

ORDER AND DISORDER.

By LOUISA TWINING.



ANY who read this title will, no doubt, say to themselves, "Oh, this must be written by some old maid, no one else would think it worth while to take up time with such trifles,

which are of no real importance in the busyness or pleasures of life."

Now, whether I am an "old maid" or a young one matters little, if what I have to say is worth saying and worth listening to; and I think it is, or I should not trouble myself and you about it.

Suppose I can show that this "Order" of which I write is really something of divine origin, and therefore not merely something desirable for us to imitate, but a positive duty to carry out as far as we may—a quality and attribute of Him in whose image we are made; then, I think, all would agree that it is a subject worth listening to and thinking about. First, I will try to show the divine origin of order, and consequently our duty in trying to promote it. Secondly, the desirability of order in even a worldly or selfish point of view.

In the first place, I hardly think it can be denied by anyone that, supposing it to be a virtue even of minor importance, it is one greatly and generally ignored and overlooked. It may be that just as we become accustomed in time to the most strange circumstances and modes of life, we may become adapted to and familiarised by surroundings of disorder, so that we may have lost all perception of the state in which we live, and would be surprised if anyone told us of it. Even the very senses lose their perceptions by living long in conditions as remote as possible from those for which they were originally framed and adapted. The eyes often lose their appreciation of either beauty or ugliness by long use, ears fail to notice harsh sounds, the nose loses its perception of evil odours, and so it may be with the moral senses; but this is no proof that they were not made for the higher and original use, and not for its abuse. Those who pass out of the fresh air into a close, unventilated room are struck by the atmosphere breathed all-unconsciously by the inmates who have long dwelt in it; but we should not for a moment hesitate to say which was the real and true state of these two sets of sensations.

I have used the word "order" to express in its widest sense what I mean, for that may apply more especially to the quality in its highest sphere, and we are accustomed to its use in the very noblest sense as applied to the "order of the universe;" the lower, or more common expression of the word may be given in the term "tidy," though I fear that tidiness may be considered a still more trivial and unworthy subject of thought than the other. One reason has occurred to me for the matter being so generally ignored—which is, that it is supposed to be a kind of gift or quality that some persons are born with and some without. Now this I believe to be in a great measure true, but then the same may be said of any other virtue, and surely we should not give that as a reason for neglecting all training and culture of the same, and leaving it to the development of chance or circumstances.

The idea of "order" implies classification; "disorder" is expressed also by the idea of chaos, or confusion, things existing unclassified.

Now if we open our Bibles, in the very first chapter we read of the subject of which I am speaking. There was chaos in the universe. We may not be able fully to comprehend all that is implied in the second verse, and the words "without form and void," but it is quite clear that it was a state and condition of things in which order was not, but out of which it was to proceed. The third verse tells us of the beginning of order and arrangement proceeding directly from the Spirit of God; then follows division or classification, and the naming of the things so classified. And so, in grand and stately progression, follows the whole wondrous order of the universe, filling the first chapter of the first book of the Bible with its simple, concise records. Can we fail to see that this is the most sublime expression of "order" that can be imagined, each thing following the other in precisely that marvellous succession which secured the possibility of its existence? The very spirit and atmosphere of order seems to breathe through the whole narration, till we come to the close and the climax, "Thus the heavens and the earth were finished and all the host of them."

It may seem perhaps strange to some that we should dare to draw a comparison between things so high and grand and our poor deeds and work in this lower sphere; but believing that all the words of God and His revelation of Himself in His book are meant for our guidance and instruction and imitation, so do all these lessons concern us, and we cannot fail to see that there is also a close connection between the virtues of order and obedience, for when disobedience entered into the Garden of Paradise, then came also disorder, with thorns and thistles and all evil things.

I cannot attempt to follow out into detail the works of each day's or period's creation, but all who have in any degree looked into the various kingdoms of nature there described as coming into existence, know well the marvellous revelations of order to be discovered in the study of astronomy, botany, geology, and last, but certainly not least, in the structure of man himself, "so fearfully and wonderfully made." The symmetry and design and arrangement of even the smallest and simplest herb of the field will suffice as an example of order. The results of the microscope no less than the telescope show us that no chance arrangements have been made, but that plan and order and symmetry pervade every department of God's work.

