HOUSEHOLD.

CLEANING THE PIANO.

Nothing else so disfigures a parlor as does a piano on which may be seen from across the room in varicolored patches and streaks the accumulated filth and poison naturally resulting from the expirations and exhalations of the genus homo. Home it is important that every good housewife know how to clean the piano. A writer, who has evidently had experience, gives these valuable suggestions on this important subject:

"I heard not long ago of a lady who had been trying to find some way to clean her piano. It had a dark case with high polish and had grown dull and milky looking as well as finger marked. She tried several preparations until finally some one told her to wash it with soap and water, but this she dared not do without consulting some one with experience.

"A tuner was consulted, and he told her that was the best way he knew of cleaning a piano case, provided proper care was exercised in doing the work. He then told her to have a pan of tepid soft water, a cake of the best white soap and several pieces of cotton flannel of the poorest grade—that is, sleazy and soft twisted.

"One piece was to be used to apply the soap to the piano, first wetting the cloth and then rubbing it across the soap, afterward applying it to the piano, rubbing over only a small place at a time.

"Then wet another piece of the cloth and rub the same place to remove all the soap; a third piece was to be used dry to absorb the moisture left on the wood. The work must be done rapidly, as the soap ought not to be left on the polished surface for any length of time. When using the last piece of cloth it is necessary to rub briskly to give polish.

"The whole case must be gone over in the same way, and if the directions are carefully followed the piano will look like a new one, but if a stiff quality of cotton flannel is used the polish will not be so fine and the surface will have a scratched appearance."

Eton jacket of cadet blue cloth trimmed with stitching. The scolloped revers and deep collar are stitched at the edges and inlaid with dark blue velvet. Sleeves cut with shaped, pointed cuffs, which are ornamented with stitching. Material required, cloth, 50 inches wide, 1 3-4 yards.

SUGGESTIONS TO HOUSEKEEPERS.

When the young beets get large enough for use, pickle some for winter use. Wash them well, do not cut them anywhere, boil till tender, then can them in vinegar. A spliced vinegar is very nice for them. Put a half teaspoonful of celery seed, a couple of cloves and four bay leaves in a quart of cider vinegar. Let stand for three weeks. The tender pods of nasturtium also give a pleasant flavor to vinegar. If you mean to spice the vinegar for your beets attend to it now.

There are reasons — good reasons— for everything suggested by modern housewifery. To strain the fat used for frying seems an unnecessary task to those unaccustomed to doing it, yet the purpose is obvious. Straining removes the small particles or crumbs which would become rancid and make the fat so.

A perfect salad, fresh and freshly mixed, is the most picturesque of all dishes, but a heavy garnish of boiled vegetables or eggs will detract from its daintiness of appearance. Salads of all kinds should be gently handled. That is, they should be put into the desired shape lightly, and without heavy pressure, and should be mixed by running the fork and spoon down the sides of the dish and gently tossing the salad with an upward movement, letting it mix as it falls backward.

DOMESTIC RECIPES.

Ginger Bread.—One cup Porto Rico molasses, quarter teaspoonful salt, tablespoonful of ginger, half cup butter, softened, one cup sour milk, three cups pastry flour—less of new process —one full, not heaped teaspoonful soda dissolved in hot water. Mix in order named, and bake in two medium sized tins about forty minutes. Insist on having the dark Porto Rico molasses if you want your ginger bread to be dark and rich.

Ginger Cookies.—A pint of molasses, boiled; a cup of sugar melted in the molasses; one scant teaspoonful soda dissolved in four tablespoonfuls hot water; one teaspoonful baking powder sifted with one of ginger and one quart of flour. Mix a tablespoonful of ginger and a half cup of lard with the flour, add the other ingredients and make the dough stiff enough to rollt hin.

Strawberry Preserves.—Stem, wash and weigh the fruit. Allow three-quarters of a pound of sugar and half a cup of water to a pound of fruit. Boil sugar and water until it spins a thread, then pour boiling hot over the fruit. When cool, cover well and stand in a cold place. Next morning pour off the juice, boil until thick and proceed as before. The third morning drain off the syrup, cook until thick, add the fruit and boil until thick as desired. Bottle, seal and label as usual. This method of preserving, which hardens the fruit, is excellent for such soft fruit as strawberries, cherrie or plums.

WELL WORSHIP.

A Curious Superstition Prevalent in Various Parts of Europe.

