

HOME

With the Pineapple.

Few of us will quarrel with the assertion that the pineapple ranks with the orange and the grape fruit, the banana and the apple, as one of our everlastingly welcome fruits. It is as refreshing as the grape fruit and far more delicate in flavor than the banana or most apples, and moreover it has an actual therapeutic value. For pineapple juice is soothing to inflamed membranes, and, therefore, is almost an antidote in certain sorts of sore throat.

Pineapples can be got in the fresh state most of the year, but the canned Hawaiian pineapple is almost equally fine in flavor and can be substituted for the fresh fruit in all the following recipes save that for marmalades. In salad, canned pineapple is really preferable to fresh.

For pineapple marmalades, however, fresh pineapple is required. To make it remove the eyes and skin of a ripe, big pine. By the way, every kitchen should have a little device to remove the pineapple eyes among its utensils. The old method of removing the eyes with a sharp silver knife is tedious and by no means so satisfactory as the newer method.

Chop the pine and weigh it. Allow a pound of sugar for every pound of fruit. Mix the sugar and chopped fruit and cover them, in a crockery bowl, to stand over night. Then cook it slowly for half an hour and put it through a sieve. This is difficult. But the pineapple should be finely chopped and the action of the sugar on it all night softens it to a remarkable degree, as does the cooking. After it has been put through the sieve return it to a saucepan and simmer it slowly, stirring it all the time, for half or three-quarters of an hour, until it is a clear paste that is of marmalade consistency when it cools. Pack in small jars and cover.

Pineapple Fritters.—Pineapple fritters can be made in a great many ways, either of raw or canned pineapple. Home canned pineapple, that is shredded or chopped before it is canned, can be mixed with good batter and fried in small fritters, which should then be rolled in sugar. Raw pineapple can be eyed, pared and cut in thick slices, and these slices cut in finger widths. Steep them for an hour in maraschino, dip them in batter, brown them and roll them in sugar. Hawaiian canned pineapple slices can be drained, and then dipped in batter and browned. A good batter is made from one beaten egg, half a cupful of milk, a cupful of sifted flour sifted with a teaspoonful and a half of baking powder, a pinch of salt and a teaspoonful and a half of granulated sugar. Beat this batter thoroughly, until it is smooth. All pineapple fritters are best simply rolled in granulated or powdered sugar, and served very hot.

Pineapple salad can be varied almost as much as pineapple fritters. The simplest sort is perhaps the best. Drain slices of Hawaiian pineapple and then cover them with French dressing. Serve them on white lettuce leaves.

Diced fresh pineapple can be mixed with diced oranges and apples and served with French dressing as a salad or shredded fresh pineapple can be mixed with chopped nuts and served in lettuce hearts with mayonnaise.

For Dessert.—Pineapple, of course, is most acceptable for dessert, and perhaps it is never more delicious than when it is served raw, in some way. When choosing a pineapple to serve raw always be sure that it is quite ripe and juicy. It is said that if the quills in the top can be easily pulled out of the pine apple, it is ripe. If its odor is sweet and penetrating, it is doubtless in prime condition to eat.

Pineapple can be shredded and served with almost any other fruit in glasses, covered with syrup. It is good with hulled strawberries, with raspberries and currants, with diced oranges and grape-fruit or with bananas sliced or diced. Sometimes it is diced and slightly sweetened and served in place of grape-fruit as an appetizer. Whoever pineapple is served in any of these ways it should be thoroughly chilled.

Canned pineapple can be made into many desserts beside fritters. One is prepared in this way: Put a ring of Hawaiian pineapple on each plate. On this pile some stiffly whipped, slightly sweetened cream, into which have been folded some crushed macaroons and preserved strawberries. This should be very cold when served.

Pineapple tapioca is a simple dessert. To make it, use three tablespoonfuls of tapioca. If it is the instantaneous kind, it does not need soaking. If it is the other kind, soak it over night. Cook it in water until it is clear. Chop the contents of a can of pineapple fine and add it, with three-quarters of a cupful of sugar, to the clear tapioca. Cook for two or three minutes and then chill. Serve with cream, whipped or plain.

For pineapple scuffie use two

cupfuls of crushed or grated fresh or canned pineapple and a cupful of water. Scald this mixture and add half a cupful of instantaneous tapioca. Cook in a double boiler until the tapioca is clear and then add half a cupful of sugar. Put the mixture in a double boiler and then add the whites of three eggs, beaten stiff. Cover and let stand over hot water until set. Serve hot with sugar and cream.