All human life is or should be a reflection of the divine life and mind, and therefore it is that I claim for this quality of "order" so high a place in the world, and would urge that some thought should be bestowed upon it.

But it is said by some that orderly persons suffer a great deal of annoyance that is avoided by those who have no perception of the state of disorder which is so general. I hardly think that this can be proved, for on the other hand it is certain that they experience a large amount of positive pleasure which is missed by others. The sense of satisfaction in order and classification deserves I am sure the name of pleasure, which I can only account for by attributing it to the fact that it is a part of, and corresponds to, a higher instinct implanted in us, for surely it will be allowed that we have such traces and intimations of our heavenly home and origin.

"The Soul that riseth with us our Life's Star

Hath had elsewhere its setting, and cometh from afar.

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God who is our home."*

What is one of the charms and fascinations of all science which enchains so many devoted adherents, but that of classification—the taking things out of chaos, confusion and disorder, and placing them in classes or groups, linked together by some mysterious and at first invisible bonds now first brought to light by the patient and laborious student? Something of this pleasure then I maintain is felt by all who will condescend to be orderly even in the apparently trifling affairs of this lower and every-day life. In many ways it is really connected with very high principles and is an expression of them. For instance, how can we fail to perceive this in the movement of the last thirty or forty years with regard to our churches, the shrines as it were of our highest thoughts and aspirations, and set apart, even the very lowest and humblest of them, for the most solemn acts and purposes? Who of us that can look back so far, can fail to recall the memory of some church, perhaps in a country village—and certainly not there only—which we might say was a visible embodiment of disorder, not only dust and dirt reigning undisturbed from one week's end to another, but even the furniture ragged and faded, remnants of straw hassoeks torn and moth eaten, baize or cloth that once was green, but then was drab, and all else in harmony—if such a word may be applied to a state of things that must be confessed to be utterly out of harmony with all we know of God and His laws and regulations about divine worship and everything else in the divine.

Such things are hardly now to be found, or are rapidly vanishing, because a right spirit and appreciation of what is just and due in the House of God has been growing and spreading of late years, for which we may take heart and be thankful.

I say then that this shows a connection and a correspondence between things outward and inward, higher and lower, and therefore that the latter are not to be looked down upon and despised as of no importance.

It has often struck me as a fact to be regretted that there is so little opportunity of inculcating in any adequate way this quality in schools, at least those in which our lower classes of boys and girls are taught. I say advisedly taught, because the longer I live the more convinced I am that there is much teaching but little training, though this is by far the more valuable and important work for life. And when we think what the homes of the poor are, and are likely to be under present circumstances, this seems to me a very serious defect, and one from which we all suffer. Who cannot count up the small number of really tidy and orderly servants they have known, either in their own houses or their neighbours? and how can we wonder when we consider the training, or rather no training that they have had? On first going out to service how should a girl know the way in which best to do her work, unless she happens, by mere chance, to be placed under a good upper servant, who may have had the natural sense and intelligence to train herself? Mistresses, who might be supposed to possess

* Wordsworth's "Ode to Immortality."

more of these qualities, rarely now concern themselves as to how the work is done, and certainly never personally superintend it or instruct their servants. It is surprising that such really important and sanitary work as is involved in all households has been so long given up to those who seem to know little about it. The actually scientific and intelligent knowledge involved in a real performance of cookery is only now just beginning to be comprehended. How many cooks ever reason about what they do, or could give any account of why they do it? and yet there is no doubt that both economy, health, and comfort would be immensely promoted by a trained and intelligent performance of their duties, in which order would certainly take a prominent part. Though I may seem here to be digressing from my subject, I cannot help saying that in looking back I can recall only one kitchen which I could say was perfectly and spotlessly clean, and as it should be; and as to other departments of household work I have seen many houses and many maids, but I do not remember any which I could point out as perfection or even approaching to it. And yet why not? In such material matters as these, entirely within our grasp and control, why not have perfection? A machine does its work perfectly, with all the precision and exactness that is required of it, and why not the far more complete and beautiful human machine? In moral affairs we can never hope to attain perfection or completion, but surely we could succeed in keeping houses and such like material things perfectly clean and orderly. I remember once a hardworking London clergyman saying he envied the engine driver who at the end of the day could have the satisfaction of feeling and knowing that he had thoroughly and perfectly done his day's work, a sense of completeness which can never be attained by those who labour in the higher and more difficult regions of the mind and soul. And I think that the possibility of perfection ought to be impressed upon all who work in these lower but still most important spheres.

