

The safest bridle that ever rested in a horse's mouth is a snaffle; for hunting and park-riding it ought to have a double rein, as no woman's hands are strong enough to steady a horse's head with a single rein, and few men care to take the trouble to do so. The horse that goes smoothly and kindly in a snaffle bridle is invaluable; still, many a good snaffle horse for park work and summer riding goes better in a Pelham. Many objects attract the attention of a roadster or park-hack which as a field horse in winter he would not look at, and the action of the hand on a Pelham is more quickly felt on the mouth of a horse than is that of a snaffle.

The practiced rider, before mounting, takes a rapid survey of his horse, saddle, and bridle, to see that all is right. For a woman to mount with ease, she, and the man who aids her, must know exactly what to do. A woman, desiring to mount, places her right hand firmly on the center crutch of her saddle, then places her left foot on the joined hands of her escort or attendant, who affords her a steady support as she springs lightly to her seat; before placing her right knee across the crutch of the saddle, it is well to draw down the habit-skirt and place the left foot in the stirrup. The attendant should gather up the reins and the rider take them from him. An agile boy, after a lesson or two, will vault clean into the saddle. Later on, standing on the near side of his horse, he will take a lock of the mane in his left hand, wind it around his two middle fingers, then, holding the reins quite loosely in the same hand, place his right hand on the cantle of the saddle, his left foot in the stirrup, and rise easily and quickly to his seat. Want of practice in this mode of mounting cost the life of his Royal Highness, the late Prince Imperial. Although he had been taught to ride in England, he fumbled in the act of mounting, his charger became unmanageable, and the assegaïs of the Zulus had time to do their deadly work.

A lady's toilet on horseback, to be in good taste, must be severely plain. A close-fitting habit with a short skirt, and a bodice fitting to perfection, is all that should be seen, save a small linen collar closed at the throat with a dark neck-tie. For full dress, a tall hat is *de rigueur*, but for hunting or country-road riding, a low hat can be worn. A woman's inside riding-clothes should be few in number, yet of warm, light material. No jewelry is in place save the mounting of the cutting whip.

The selection of a horse for the saddle is a common source of trouble to those wishing to commence riding. In the United States, at the present time, there is no lack of horses that, with careful breaking, could be made first-class saddle-horses. The racing stables of America furnish every year a number of horses not good enough to keep on in training, yet excellent for park-hacks or for light-weight hunters. These animals can always be bought at low rates, and when properly broken are safer and far more lasting than common-bred horses. Central America possesses a breed of ponies of rare beauty and docility—charming household pets for children. These little animals are not always to be found in the United States, and when here they are costly. For larger boys and girls, the mustang of the plains ought to be a favorite mount. Their many good qualities are not as yet fully

recognized. The mustang is believed by many to be vicious, unruly, and, in consequence, unsafe for children; on the contrary, it is an intelligent, sturdy little creature, full of affection for a kind owner. Drovers of mustangs are from time to time brought to New York by the great cattle-shippers, and in their wild state they are snapped up by city dealers at prices ranging from eight to forty dollars per head.

Every horse should be taught to leap, and every boy and girl should know how to sit a jump. An easy, graceful seat is so admirable that we would recall to our fair riders the words of the great Irish novelist: "Ride, Miss Olivia, as though the whole world were looking at you."

MIDY MORGAN.

#### Five and Fourteen.

THERE are two periods in the moral and intellectual development of a girl which cause the profoundest anxiety to a mother. At five years old, or thereabouts, the period of babyhood is past, while the period of girlhood is not yet reached, and, between the two, comes a time of anarchy and chaos. The little soul is now bursting its shackles and trying to readjust itself to new conditions. The child is ceasing to be a mere pet and plaything, and is beginning to live an individual life. Nothing is more common than to see a docile, well-trained child suddenly develop, without any apparent reason, a willfulness and insubordination entirely at variance with its previous habits. The mother, who has been dreaming of a sweet daughter who is to walk beside her all her days, making life fragrant and beautiful to her by sharing with her all her youthful hopes, and joys, and trusts, turns heart-sick at the naughtiness of the half-fledged termagant. For it is the good, cherubic little girl who usually manifests the change; a spoiled child is so thoroughly disagreeable all the while that any accession of badness is not noticeable. A great deal of self-condemnation and unhappy foreboding would be spared the mother if she would only recognize that much of what is so very unlovely is not essentially wrong—that it is merely what is good in a state of unripeness. The fragrant blossom has withered and fallen away, leaving in its place the hard and acid embryo fruit. A wise mother will be very careful to distinguish between those qualities which promise evil in their developed form and those which are mere crudities, and her aim will be to foster all the unfolded possibilities in her child's nature, and help to bring them to a beautiful maturity.