Hints for the Home.

If a little salt is put on the dishes in which eggs are served the egg will wash off easily.

If floors of a closet are wiped with gasoline or benzine after being scrubbed insects will be kept away. To brown pies and cakes quickly just before removing them from the oven throw a handful of moist sugar on the hottest part of the oven and close the door quickly. The cakes will be brown in a few minutes.

New iron saucepans should be rubbed inside and out with grease, left for 48 hours, and then washed in hot soda and water before being put into use. This tempers the iron, and renders it less liable to crack and rust.

To keep moths out of your closets and chests without giving the clothes an unpleasant odor sprinkle oil of cedar freely inside on the wood in the corners. Be careful that it does not touch the clothing, or it may leave a stain.

By planning meals ahead housekeepers can undoubtedly save considerably. Not only can they avoid waste by so doing, but they can order in vegetables and other foods in larger quantities, and will often get them at cheaper rates.

An old remedy for mildew was to cover the spots with a paste of soft soap and starch and lay the article in the sun, keeping the spots moistened. Another remedy is to cover the stains with a thick paste of salt and buttermilk. Spread it on both sides of the spots, and lay the blouse in the hot sun. Renew the paste after three or four hours if the stains have not vanished. Afterwards rinse thoroughly in warm water.

Carrots and Fishes.

Carrot Stew.—Cut the carrots in small pieces and cover with milk enough to stew them. Add salt and pepper to taste and a small piece of butter.

Carrots Glaçe.—Six medium-sized carrots, one and one-half cups sugar, one-fourth cup water. Scrub carrots, peel and cook in boiling water thirty-five minutes. Remove from the fire, drain, cut in one-inch slices and place in a buttered baking dish. Pour over them a syrup made by boiling the sugar and water together. Bake twenty minutes, basting a very few minutes. Freshen salt fish by boiling in sour milk.

Codfish Pudding.—Bone, flake and soak one-half pound codfish. Boil fifteen minutes, drain, dry over the fire and mash fine. Add one cup of fresh milk, pepper to taste, yolks of three eggs, and lastly the beaten whites. Pour into well-buttered pudding dish, and steam an hour and a half. Serve with a tartar or other fish sauce.

Codfish Balls.—One cup of codfish cut in small pieces, two cups sliced raw potatoes, one egg, a dash of pepper. Put codfish and potatoes on to boil together. When potatoes are done, take from fire, drain, mash and stir in the egg and pepper. Put frying fat in a pan and when hot drop the mixture into it from a tablespoon. When cooked to a golden brown remove from the fire and serve with tomato sauce.

Tomatoes and Codfish.—One cup fresh codfish, picked up fine. Fry a slice of onion in a tablespoonful of butter or bacon fat until it turns a light brown; put in the fish, with water enough to cover it; add ripe tomatoes of medium size and cook nearly an hour. Season to taste with pepper and serve on slices of toast dipped quickly in and out of hot water.

Salmon Patties.—Remove salmon from medium-sized can, put in bowl together with two eggs well beaten and salt and pepper to taste; add cracker crumbs until the mixture is thick enough to form into cakes. Roll cakes in cracker crumbs and fry. Fry well and serve hot with parsley or lettuce.

CATACOMBS OF DRUIDS.

Over Fifty Miles of Chambers Cut In Chalk Cliffs.

Eleven miles southeast of London, in Kent, a few years ago, were discovered the catacombs of the ancient Druids, which are now much visited by sightseers and are lighted, for a part at least, by electric lights. Over fifty miles of chambers cut in the chalk cliffs have already been explored. The Druids lived in these catacombs when attacked by their northern enemies, and here they buried many of their dead. The stone on which the human sacrifices were made is still to be seen, and also the well, from which water is drawn to this day.

Transcona, Man., sold \$400,000 worth of bonds at 6 per cent. The price received was \$393,25. The money will be used in constructing

Had the late Mr. Methuselah been a woman the world would never have known how old she really was.

PERFUMED THEIR STEEL

LOST ART WAS ONCE KNOWN TO JAPANESE.

Collector Tells of Swords Which Actually Searched for Trouble.

Steel made more than eight hundred years ago, with a sweet odor put in so that the metal still retains the scent—that is one of the secrets of an old Japanese sword-maker described by Reginald F. Saint Fere Vaile of London. Mr. Vaile is an amateur collector and his enthusiasm for the beauty of old Japanese art has carried him far back into the centuries.