I said at first that there were lower reasons for aiming at habits of order, and I will now name them. The chief may be said to be economy of time and substance. Who does not know the grievous and most trying waste of time and temper spent in searching for lost things? Lost, not through misfortune, but through disorder, and want of classification. We need not specify what the details of such annoyances are, whether it is the hunting for a book wanted in haste, and not to be found in miscellaneous heaps or unclassified bookshelves; or perhaps an article which may be buried in the depths of a drawer or a box. Such receptacles I have often seen and shuddered at the thought of anything being wanted from them! One would think that the punishment inflicted on the searcher would suffice to cure all such disorderly propensities; but, alas! it does not seem to be the case. Then, there is certainly the waste of material, for everyone knows the saving effected by a careful keeping of things, even as to the folding-up of an article of dress. The waste and extravagance in a disorderly household is proverbial, though we fear that the two maxims so often placed on kitchen walls are sorely needed, but little heeded. "Waste not, want not," and "a place for everything, and everything in its place."

I have said that the scientific performance of a cook's work is but little understood, and the same is true of other departments in the household. The real mischief and injury to health caused by "dust and dirt" is now only beginning to be taught or learnt; how can we be surprised, therefore, if housemaids do not comprehend or act upon it?

Who cannot recall sights of flue and dust

under various beds, and certainly around the walls of carpet-covered rooms? We are now told that these may contain the germs or seeds of disease little thought of or suspected. Such, indeed, may be all the dark or hidden corner, in houses where dirt and rubbish accumulate. "Housemaid's Closets" are now declared to be the centres not only of foul air and consequent mischief to health, but of positive danger also as regards fire, owing to carelessness and neglect,* or, in other words, disorder. And this is not only in the abodes of the poor, but in the very palaces and mansions of the wealthiest in the land. We are not able to look back one hundred years into the houses of our ancestors, and it is a curious problem which we cannot solve, how far their health was affected by all these matters or the neglect of them; yet, it is not improbable that though they were without our modern ideas of sanitary knowledge and science, they may have more than made up for the deficiency by a personal and careful supervision of their servants and households, being themselves, as the word implies, "housewives." It is nearly twenty years since I read the words of wisdom written by Miss Nightingale on the subjects of order and cleanliness, and they are probably now forgotten or superseded by many other modern expositions of the same subject, but I have never yet seen her maxims and instructions acted upon.

In perhaps the rather vain hope of impressing them on some practical minds, I will transcribe here what Miss Nightingale says on the subject:—

"No ventilation can freshen a room where the most scrupulous cleanliness is not observed. Unless the wind be blowing through the windows at the rate of twenty miles an hour, dusty carpets, dirty wainscots, musty curtains and furniture will infallibly produce a close smell."

How often have I observed this in country houses where I thought to enjoy fresh air, and found not only dusty carpets covering the floor under the bed, but a collection of other articles with an accumulation of dust upon them probably of weeks or months, and stuff curtains and tester, with, of course, a layer of dust upon them out of sight and reach!

"I have lived in a large and expensively furnished London house, where the only constant inmate in two very lofty rooms with opposite windows was myself, and yet, owing to the above-mentioned dirty circumstances, no opening of windows could ever keep those rooms free from closeness; but the carpet and curtains having been turned out of the rooms altogether, they became instantly as fresh as could be wished. But no particle of dust is ever or can ever be removed or really got rid of by the present system of dusting. Dusting in these days means nothing but flapping the dust from one part of a room on to another, with doors and windows closed. What you do it for I cannot think. You had much better leave the dust alone if you are not going to take it away altogether. For from the time a room begins to be a room up to the time when it ceases to be one, no one atom of dust ever actually leaves its precincts. Tidying a room means nothing now but removing a thing from one place which it has kept clean for itself on to another and a dirtier one. Flapping by way of cleaning is only admissible in the case of pictures, or anything made of paper. The only way I know to remove dust, the plague of all lovers of fresh air, is to wipe everything with a damp cloth. And all furniture ought to be so made that it may be wiped with a damp cloth without injury to itself, and so polished as that it may be damped without injury to others. To dust as it is now practised, truly means to distribute dust more

