers edged with embroidery, a piece of wide insertion filling the space between. Two and a half breadths of Scotch gingham are used for skirts, and three and a half for ten year olds; these skirts are very full. Clusters of tucks, or rows of insertion between tucks trim the skirts, many are entirely plain. Guimpe dresses are still worn, but the above models are newer.

Outing flannels, which are so cheap and pretty, are made up in sailor suits, full skirts and blouse waists, with sailor collars of cashmere braided with white and tied low with colored ribbons. Scotch plaid ribbon sashes are to be worn with plain dresses of any color; their use is inappropriate with figured goods.

The small boys who are between their first and second birthdays, wear dresses of chambray, gingham or lawn, with high round waists, coat sleeves, and gathered skirts long enough to reach the ankle. The waists have four box pleats down the front and two each side of the buttons at the back. Their spring cloaks are of pique or striped wool, with box-pleated waist, full gathered skirt, and a short cape, which with collar and sleeves is trimmed with embroidery. Boys from two to four wear shorter skirts, coming half way to the ankles, low kid boots and short white socks. Their dresses button in front and have a kilt skirt sewed to a pleated waist, a belt of the material two inches wide being stitched on to hide the seam and lapped to the left, its pointed end fastened by one pearl button. There is a deep sailor collar, and a collarless white linen plastron to imitate a sailor's shirt. These dresses are made of striped or plain linen, and of striped flannel.

Other dresses are made to button behind under a box pleat which hides the buttons. The front is cut off jacket shape, edged with embroidery, and opens over a side pleated round waist. A belt crosses the back at the waist line, its ends pointed and buttoned; coat sleeves, and high collar complete the waist. The skirt may be pleated or gathered, as desired.

HELP WANTED.

It is some time since I wrote to the HOUSEHOLD, and I have been "just going to" for several weeks. I went to see Beatrix holiday week, and I can assure Jannette she is not at all a person to be afraid of, and I do not think she was mentally picking flaws either in my clothes or myself during my call. Next time you go to Detroit go and see her; she will give you a hearty greeting and you will enjoy a visit with her and a peep at the HOUSEHOLD album, too. I must say that we HOUSEHOLDERS are a very fine looking crowd (my picture is not there yet, so I can say this without deserving the name Mrs. Conceit). I am going in again some day to take another look. I liked them all, and some of them I fell in love with, but I shall not tell who. I might emulate some of the story books and say "gentle reader, it is you."

To-night I want some help. In my dining room there is a patch of new plaster, where I cannot make the paper stick; I have papered it three times and now it is off again. Can any one give a remedy? Also can any one tell what will take out the stains on white muslin caused by alum water, it has left pale orange colored stains.

We went to the Farmers' Institute last week, in spite of the worst roads I ever

saw. There was a good attendance. It was the first one I ever attended, but I hope not the last. There was a paper read, "Our Children's Inheritance," by Mrs. Bowers, of Clawson, that was excellent. I wish it could be published in the FARMER. I would like to have it, and it would do us all good to read it. I think there might have been a little more of special interest to women on the programme, although I myself felt an interest in everything I heard. Some of the women said they "did not care a cent about 'The Silo and Road System,'" but I do. I have to ride over the roads (a severe punishment now), and I believe thoroughly in the silo. I must stop now or Beatrix will say that she does not believe in such long letters.

OSBOW.

MRS. ED.

WOMEN IN ANCIENT EGYPT.