Mr. Vaile actually owned a sword of scented steel one time, but it was stolen from the office of his lawyer several years ago. He regards this loss as the greatest a collector could face and feels sure that he will never get that sword back again.

"The perfume was delicate and pleasing," he said. "It is not the only sword of the kind in the world; the royal collection at Vienna has one, and there are two or three more which have retained their fragrance for all these hundreds of years."

"The scent is actually a part of the steel. The sword was encased in a wood sheath, which gave forth no odor; the handle of the sword was of wood, which was easily removed and which gave no odor. The makers' names, father and son, were on the steel of the handle. The sword was of no particular use, but I suppose it was made for the collectors of those days."

Steelmen Were Surprised.

"I entertained a group of Sheffield steelmen at my home several years ago, and just as a surprise for them I had the sword on the table. They were boasting about what great steelmakers they were, and then I asked them to smell the sword. They were the most surprised men you ever saw."

"Steelmakers," I said. "There is some real art in making steel; let us see you equal that." They could not, of course.

Mr. Vaile said that there are hundreds of mechanical tricks of the Japanese artisans of hundreds of years ago which have been lost. These men have made many articles which cannot be duplicated with modern machinery.

"I have in my home a crystal ball six inches in diameter," he said. "It is as round as a billiard ball; it will stand any test for roundness. That was made by hand several hundred years ago. It would be difficult to make now with machinery, if it is possible; but think of the years of toil and the special

ability required for a man to rub a block of crystal into a perfect sphere.

A Japanese Ink Block.

"Another wonderful piece which I possess is a Japanese ink block. The Japanese write with a brush, and they use a block with a small space for mixing the ink in. The ink then runs along a little runway toward the writer, gathering in a pool in one corner of the block. My block is eight inches by eight inches and is four inches thick. It is made out of a solid block of amethyst. They can't do that now."

Mr. Vaile said that old Japanese princes kept hordes of men at work, paying them fairly well. These men had food and lodging assured for the rest of their lives, and they didn't have to hurry with their work.

He told of one cabinet started by one man for the prince who employed him, but who failed to finish it. He died and the prince died. The son of the artisan took up the work, expecting to finish it for the son of the former prince. They both died, and the cabinet was finally finished by the grandson of the original cabinetmaker and presented to the grandson of the original prince.

"There was one swordmaker who had the trick of making a dagger with a very hard steel point, which gradually grew softer toward the handle. He did this by taking a dagger blade of uniform hardness, packing it in clay which was thicker toward the handle. In this way when he heated the pack the heat was graded, being strong at the point and

Soft Near the Handle.

"The secret lay in the temperature of the water he put it in after heating it. No one could discover how long he kept the mass in the water."

"He had several young men working for him, and one of these men, a trickster, was anxious to learn the secret. The old man prepared his bath in a private tent. One day he was coming out of the tent with a newly finished sword under his arm when the young man darted past him and stuck his hand in the water."

"The old man wheeled and struck out with his sword. He cut so quickly that he severed the young man's arm before the young man's nerves could convey any idea of the temperature of the water to his brain. Or so they say."

One of the old swordmakers had the peculiar knack of making swords which, of themselves, continually searched for trouble. "Blood drinkers," these swords were named. There was one of them in the Boves collection, which was sold in England seven or eight years ago.

"One of my friends bought this sword," said Mr. Vaile. "He was explaining its peculiar nature to some of us. One of the men laugh-

ed at the superstition. Just as he was in the middle of a guffaw the sword slipped out of its sheath, the handle struck the floor and the point fell against his leg. He was severely cut. I saw this, and while I myself don't attach any supernatural power to the sword, that series of facts keeps me from laughing at it."

MRS. SNOWDEN'S HUSBAND.

"The cleverest woman in England," Mrs. Philip Snowden, who has charmed Canadian audiences with her militant pleas for woman's suffrage, is very proud of her husband, who is a Labor member of Parliament. Speaking the other day in Sheffield, England, on "Peeps at Parliament Through a Woman's Eyes," Mrs. Snowden talked for over an hour without the aid of a note, and her oratory and charming personality captivated the



Mrs. Philip Snowden.

audience. Referring to nicknames in use in the House of Commons, Mrs. Snowden said that her "own particular private member" had one, which she scolded her for using; "then," she said, "I tell it again." It is "Philip the Incurruptible," and she added that she was very proud of the "Incurruptible." Although Mr. Snowden's name was some times coupled with that of Robespierre in an undesired fashion, he was as meek as Moses and as gentle as a lamb.

TOPICAL TOQUES.