equally over a room. If you like to clean your furniture by laying out your clean clothes upon your dirty chairs or sofa, this is one way certainly of doing it. Having witnessed the morning process called 'tidying the room,' for many years, and with ever increasing astonishment, I can describe what it is. From the chairs, tables, or sofa upon which the 'things' have lain during the night, and which are therefore comparatively clean from dust or blacks, the poor 'things' having 'caught' it, they are removed to other chairs, tables, and sofas upon which you could write your name with your finger in the dust or blacks. The other side of the 'things' is, therefore, now evenly dusted or dirtied. The housemaid then flaps everything or somethings not out of her reach with a thing called a duster; the dust flies up, then resettles more equally than it lay before the operation. The room has now been 'put to rights.'

If you must have a carpet, the only safety is to take it up two or three times a year, instead of once. A dirty carpet literally infects the room. A very general and excellent plan now adopted is to have two feet at least of stained boards round the walls, though best of all would be the polished floors of foreign houses, all the carpets being loose and moveable. And if you consider the enormous quantity of organic matter from the feet of people coming in which must saturate it, this is by no means surprising. In any school-room or ward much inhabited, a smell while the floor is being scoured quite different from that of soap and water is very perceptible. It is the exhalation from the organic matter which has saturated the absorbing floor from the feet and breath of the inhabitants. As for walls, the worst is the papered wall, the next worst is plaster. But the plaster can be redeemed by frequent lime washing; the paper requires frequent renewing. A glazed paper gets rid of a good deal of the danger. But the ordinary bedroom paper is all that it ought not to be. The best wall now extant is oil paint. From this you can wash the animal exuvia. These are what make a room musty. Again, have as few ledges in your room or ward as possible, and under no pretence have any ledge whatever out of sight. Dust accumulates there and will never be wiped off. This is a certain way to soil the air. If you never clean your furniture properly, how can your rooms or wards be anything but musty?

Though the truth of these remarks must be well known, we cannot help asking how often have we seen them acted upon? And again, when do mistresses of households ever take the trouble to ascertain how their floors are washed, if, indeed, they are ever washed at all in these days of carpeted bedrooms? Do they ask how many pails of water are used for the upper rooms when they have to be carried from the kitchen? The following rules have been given for a scientific scrubbing of boards.

1. That the water should be lukewarm, not hot.
2. Scrub the way of the grain of the wood.
3. Wipe with flannel, work backwards, and dry the boards well. Soap is not necessary unless the boards are greasy.
4. Use plenty of water; as much as four pails to a common sized room, and never use it dirty.

So much for the duties of cleanliness in the lower classes, but even the best of maids requires supervision, and what better occupation could there be for many idle young ladies in the morning than to go round with at least the young servant, and even share her work with her as regards the dusting or washing of china and delicate articles of furniture?

The habits of order shown by the young mistress would soon be adopted by the servant, far more effectually than by reading rules in any "Manual."

(To be continued.)

* I could name houses in which this has been a fact.

Black dresses trimmed with black astrachan are of either serge or vicuna, and are thoroughly useful and pretty for everyday wear. They can be most inexpensively got up too; old skirts can be used, and even old bodices, and particularly when children's dress is concerned, it is astonishing what may be done by a little contrivance to make old cloaks, capes, and frocks put on a new and fashionable air, and a certain quickness and cleverness in adopting and picking up all new ideas is worth pounds to a young girl, or a mother with a young family to clothe.