At least a dozen wells in various parts of Scotland are worshipped by the peasants. The cure of children is a special virtue of many of these wells. Anxious mothers make long journeys to some well of fame, bathe the little invalid in its waters, drop an offering into them, and attach a bit of the child's dress to a bush or a tree growing by the side of the well.

Pins and nails and bits of rags may constantly be seen in all parts of the Highlands at these hallowed springs. In England, too, this custom is not unknown.

There is a rag well near Newcastle, so called from the number of shreds of clothing that adorn the bushes at its side.

On Holy Thursday the maidens of Cornwall visit St. Roche's well and throw crooked pins or pebbles into the water and by the bubbles that rise to the surface, seek to ascertain whether their sweethearts will be true or false.

At "wishing wells" if you follow the prescribed course, any wish you make will be fulfilled during the twelvemonth if the efficacy of the rite be not frustrated by the incredulity of the suppliant. In order to attain the desired end, the votary must kneel on a bare stone beside the well, plunge to the wrist each hand in water, thinking earnestly all the while of the wish. Upon withdrawing the hands as much water as can be held in the hands must be swallowed.

WELL DRESSING

corresponds with the ancient Roman Fontnalia, or animal flower festival of the spirits of the streams and fountains. Derbyshire, with the adjacent counties, is the home of well dressing and June 24 the date of the festivity.

Elaborate preparations are made for its approach. Flowers are arranged in patterns to form mottoes and texts of Scripture, and also devices, such as crosses, crowns and anchors, while green boughs are added to complete the picture.

A recent visitor at one of these functions says that the name "well" hardly gives the proper idea; it is rather a fountain or cascade which is chosen, the water descending from above, and not rising, as in a well. Their height varies from 10 to 12 feet and the stone frontage is, on this day, hidden by wooden erection in the form of an arch. Over this a layer of plaster of paris is spread, and while it is wet flowers without leaves are stuck in it, forming a beautiful mosaic pattern. Showy yellow flowers are perhaps arranged to form a verse of Scripture or a hymn; or a white door is sculptured in the plaster and set in a groundwork of violets. With red and white flowers, a diaper-work is formed. Coral berries of the mountain ash are used effectively and arranged in garlands, wreaths and devices of every hue. The sparkling water completes the enchantment, and makes this feast of the well-flowering one of the most beautiful of all customs. Songs and hymns are sung. In some places clergy and choir walk slowly around the spot singing "Rock of Ages" or "Living Stream so Crystal Clear."

SOME INSTINCTS OF COWS.

THEIR LOVE FOR THEIR CALVES SHOWN IN VARIOUS WAYS.

A Lawsuit Prevented by the Knowledge Possessed by a Cow—Two Oxen Who Were Friends—The Prodigal Calf's Rough Reception—Cattle Great Path Makers.

Cattle are not merely gregarious—they have an instinct of neighborliness and comradeship almost human. Further, mother-love among them persists long after the period of helplessness of the calves. A cow knows her calves, licks them and moos to them when they are full grown, with calves of their own. She lows lamentations if they are sent to a separate pasture, and recognizes them after six months or even a year of separation; this, of course, on the commons where normal instincts persist and even strengthen. Stall feeding does not develop heart or mind in cattle any more than in human beings.

Once at least this continuing mother love prevented bad blood between neighbors with a possible suit at law. Two cows upon adjoining farms dropped within the same week calves so nearly alike it would have puzzled that traditionally wise person, a Philadelphia lawyer, to know one from the other. They were heifer calves, dun, with a white spot in the forehead and the barest tip of white in the tails. Dun was a rare color upon the range round about, so both the youngsters were looked at with interest. They were weaned in the fall and turned out next spring to find their own living in the natural blue grass meadows along the creeks.

FOOD WAS ABUNDANT;

the creeks had also many windings, with here and there in secluded places remnant fringes of cane. The dun heifers throve so finely and fell so in love with freedom that they did not come home in the fall as did other well-conducted cattle. Just what they did do indeed was never known. The spring they were 2 years old, one owner went looking for his property and discovered a fine, saucy young cow with a pretty frisky calf at foot, grazing happily, ten miles away.