Miss Amelia B. Edwards, who has been called "the most learned woman in the world," lectured in this city recently, and as one woman has always anxiety to see with her own eyes another who is peculiarly dowered with brains, beauty, or wit, of course I made arrangements to attend. Miss Edwards was not popularly known in this country, except among those interested in archæology and as the author of several popular novels. Until she came among us and started on her lecture tour, heralded by a great deal of newspaper talk and endorsed by Boston and the Redpath Lyceum Bureau. But she has been a great success. The intellect of this city placed itself at her feet, so to speak; the social world bowed its aristocratic knee in homage to the learned woman who is empowered to write Ph. D., LL. D. and L. H. D. after her name. In appearance, she is "English all over;" English in indifference to dress, English in pronunciation, speech, manner, and thoroughly so in preferring her own land and its customs to any other. Although she is in her fifty-ninth year she looks much younger—fully ten years younger, owing to her fresh complexion and erect figure. She is of medium height, but looks tall because of her dignified presence; has gray eyes, a large mouth, gray hair, which she wears combed loosely back from a full, well developed brow. At the reception in her honor at the Art Museum here she wore black silk with a corsage knot of yellow roses, and a jet bonnet and yellow plumes; she appeared before her large audience in black, with a cashmere shawl draped ungracefully about her shoulders and pinned awkwardly at one side. But all thought of presence or dress was utterly forgotten when she began her lecture, to the subject matter of which her deliberate yet animated delivery and clear enunciation added not a little.

Miss Edwards is a woman of remarkable versatility. She is descended from the Walpole family, so well known in English literature, and began her career at seven years of age, when she wrote a poem which received the "baptism of print." At twelve she had written a historical novel; at fourteen she began to study music and distinguished herself as composer and per-

former. At twenty-one she returned to literature, and in ten years published ten novels and a volume of poems. She is an artist of no mean ability, and is able to illustrate her own books; and as journalist has "done" everything but parliamentary debates and police reports. A visit to Egypt in 1873 and '74, about which she wrote in "A Thousand Miles Up the Nile," turned her mind to archaeology and she set about the study of this science with all the ardor and interest excited by a favorite pursuit. Her year in Egypt resulted in the founding of a society to rescue and preserve Egyptian antiquities from the ignorance of the Arabs, who valued obelisks and sphinxes only as material for their lime-kilns, and the cupidity of the tourist, who carried off and dispersed treasures which would be invaluable in museums. The American subscriptions to the fund of this society have equalled those of England, hence it deserves the name of Anglo-American; and there is in fact a branch society at Boston, whose president is Dr. Winslow. American colleges have been first to honor learning in the person of Miss Edwards, and to confer honorary degrees upon her. How many languages she can speak I cannot say, but as she is one of the first Egyptologists of the age, and this includes a knowledge of Greek, Hebrew, Arabic, Assyrian, and other literature, and of the progress of art and science in each nation, it is to me a wonder how "one small head can hold so much."

I cannot help moralizing a little, right here, on the difference in women. Most women, at her age, seem to have lost interest in life and the world, and to be living principally to save funeral expenses. They have forgotten most of the acquirements of youth, and appear contented that it should be so. How many women at forty-two would take up such a study as archaeology, with all its difficulties! Not many. None but those trained in intellectual pursuits from youth up, and with a genuine love for learning.

The first lecture was on "Queen Hatshepsut and the Women of Ancient Egypt." All we know of prehistoric Egypt is that it was divided into petty states under autocratic rulers, probably afterwards consolidated into United Egypt; no relics of a stone age have been found, all evidences, if such exist, being buried cubits deep under the debris of centuries. Egypt is the oldest country of which we have records. Athens and Rome were unknown when Egypt was old, the Assyrian empire is a thing of yesterday compared to the antiquity of Egypt.

Egyptian writings are of three kinds—the hieroglyphic, found on tombs and obelisks; the hieratic, a modification of the hieroglyphic, and used in the sacred or priestly writings; and the demotic, the most modern, being used five or six centuries before Christ, and the most difficult, which were the legal writings. From these demotic writings much of the history of women is learned. These three styles may be compared to modern shorthand, run-

ning hand, and printed matter. We are most impressed by the difference between the condition of the women of Egypt in those ages and that of women in other countries. Four thousand years before the Christian era women in the valley of the Nile enjoyed a most remarkable degree of freedom, independence and dignity. They were in every respect man's equal, in some his superior. They had all the right and privilege of men. They could buy and sell, mortgage and foreclose property, make government contracts, and were accustomed to transact all kinds of business. A papyrus in the museum of Turin is a contract made by a woman for the purchase and future delivery of grain. Another is the complaint of a woman to the governor, setting forth that the officers of a certain garrison had delayed to pay her for supplies furnished until a year after delivery. Herodotus, who visited Egypt in the time of Darius I., wrote that Egyptian women went to market, bought and sold and carried on commerce, while the men stayed at home and plied the needle; but until these papyri were discovered it was supposed the historian wrote in a humorous vein. Now we know it was in very solemn earnest—to the men at least.