I notice too, with much pleasure, that dress-makers who go out to work at private houses are greatly on the increase, and I think this is one of the best openings for many girls who are not clever enough, or have not sufficient education to be clerks or book-keepers. They are well paid, and can earn from two and sixpence to three shillings a day, and are fed as well; so there is nothing but the lodging to be thought of. The connection is soon formed if a person once gets a good name as a fitter and a neat and quick needlewoman. If she has her own machine, so much the better. In many houses the lady of the house will also make room for the needlewoman to sleep, which is a great comfort to her, and saves much of the employer's time. Where the latter is not over well dowered with this world's goods, it is wise for her to assist herself in the sewing and to be prepared to plan with her worker, so as to make the best of everything. "Two heads," we know, "are better than one," and mutual companionship and mutual thought make the work and the hours fly—both are spurred on to do the very best that in them lies.

Tunics and overskirts are now (in the new dresses) so very long that they form virtually a second dress, but they are open quite up to the waist at the sides, or else in front. This new fashion has already caused a change in the making-up of skirts, for a lining of silk or alpaca is now considered sufficient for the underskirt, and is used to give less weight, the hem being faced with fur or flounced, just as far as it is likely to show under the long overskirt. Furs are used as a trimming on any coloured dresses, and the richer furs, like sable, on evening dresses. Black astrachan is used on dark blue, green, and crimson woollens, and grey astrachan on iron greys or slates, when it is to be generally seen as wide panels or waistcoats.

The use of fur, like astrachan, need not be feared as extravagant, or only suitable for the winter, for our English springs are so long and so uncertain, that dresses trimmed with it can be worn until May, and perhaps even June, and they do not look either heavy or wintry. Care should be taken to make the underskirt light. If it can be afforded I think silk is always the best, as it is so light, and one slips about in it so comfortably. Warmth must be given by the under-clothing, not by the dress, and by the outer mantle, when walking or driving.

There is but little change in the ordinary girl's-frock as worn at home and at school. This will be seen from the illustration. In fact, the plainer and quieter they are, the more ladylike the wearer, as usual. In the dresses that are represented in the sketch, I have endeavoured to help those who have old ones to modify, more than those who have new dresses to make; and there is no end to the ways of freshening-up old dresses, if we know how to do it with taste and judgment. The figure on the extreme left shows one of the long straight tunics which I mentioned in the previous portion of my article. This has a folded fan-like short overskirt over it, but it may be made without it entirely if desired. The benefit of the very long overskirt is, that it will hide, if not conceal, the worn-out front

of any dress. One last hint must be given to the home dressmaker, and that is, never attempt to drape any overskirt whatever, unless you have a proper "dress stand" to hang your skirt upon, or unless some good-natured soul will stand patiently while you drape it upon them, as a block.

On the figures in the skating scene a number of different costumes are shown. One figure especially deserves mention—*i.e.*, that with the underskirt trimmed with pointed velvet trimmings, and an overskirt lined with velvet, which would be an easy and simple style for the repairer of half-worn costumes. The points are cut out by a paper pattern, and lined with a black lining, such as leno—not a thick one, which would make the velvet more heavy and cumbersome.

It will be seen in this illustration that both bonnets and hats are higher in the crown, and smoothly covered with velvet when the hat or bonnet is not of felt. Fur borders are in much favour, and so are brims covered with *bouillonnée* velvet. Felt hats and bonnets have the crowns figured over with stars and sprays of chenille embroidery, velvet, gold thread, and beads of black or colours, to match the foundation. These bonnets need nothing but half a yard or so of velvet to finish them, and a small tuft of feathers. The velvet is put on full in front, a plain band behind, and velvet strings. So here the home-milliner is quite at her ease, and can turn out a bonnet that may compare well with the best.

I have mentioned, I think, that the great taste of the day is for rough stuffs, coarse in texture but not thick—an unfortunate style for those who are stout, as these stuffs should always be avoided by them, as they increase the apparent size so much. For this reason they answer admirably for the very slim, slight figure that needs enlarging; in this case they are becoming and pretty. There is a rough woollen called "blanket cloth," which is much trimmed with woollen lace, and all the best serges are diagonally woven.

The appliqué trimmings used on woollen dress, made of velvet, cannot be much admired. When we come to anchors, horse-shoes, and other such incongruous designs for the ornamentation of our dresses, we are rather touching on the necromancers' dresses and robes of ancient times, which had many strange devices on them; and it is to be hoped that this fashion will disappear with the spring.