Headgear Worn on the Eve of the French Revolution.

Ladies whose devotion to fashion is greater than their sense of beauty and becomingness wear to-day some amazing creations upon their heads. But their folly does not approach, either literally or figuratively, the height attained in fashionable France on the eve of the French Revolution. Mons. Emile Langlade has recently described anew some of the extravagances in headgear that the rival milliners of that era, Beaulard and Bertin, invented.

The puff of sentiment, the topical toque, the granny cap, and the royal fantasy in feathers followed one after the other, each more ridiculous than the last. When "sentiment" ruled, the puff, comprising sometimes as many as fourteen yards of gauze, intermingled intricately with the wearer's curled, puffed, and powdered locks, contained assorted objects typical of her tastes and affections—locks of her relatives' hair, or that of her favorite hero, toy animals representing her pets, small dolls of her friends, miniature boats, carriages, musical instruments, plants and vegetables. The topical toque was less personal; it derived its name and character from current events, and its decorations might be suggested by a play, a book, a battle, the queen's latest caprice, the love affair of a court lady.

The pouf a la revolte, for instance, commemorated a raid of the Parisian populace upon the bakeries, when the price of bread had soared too high; the pouf a l'incoculation, the king's recovery from his inoculation against smallpox; the pouf a la bataille, Henry of Navarre and the field of Ivry; still another pouf depicted a naval encounter between the French and English, in which, tossing upon an ocean of gauze billows, two ships of the line appeared engaged in desperate conflict, their miniature masts, spars, rigging and cannon perfectly executed, and their maintrucks towering a good two feet above the complacent face of the patriotic belle.

The fashions were indeed, as a contemporary records, "too absurd for burlesque; the satirist and cartoonist were reduced to mere record of the actual." But neither ridicule, denunciation, nor sober protest served to check them; the craze had to run its course. Curiously enough, one of the last and most popular creations of the ingenious Beaulard involved an acknowledgment of the extent of the popular disapproval. It was called the "granny cap,"—bonnet a la bonne maman,—and it had a concealed interior spring. Fashionable dames

THE SUNDAY SCHOOL LESSON

INTERNATIONAL LESSON, MARCH 29.

Lesson XIII.—Jesus the Great Teacher. Golden Text, Mic. 6. 8.

Lesson I.—Jesus and the Children.—What question did the disciples at times dispute among themselves? Who did Jesus say should be the greatest in his kingdom? What did he take as an example of Christian humility? How did the disciples treat certain mothers who brought their children to be blessed by Jesus? What did Jesus say of these children?

Lesson II.—The Mission of the Seventy.—Into what district did Jesus go when he left Galilee? Whom did he send before him? What were these seventy men to do? What was to be their message? What were they given power to do? What were they told concerning their reception?

Lesson III.—The Good Samaritan.—What did a certain lawyer ask Jesus? How did Jesus make him answer his own questions? With what other question did the lawyer seek to justify himself? How did Jesus answer this question? What is the story of the Good Samaritan? What admission did the lawyer make at the conclusion of the parable? What did Jesus bid him do?

Lesson IV.—Serving Jesus.—Who ministered to Jesus as he traveled through Galilee? Who was among the women? What had Jesus done for Mary Magdalene? Where did the sisters, Mary and Martha, live? What types of service did they render Jesus? How did Jesus show his dissatisfaction with half-hearted service?

Lesson V.—The Unfriendly Neighbor.—What did the disciples ask Jesus to teach them? What model prayer did he give them? What quality did he say was necessary in prayer? How did he illustrate this truth? What is the story of the unfriendly neighbor? What did Jesus say of God's readiness to give us what we need? What is Jesus's promise to his followers about asking?

Lesson VI.—Darkness and Light.—What kind of a demon did Jesus drive out from a man in Perea? Of what did the Pharisees accuse him? How did he answer their accusation? By what power did he declare he drove the demons out? Against what did he warn the man from whom the demon had been driven?

Lesson VII.—Christ's Hatred of Shams.—Where was Jesus invited to dine? What did his host say when Jesus omitted to wash before eating? Of what did Jesus then accuse the Pharisees? What did he utter against them? What other class did he include in his denunciation?

Lesson VIII.—Faith Destroying Fear.—Of what did Jesus bid his disciples beware? What did he call hypocrisy? What did he say that sinful men might well fear? How may his followers be saved from such fear?