Neither yearling had been marked before turning out. So the finder was quite justified in assuming that he had found his own, and taking her home rejoicing. There his neighbor at once claimed her saying he knew her by a peculiar indentation in the white star. As the other dun was still missing there was room for a very pretty quarrel, until it was agreed to let the old cows decide it. The three were turned together in a pasture. At first both the old cows looked askance at the young one, and after a little made a rush at her as if to bear her to her knees. But as they got within three yards of the youngster, who stood tossing her horns defiantly, the claimant's cow half wheeled, butted the other in the flank, sent her reeling, sniffed gently at the stray, then began to lick her on the neck and brisket, just as she licked her own new calf. The demonstration was conclusive—the men shook hands on it, and the stray dun went home with her mother.

Whether from instinct of calculation, cattle have a curiously accurate sense of time. If they are salted every other morning at a certain spot, they will be prompt almost to the minute, though they may not come near the place between times. Dairy maids whose milkers run out, give them "a lick of salt" or meal, as they say "to ha'nt 'em home." Hence no doubt comes the cant rural proverb, expressing mulish obstinacy; "I wouldn't do it for a lick of salt."

BUCK AND BRANDY

were brindled oxen, a yoke of renown throughout the countryside. They had horns a yard from tip to tip, intelligent, black-nosed, white-starred faces, and beautiful bushy tails. Broken together at a year old, they worked and played and grazed side by side until they were rising 7. Then Brandy, falling lame, was turned out for a long rest, his owner thinking to fatten and sell him in the fall. Buck at once quit work. Yoked to cart or plow, or ox-wagon, he simply lay down. The goad could not move him. As soon as he was free, though he had never in his life tried to jump a fence or throw one down, he straightway made a breach somewhere and went through to his comrade. As a result his owner sold two stall fed oxen in place of one. In death as in life the two were not divided.

The prodigal calf gets a rough reception upon his home-coming. The herd looks him over at long range, bellows defiance and scorn of him, then keeps on with its own affairs. If the prodigal hangs modestly back, feeding upon the outskirts for a day, or maybe a week, never obtruding himself, and running from each lowered head or brandished horn, he may in the end be grudgingly accepted. But if he comes boldly in, crowding for salt, snatching at forage, answering bellows with a low, disdainful moo, he must conquer a peace or go to the wall. At first the heard-leader rushes at him, butts him to his knees, and tries to roll him over, but does not gore him. If the stray stands up stoutly, or gives the leader a fair resistance, he may win out right there. But if he is badly worsted, yet lacks the sense to profit by defeat, and keep in place, next time there will be a combined rush that will leave him with whole bones, it is true, but a badly scratched coat, and sore all over from the pummelling horns."

Atavism perhaps explains why cattle go mad at the smell of blood—especially the blood of their own species. Even a fresh hide trailed across their feeding ground may make them dangerous. With lowered heads, tails stiffly extended, bellowing, not loudly, but with a deep, menacing, growling note, they charge compactly upon almost any moving thing in sight, particularly a human being on foot. It is a charge not easily stayed, but readily evaded —it is hard for a herd to check itself, and harder still to turn square about. Circling is, however, another matter, so if attacked it is the part of wisdom to keep directly in front until the charge is almost upon you, then run out of the way at a right angle.

CATTLE ARE GREAT PATH-MAKERS.

For the most part they go straight almost as the crow flies, and always in Indian file, one right on the heels of another. In every pasture there is a leader, who chooses the way. Commonly the leader is the bell cow, but if the bell-bearer grows old and weak she may be disregarded. Another instinct, no doubt going back to the days of wolf and bear ravages, is that which makes them go to the same place to sleep and choose that place on the highest available ground. A new herd put into a pasture will sleep in the old place. The going to it is generally about dusk, except in the height of summer and flytime, when cattle graze all night and spend the days in water or the thickets. Commonly the going is a slow, stately march, but now and again the bell cow breaks causelessly into a furious run, and the rest go tumbling at her heels. Negroes say then! "O Sis Bell Cow, she done see 'er ghos'." They add that next morning's milk will be scant and lack cream—and oftener than not results in the dairy bearing out the saying. The blacks, indeed, believe firmly that both cattle and horses can see things invisible to mortal eyes.

SWITZERLAND'S LITTLE ARMY.

The Large Number of Men She Can Put into the Field at Small Cost.

There is no country in Europe, with the exception of the little governments of Monaco and San Marino, which spends less for military purposes than Switzerland. The annual cost of its army is only about $500,000, and yet, in case of necessity, it can put into the field within two days 100,000 trained soldiers and retain at the same time another 100,000 as reserves in addition to its militia, numbering 270,000 men.