All silken materials must be repped, and thick-ribbed poplins and gros-grains are more liked than smooth ones, and are used for mixing with woollen dresses. There are some new silks which are extremely bright and shining in their appearance, giving one the idea that the reign of dull-faced silks is nearly over, and we shall soon, in all probability, go back to the charming old glacés, which were very becoming and wore so well.

Ribbon bows and ends are no longer used for dresses to be worn by day—indeed, if we go on as we are going at present, we shall soon do away with trimmings altogether, for the outlines of all our dresses are becoming so severe and plain, and in all the drapery used this season the length is more accentuated than the breadth, and the folds are made to fall in long lines, while the draperies of tunics and overskirts are longer and less full. I fear that this change may bring in longer skirts; but I trust, now we have once felt the comfort and real happiness of the short walking ones, we shall never give them up, however fashion may change.

I have had many queries on the subject of the under-dresses of which I spoke in one of my recent dress articles. The pattern used for them is the ordinary combination, which is used for cotton underclothing; only it must be high-necked and long-sleeved. The

materials used may be flannel, stockingette, wincey, or even a serge or a cashmere; but it should either be double, or thick enough to answer without any second combination over or under it. If this be worn, it should be a tight-fitting woven combination of wool or merino. The patterns of the ordinary union dress, or combination, can generally be found in the American pattern shops. This pattern must be purchased to fit the wearer if possible, or must be enlarged to suit her—not a very difficult task. With regard to the question of wearing coloured underclothing, instead of white, I apprehend that that question must be settled by the individuals themselves. We have so long been used to white cotton and linen, that they have become a fixed rule, and we have never looked into the sanitary or scientific reasons for wearing them, nor anything else.

Gloves for the evening are very long, and fit the arm tightly. They are of silk, kid, or Swede, with an evening dress of black lace, or red satin or silk, the gloves would be of tan-colour or cream, and the shoes and stockings red or black. This rule is followed in all other costumes, the shoes and stockings being generally of one colour.

Palm-leaf fans are used in the evening, which form both fan and pocket for the handkerchief. The palm-leaf is covered with lace and satin to match the colour of the dress, and on one side springing from the handle-part is placed a tiny pocket, with elastic running round the edge, in which to keep the handkerchief. This fan is hung from the waist.

The very wide lace flouncings are much used by young girls—one deep flounce, or two wide ones—and the lace is so inexpensive that a pretty evening frock is easily obtained. The bodice may be of velvet of a different colour to the skirt. Thus a deep ruby-coloured bodice is seen with a maize, lemon, or cream underskirt. Fine muslin skirts, made in the "housemaid" style, are also worn by young girls, and lace insertion is used to trim them. Lace skirts have also satin bodices of colour; thus a black lace skirt may have a bodice of ruby satin, or the bodice may be covered with lace to match the skirt, and have ribbons of the same colour to trim it.

ORDER AND DISORDER.

By LOUISA TWING.

PART II.

AS regards the upper classes, I would say to all who wish to cultivate habits of order in children, encourage the taste and habit of collecting various objects of natural history; not only are such tastes the source of infinite pleasure at the time and in after years to themselves and to others, but there is no surer method of inculcating the order which is implied in classification.

The sorting and arranging of any natural objects, the seeking similar features in groups or families, is one of the best means of training the mind in orderly habits, and I can speak from experience of the great pleasure through life which comes from looking back upon these childish tastes and pursuits. In after years the habits of order and classification have known to be greatly strengthened by some literary and illustrated work which was based on a progressive and chronological arrangement of groups and subjects. If this mental habit of order is once acquired, I venture to say it becomes a source of positive pleasure which can be carried into even the trivial actions of daily life and beautify them.

How common it is for visitors to the poor to speak eloquently upon their untidy and slovenly or wasteful habits, but do such persons consider the circumstances of extreme difficulty in which they live? and do they ask

themselves what their homes would be if they consisted of one room for all the purposes of family life? The only matter for surprise must be when we see any degree of order and tidiness carried out, and not its absence. Perhaps if we were to look into the rooms of these very persons who complain of their poorer neighbours, we should find in many of them a state of things not very dissimilar.