Lesson IX.—Trusting in Riches and Trusting in God.—Who interrupted Jesus in the midst of one of his discourses? What did this man request? What did Jesus tell him? Of what did he bid his hearers beware? What happened to the man who trusted only in his riches? Where should Jesus's followers lay up their treasure?

Lesson X.—Watchfulness.—What did Jesus say should be the sign of the beginning of God's eternal reign? What do we know of the time of this event? What then should be our constant attitude? What will be the reward for faithfulness? What the punishment for disobedience?

Lesson XI.—The Lawful Use of the Sabbath.—Whom did Jesus heal in a Pereaean synagogue? How long had this woman been afflicted? Who rebuked Jesus for this deed of mercy? What were the grounds of his rebuke? How did a certain Pharisee challenge Jesus's attitude on the Sabbath question? How did Jesus declare his challenge? What did Jesus declare was lawful on the Sabbath? What did he say of the purpose of the Sabbath?

Lesson XII.—Lessons by the Way.—To what did Jesus compare the kingdom of heaven? How is the Kingdom like the mustard seed? How does it resemble the leaven? What question did one of his hearers ask Jesus? What was Jesus's answer? What kind of service did he declare was insufficient to gain an entrance into heaven?

Nine new companies, with a capitalization of just under a million, were incorporated in Manitoba during the week ending February 14.

and gay young girls were thus enabled to comply with the most extreme demands of style, and yet escape reproof from conservative elders or important personages with no taste for frivolity. As their approach a touch depressed the lofty structure to modest dimensions; another at their departure, and—presto! pop!—it sprang again as impudent as ever.

LAW WAS TO THEM THE LAW

The People of Israel Believed That God Had Laid Down Certain Laws for Their Guidance

"Thus saith the Lord."—Isaiah xlix. 7.

This text is described as appearing in one verse of one chapter of Isaiah. But there is no reason why countless other verses in other chapters of this book—or, for that matter, of any of the prophetic books of the Old Testament—should not be named as its source. For it appears again and again in all of these ancient writings as a kind of sign or symbol by which the word of the prophet may be known.

We shall be making a serious mistake, however, if we interpret this phrase as in any sense a catchword by which the leaders sought to attract the ears of the multitudes. Rather must it be regarded as a keynote to which all their utterances and actions were attuned.

Behind all that these men said and did was the profound conviction that there was a God in Israel. They believed that this God had laid down certain laws for

The Guidance of His People.

They believed that these laws were absolute—superior therefore to all considerations of expediency, unalterable by any whims of the passing hour and subject to no amendments or compromises of any kind. And they believed that these laws must be obeyed at the peril of individual calamity and national destruction. Therefore was it in no timid or half-hearted spirit that these prophets rose up one after another, before kings and people alike, to rebuke them for their sins and to remind them of the will of God. They wasted no time offering apologies or finding reasons, but began and ended with commands. They did not plead, or argue, or even point the better way, but issued orders. They never said "perhaps," or "possibly," or "it seems to me," or "expedience teaches," or "it is part of wisdom," or "it would be better on the whole," or "it will pay in the long run." The law was to them the law! God had spoken it, man must obey it! Therefore did they

say, short, sharp and decisive, like a bullet from a gun, "Thus saith the Lord!"

Just here, now, in this imperative and absolute character of their message lies the secret of the enduring power of these prophets as teachers of individual and social morality. Most of us are beset constantly by the temptation to lower our standards and compromise our ideals—perhaps even to do the illicit and evil thing—for the sake of comfort, pleasure or success. It is so easy to do the thing which will

Gratify Our Passions,

indulge our weaknesses or win the applause and fortune of the world; so easy to avoid deprivation and suffering by deviating a little to the right or to the left from the narrow path or rectitude; so easy to live on good terms with all sorts and conditions of men by acquiescing and perhaps joining their foibles, faults, and even sins! "Nobody will know!" "Nobody will care if he does know!" "Everybody does it!" "It's the way of the world!" "Why be a prig or a prude?"

Thus you and I, as we tread "the primrose path of dalliance"! But not so the true man who valiantly seeks "the steep and thorny path to heaven!" With him the right is the right, and the wrong the wrong. The right he must do without evasion or compromise, though the earth yawn and the heavens fall. The wrong he must not do, though all the passions of the flesh beset him and all the clamor of the world beat hard upon his ears. What matters what he may want, or the world may reward, or other men may think? Is there not still a God in Israel? Is this God not speaking still his law? And is it not as true of man to-day as ever, that it is

"His not to make reply,
His not to reason why,
His but to do and die!"
—Rev. John Haynes Holmes.