In Switzerland young men are trained to become good rifle shots, and there is not a hamlet in the country without a volunteer association formed for this purpose. Military service is also compulsory from the twenty-second to the thirty-second year, forty-five days' service being required during the first year and sixteen during every subsequent year. The soldiers keep their weapons and uniforms at their own homes and are held responsible for them by the government, which inspects them carefully once a year.

NEW DISEASE.

A new disease has been added to the list of more than 2,000 to which mankind is liable; this is mountain toothache. The workmen employed in the construction of the railway up the Jungfrau, who have to live at an altitude of 10,000 feet, have been greatly afflicted with toothache and gumboils. The malady resembles a fever in its course, the crisis occurring at the third day; but the disease does not leave any after effects in the form of decayed teeth.

A SERVANT'S PLAY-TIME.

Good Domestics One of the Housekeeper Besetting Difficulties.

The difficulties besetting the housekeeper when she seeks to find good servants, have called out a great deal of writing in the endeavor to discover the causes that may lie at the root of the matter. The necessity of providing servants with comfortable quarters, suitable food, and the advantage of a wise arrangement of their work, all these subjects have been discussed ably and well.

But there has not been so much said or written on the line of thought embodied in the heading of this article. Undoubtedly supersensitive mistresses will turn away with an air of disgust, thinking: "Here is a crank who will be advocating every other day off for the poor, overworked servant, that her mistress lolling in luxurious ease may have a chance to increase her muscle." But the writer would put in a decided disclaimer to any such intention. The length or number of off days will not be the subject of our meditations, but rather how off time should be spent most advantageously:

This leads us to inquire if wholesome recreation may be used as a factor in the development of other grades of society, why may it not be used for developing and bringing out the best there is in servants? Professor Kirkpatrick remarks that with children, recreation, in order to be wholesome, must be looked after and supervised by experienced,

TACTFUL OLDER PERSONS.

Right here lies the secret of the fact that so much that is done for servants accomplishes but little. They have not been regarded enough in the light of children. It is more natural to consider them fully developed grown people, and hold them responsible accordingly. But many are only such in their physical and outward appearance; in their judgment, in power of choice, as well as power of self control, they are practically babes. And in nothing is this immaturity more conspicuous than in their choice of amusements. The most exciting diversions are their delight. Their happiness is never greater than when their evenings out can be spent in dancing until it is time to resume work again. Smaller portions of time left to them to spend at their own discretion, they are more apt to fill full of bickerings with one another or idle gossip about their mistresses' failings than in any sensible way.

It is a mistake to suppose that the same disgust and weariness that accompany such a spending of leisure moments in other people does not hold good with servants. Idle gossip. under this head cannot be included the friendly questionings and chaff of those meeting after a separation, but idle gossip pure and simple, is at the root of a great deal of the trouble, which surrounds the servant question. A mistress should be glad to make any effort which would serve to point out to her handmaiden the evil of spending recreation moments in this manner. But some one asks: How, is this evil to be overcome when your servants show no interest in reading—when daily papers sent to the kitchen lie unnoticed?

It should be remembered that few children care for reading until after a taste for it has been developed. And it is not wise to begin with the daily papers; something a great deal simpler should be first tried. Your children's books on animals, with large print and attractive illustrations, would be much more acceptable. For your object is to induce your servants to find out the immense recreating force in good reading. It would be no step in advance to have them go from no reading to bad reading. We all know and have experienced how instantly reading ceases to be a recreation and becomes instead a dissipation

WHEN IT IS BAD.

About the longer periods of play time, like afternoons or evenings or Sundays, a mistress has a chance to make wise suggestion when called upon to give relief for wearied nerves and headaches and backaches that are the accompaniment of the dissipations some servants too often indulge in, thinking them recreation. They must be shown the advantage of simpler and purer forms of diversion. like getting out into nature's playground, the country, and being content with what she has to offer. The practice of making occasional excursions when the servants are taken with the family is especially wise. It would not be at all surprising if while trying to impress such valuable lessons upon their servants, mistresses should find that they themselves were receiving benefit in the line of simplicity of living. Thoreau's idea would be realized, that we live more worthily and profitably when we not only clear our own lives, like an algebraic formula, and live simply ourselves, but when we also endeavor to teach others these blessed truths.