As an eminently practical nation we might suppose that the English would be found to excel in the virtue of order, but we doubt if this is the case. I suppose there can be no question that in the matter of household cleanliness the Dutch would carry off the palm. Then for personal neatness and the art of putting on clothes to perfection, who can surpass or rival the Frenchwoman of every class? though there is no doubt a strange inconsistency between their appearance at different times of the day. Ladies *en déshabille* in Paris even would hardly be recognised if visited at their own homes in the morning hours and seen afterwards in the afternoon promenade. In speaking of the ways of foreign countries, I cannot help remarking that, after seeing many institutions at home and abroad, I have never anywhere found the perfection of neatness in the store and linen rooms and closets to equal those in France.

With regard to the order and cleanliness of our streets, which is a most important branch of the subject, there is no question that we are far surpassed in this respect by many foreign nations, *i. e.*, in the removal of dust from the houses and the streets.

The present assertion so frequently made by despairing mistresses, that the race of good servants is extinct, can only be a partial truth, the other part probably being that there are no good mistresses. It may be a very difficult task to train the grown-up servant, confirmed in slovenly habits, into a clean and tidy one: but there seems to be little effort made to secure such a result at the present time.

And the cause of this I believe to be that there are so few young women who have themselves any tidy habits, and therefore are quite unable to perceive the shortcomings of their maids. The servants' bedrooms are not the only ill-kept ones of the house, whether they be in basement or garret, and I suspect that few indeed would be found to bear inspection amongst the wardrobes or chests of drawers of young ladies' rooms. "Classification" may seem too grand a word to apply to such a subject, but the very idea must be wanting, when an entirely heterogeneous collection of articles is found in one drawer, comprising white satin shoes, lace, finery of all kinds, and linen. I remember well in my father's house a visit from an Indian couple, the lady being, I fear, but an average example of Indian habits of untidiness, which is encouraged no doubt by the indolent nature of the hot climate. A tidy housemaid remarked with astonishment one, at least, of the ways of this lady—that of throwing all the pins she took out upon the floor; a sample only, no doubt, of the condition of her room. The merest trifle this, of course, but do not such trifles speak volumes as to character, and would even such an insignificant act as that be possible to one of an orderly mind? These trifles are elevated into real importance, when we consider their influence upon households; for whatever maids may be, they are keen and sharp-sighted enough to discern and discuss the habits of their "superiors," and it is on this account that I am so anxious to impress on my younger readers the duty of cultivating habits of order, if not for their own lives, yet for the benefit and example of those whom they must influence in this matter.

The cost of constantly maintaining order and cleanliness and efficiency in a household may be urged, perhaps, as an objection or im-

pediment, and in London, at least, there is some truth in this; but then, just as we are now told that some of the grandest mansions of Belgravia, nay even palaces, are as unhealthy as any of the dwellings of the poor, so I may observe that it is in the houses of the rich and well-to-do that disorder is found in the country as well as in London.

I have often been astonished to see torn and undarned linen, ragged carpets and footstools, and such like, in the homes of the rich. The first, of course, betokens the carelessness of maids, which ought to have been corrected by the mistresses; the latter shows a want of perception that is surprising, combined as it often is with a taste and feeling for art displayed on the walls of the rooms.

If the cost of keeping things fresh and clean in a house is a reason or excuse for neglect and untidiness, how much might be done by careful common sense in selecting a style of furniture which would not encourage dust and dirt. What can be so distasteful as a dirty old carpet in a sitting-room? yet what more frequent sight? Our winters are not colder than in Germany, therefore why not adopt the custom of laying down separate carpets and rugs, which would not only be less expensive, and therefore could be oftener renewed, but which also could be taken out and shaken, instead of the housemaid raising daily a cloud of dust which injures all pictures and valuable objects, besides loading the curtains and things out of reach also. Those who have not watched the cloud of dust rising from a carpet which has been nailed down for a few months only, can hardly believe what the accumulation is, though it might be imagined when we see the daily coating left by the fire-dust and use of everything on all that surrounds us in our rooms.