Every one knows how tiresome and unattractive a little girl usually is when she has outgrown her infantile sweetness. The little impertinences, the saucy retorts and unflattering personalities which have won for her smiles and caresses, or, at worst, an admiring reproof, all at once become intolerable, and are rebuked with acerbity. The very ways which she has been taught to consider charming become subjects for displeasure when the baby roundness and dimples are gone. Her sense of justice is outraged, and the unwarped sense of justice in a child is often very strong. She becomes a little Ishmael, her hand against every man's, and every man's hand against her. In a certain sense this can scarcely be avoided, but, if the

mother's love be unfailing, and her sympathy always ready, she can keep sweet the fountain of love and trust which, without that refuge, might become very bitter. Just when this new life is unfolding, a mother's wise care is most earnestly needed. The soul which has seemed to draw its life from hers is beginning to lead an individual existence. It is to the perfect development of this individuality that the mother should bend all her strength. Each human soul contains within itself the germ of its own life. To make of it all that may be made, the mother should only guide the growth, leaving it free within the limits of moral probity to grow into its fullest possibility. She cannot lop it off here and there, or suppress its growth yonder, without maiming and stultifying the whole nature.

The dangerous quicksands of this period safely past, the mother begins to breathe freely again. She again begins to see visions, and to dream dreams, till the second and more serious season of anarchy comes to try her faith. Childhood is over, and womanhood is yet far away. The whole being, moral, intellectual, and physical, is in a state of ferment. New motives, new principles, new emotions, are battling for predominance, and, until these relative claims are adjusted, no peace can be hoped for. This second chaotic period—which comes at about fourteen years of age—lasts longer, and brings a more hopeless and radical overturning of that which had seemed so firmly established. If a mother's care were needed in the earlier change, it is infinitely more needed now. New traits seem to be starting into life, new developments are manifested. Changes not only in purposes and ideas are taking place, but changes in temperament, in disposition, in tone are manifesting themselves. There is need of a wise hand which shall guide without galling, a tender heart which shall sustain without compromising with evil. To aid in the conflict and insure victory, nothing will help a mother more surely, nor direct her more easily in this difficult

task, than the recognition that this, also, is merely a stage of growth necessary to a full and perfect development of her child's nature, and that to her is intrusted the privilege of fostering the growth, while she shall be looking to the end with the prophetic eye of love.

S. B. H.

#### Two Visions.

WHERE close the curving mountains drew  
To clasp the stream in their embrace,  
With every outline, curve, and hue  
Reflected in its placid face,

The plowman stopped his team to watch  
The train, as swift it thundered by;  
Some distant glimpse of life to catch,  
He strains his eager, wistful eye.

The morning freshness lies on him,  
Just wakened from his balmy dreams;  
The travelers, begrimed and dim,  
Think longingly of mountain streams.

Oh, for the joyous mountain air,  
The fresh, delightful autumn day  
Among the hills! The plowman there  
Must have perpetual holiday!

And he, as all day long he guides  
His steady plow, with patient hand,  
Thinks of the flying train that glides  
Into some new, enchanted land,

Where, day by day, no plodding round  
Wearies the frame and dulls the mind—  
Where life thrills keen to sight and sound,  
With plows and furrows left behind.

Even so, to each, the untrod ways  
Of life are touched by fancy's glow,  
That ever sheds its brightest rays  
Upon the path we do not know!

AGNES M. MACHAR.

#### LITERATURE.

Sayce's New Edition of George Smith's "Chaldean Account of Genesis."\*

GEORGE SMITH'S "Chaldean Account of Genesis," published in 1875, was the most important single contribution of material ever made to the study of the book of Genesis. It did not claim or attempt to be this. It merely offered to gather all the information known to the author about the beliefs of the early Chaldeans as to the origin of the gods, the creation of the world, and the mythical stories of its prehistoric heroes and demi-gods,—a subject first studied by George

\* The Chaldean Account of Genesis. Containing the description of the Creation, the Deluge, the Tower of Babel, the destruction of Sodom, the times of the Patriarchs and Nimrod; Babylonian fables and legends of the gods; from the cuneiform inscriptions. By George Smith, formerly of the department of Oriental Antiquities, British Museum, Author of "Assyrian Discoveries," etc., etc. A new edition, thoroughly revised and corrected (with additions) by A. H. Sayce, Deputy Professor of Comparative Philology in the University of Oxford. With illustrations. New York: Charles Scribner's Sons. London: Sampson Low, Marston & Co.

Smith, who had unique opportunities for these investigations from his position in charge of the Assyrian antiquities of the British Museum, and who possessed extraordinary aptitude for divining the sense of the cuneiform inscriptions. It happens that the early chapters of Genesis are drawn, not from Egyptian, but from Babylonian sources, and George Smith was the first to find those sources, and bring them to light so that they could be compared with the Mosaic story. That the sources of the first chapters of Genesis were Babylonian could have been gathered from the book itself. Eden is in Mesopotamia; the story of the tower of Babel is one of the chief episodes; Abraham came from Ur of the Chaldees; and while not one of the irruptions into Palestine made by the Egyptians is reported, we do have the story of the conquest of the five cities by the King of Shinar and his associates. George Smith was first able to tell us, from the Chaldean side, the story of the creation of the world, the