The marriage contracts of the Egyptians, translations of which the lecturer read, show a complete reversal of our customs. The English bridegroom says, "With all my worldly goods I thee endow" but he does not mean it; and it has taken years of struggle and miles of petitions to enable the wife to gain even a provisionary interest in her husband's estates. But the Egyptian bridegroom literally fulfilled this pledge. He bound himself by a carefully worded contract, specifying every detail and signed by numerous witnesses, to provide his prospective wife with a certain sum for "dress money, by the month and by the year," and another sum for pocket money, during the period of betrothal, which was generally a year. Upon the consummation of the betrothal by marriage, he surrendered to her, absolutely, the control of his property—all he had and all he might afterwards inherit or amass, bound himself to defend her right to it, and forfeited a specified sum if he took another woman as wife, instead of the one to whom he was betrothed. It would appear that women then exercised the right now vested solely in men, that of choosing a matrimonial partner. The marriage contracts read from husband to wife; he said "I accept thee as my wife." The sums set over as dress and pocket money varied according to the means of the individual (I think this ancient custom might with great benefit and propriety be revived in the present day); but always the betrothed maiden was maintained during the interval between betrothal and marriage by her prospective husband. Two of these marriage contracts contain clauses stipulating the wife shall furnish her husband with food and clothing, and also provide for funeral expenses and memorial tablets. Would not the nineteenth century man make Egypt howl under such matrimonial

obligations and financial requirements—which however he usually manages to make binding upon the women of his household! The husband took the name of his wife; the sons that of the mother. The double crown descended to the Pharaohs—a term applied to the kings of a certain dynasty and meaning "ruler"—through the female line, and Rameses the Great inherited his throne through the right of his maternal ancestry.

While the Egyptians dwelt by themselves these laws worked very well, apparently; but the incoming of other races brought abuses. When the Greeks invaded Egypt, the native women were captivated by the handsome strangers, and not a few connived at the murder of their husbands and afterward became the wives of the Greeks. But after the Arabs conquered the land women descended to the inferior and degraded position they now occupy under Moslem rule.

Marriage was not a religious ceremony, merely a civil contract; or at least this is the only form mentioned in any writings yet discovered. That the contract was a variable one is proven by a document discovered in which the woman contracted to pay the man a stipulated sum—"fifty argenteos"—if she "disdained him" or took another husband.

(To be Continued.)

HOUSEHOLD HINTS.

A SOAP-BUBBLE party is a good frolic for the children. A tablespoonful of glycerine added to a pint of good soap-suds will make the bubbles last longer and grow larger.

HON. T. T. LYON, noting the fact that he has a hedge of the Japan Quince, ten or twelve years old and ten or twelve rods long, and which forms an impenetrable barrier, alludes to the character of the attractive looking fruit, which he says is used in small quantity, in the family dietary, to flavor the milder apples, and which imparts to the sauce a pleasing sprightliness and piquancy of flavor not excelled by the use of the varieties of the quince ordinarily used.

Contributed Recipes.

OATMEAL BREAD.—Two heaped coffee cups a steamed Quaker rolled white oats; half pint boiling water; two tablespoonfuls brown sugar; butter the size of a black walnut; wheat flour to make a thin batter. When lukewarm add half coffee-cup good yeast. Let it rise over night. In the morning stir in flour enough to make as stiff a batter as can be stirred with an iron spoon. Put into well-buttered tins and let rise again. Bake in an evenly heated oven—not too hot at first—one and a half hours.

POTATO SALAD.—Twelve cold boiled potatoes, sliced thin; two medium sized onions, sliced thin; two stalks of celery, chopped fine. Place in alternate layers in a large bowl or salad dish. Just before serving pour over the following dressing: Two eggs, beaten light; one teaspoonful mixed mustard; pinch red pepper, and as much vinegar as is needed; boil; let stand until cold.

BATTLE CREEK.

EVANGELINE.