The connection between orderliness and a sanitary state of things in a household is so obvious, that it is important to urge it, if from this cause only. Yet the subject as a whole is little thought of, and attracts but little attention. Indeed, rather is it generally laughed or sneered at. A child who shows any disposition to be tidy, even in the nursery, is often called "a little old maid," instead of being encouraged in what is really a virtue. There is no question that more work can be done in a regular and orderly way than in a desultory and disorderly manner, and that valuable time is lost by what is known as a want of method. The wastefulness of servants is proverbial; much of this may, of course, be traced to their training, whether in careless, slovenly homes of their parents (probably trained like themselves), or, worse still, if brought up in one of the large public institutions, which certainly may be said to train to waste by the lavish use of everything on a large scale, and of which none of the inmates know the value or the cost. But besides this there can be no doubt that the example of careful or careless mistresses must have a large share in the conduct of those placed under them.

It is with a view to encourage young people of all classes, therefore, in this habit of order that I have written these pages. And may we not say, "Is there not a cause?" We cannot walk along the streets or enter a house without being struck by the want and absence of this quality. The poor, one might think, would be the most careful of clothing, and all articles which they can with such difficulty procure. Yet only look at the trailing dresses with ragged hems that sweep from the pavement as the wearers pass all the dust and dirt, not only to the utter destruction of clothing, but also to the houses and carpets to which they return. The folly and tyrannical power of fashion can hardly be better shown than in this one custom alone which outrages all ideas of fitness, use, and cleanliness, but

because it is adopted by ladies who live in drawing-rooms and take exercise in carriages, it must be copied by everyone in whatever different circumstances they may live.

It is no doubt distressing to the orderly and sensitive mind to be keenly alive to all the habits I have been mentioning; but to acquiesce in evil because of the pain of noticing it will surely never be advocated. Rather let us all open our eyes to see it in its true form and ugliness, if we have never done so already, and then may we hope to see it remedied, by degrees at least attaining to the apostolic injunction, "Let all things be done decently and in order."

VARIETIES.

"ADAM'S APPLE" is the protuberance in the forepart of the throat, occasioned by the projection of the thyroid cartilage of the larynx. The name originated from a superstitious tradition that a piece of the forbidden fruit which Adam ate stuck in his throat and occasioned the swelling.

OPPRESSORS AND OPPRESSED.—Oppress not if thou have the power to do so; for oppression will eventually bring thee to repentance; thine eye will sleep while the oppressed, wakeful, will call for vengeance upon thee; and the eye of God sleepeth not.—*Arab Saying.*

THE MISTAKE OF COVETOUSNESS.—Covetousness, by a greed of getting more, deprives itself of the true end of getting—the enjoyment of what it has got.

FISH COOKERY IMPROVED.—A spoonful of vinegar in the water in which fish is boiled is scarcely sufficiently insisted upon in English cookery books.—*Quarterly Review.*

A SURE REWARD.

Blessings ever wait on virtuous deeds,
And though a late a sure reward succeeds.
Congreve.

WHAT IS GRAVITY?—Gravity is an arrant scoundrel of the most dangerous kind, because it is a sly one; it is no better, but often worse, than what a French wit has long since defined it—*viz.*, a mysterious carriage of the body, to cover the defect of the mind.—*Sterne.*

IN PURSUIT OF LEARNING.—Desire of knowledge, like the thirst of riches, increases with the acquisition of it.

ANIMALS AND MUSIC.—Curious effects have been produced on animals by music. A dog is mentioned by Fétis which had such a dislike to the sound of a violin that he began to howl in anticipation as soon as he saw it touched. The same author gives an account of a lizard which would come out of an old wall, where he had established a domicile, on hearing the *adagio* to Mozart's Quartett in C, but would not pay the same compliment to any other piece. The pigeon that would fly from his dove-house and perch on the parlour-window to hear Handel's air of "Spera si, mio caro" is well known. Lenz, in his anecdotes of animals, relates one of an elephant who paid no attention to the performance of an orchestra in his vicinity until they played "Charmante Gabrielle," when he appeared much pleased, keeping time with his trunk, and was particularly attracted by the musician who played the horn.

A FOOL'S FAVOURITE.—Better be the jest of a fool than his favourite.—*Centlivre.*