

Hints for Busy Housekeepers.

Recipes and Other Valuable Information of Particular Interest to Women Folk.

DAINTY DISHES.

Milk Scones.—Boil a quart of milk and when boiling take it off the fire and stir into the pan sufficient oatmeal to make a thick paste. Roll out very thin on a pastry board and cut into circles or triangles; bake on a hot griddle for a few minutes. The scones should be put into a warm napkin and sent to table at once.

For a plain seed cake rub four ounces of clarified dripping into three quarters of a pound of flour, and add half an ounce of caraway seeds, four ounces of sugar, and one egg beaten in a quarter of a pint of milk. Beat all together very thoroughly, place in a greased tin, and bake for an hour in a steady oven.

Foie boulogne sausage take equal quantities of beef suet, fat, and lean bacon, and pass all through a sausage machine. Season the mixture highly with pepper, salt, and powdered sage. Fill a skin with the meat, tie it, prick to prevent bursting, put into boiling water, and cook slowly for one and a half to two hours.

Buttermilk Pie.—Beat two eggs to a froth with half a teaspoonful of sugar, add gradually a tablespoonful of flour, one pint of buttermilk and a tablespoonful of butter. Work all the ingredients together. Line a flat pie-dish with pastry, pour in the filling after adding any spice preferred and bake in a steady oven.

Cheap Pork Pie.—Take one and a half pounds of lean fresh pork and cut in small pieces. Place a layer in the bottom of a pie-dish, lightly sprinkle with powdered allspice and then put a layer of sliced apples. Continue this till the dish is full. Cover with paste and bake for two or two and a half hours. A little stock seasoned lightly should be added before the paste is put on.

Belgian Soup.—Weigh, after peeling, two pounds of turnips and cut them into dice. Simmer for twenty minutes in one pint of water with two ounces of butter and a dessertspoonful of brown sugar, pepper and salt. A cupful of flour blended with a quart of milk should also be added. Let all come to the boil while stirring, and serve with dice of fried bread.

Gingerbread Wafers.—Take one pound of flour, and work into it half a pound of butter and half a pound of castor sugar, also three quarters of an ounce of ground ginger. Whisk up two eggs to a stiff froth, and mix into the flour so as to form a light paste. Roll out very thin, cut with a fancy cutter, and bake in a sharp oven till crisp. Great care must be taken or the wafers will burn.

Apple Mould.—Peel and core two pounds of apples and cook till soft with sugar and a quarter of a pint of water. Soak half an ounce of gelatine in cold water to cover, add the juice of a lemon and then dissolve it by heat. A little of the lemon-juice may be stewed with the apples. When the apples are quite soft strain the gelatine into them, boil up while stirring, and when cool pour into a wetted mould. Turn out to serve.

Vegetable marrow and cheese makes a good savory dish. Peel a marrow, cut it in half lengthwise and remove the seeds. Lay the two pieces of marrow in a saucpan with sufficient water to cover, and boil gently for a quarter of an hour. In a small saucpan put half an ounce of butter, mix smoothly with half an ounce of flour, two tablespoonfuls of grated cheese, and a teaspoonful of milk. Boil the sauce for five minutes while stirring, and pour it over the marrow, which has been well drained, and is quite cooked. Scatter browned bread crumbs over, and serve very hot.

Jambalaya.—Cover the bottom of a stove pan with slices of breakfast bacon; cut up a chicken as for frying, salt and pepper, dip in flour, and lay on top of bacon; over this pour a pint of uncooked rice, two large onions chopped fine, one quart of tomatoes, and two pods of red pepper chopped very fine; fill the pan with water and cook slowly two or three hours; put in more water if it begins to dry. When ready to serve, stir in three or four tablespoonfuls of butter. A can of mushrooms can be added to this for those who so desire, and if used should be put in at the first on top of the chicken.

Cheese Custard.—Beat up four eggs; add half a cupful of boiling milk, four tablespoonfuls grated cheese, seasoning of salt, pepper, and red pepper. Pour into small molds, stirring all the time so as not to let the cheese settle. Stand molds in a saucpan, allowing the water to come within half an inch of the top; simmer gently until set. Cut slices of bread and stamp them out in rounds a little larger than the mould. Put two tablespoonfuls of butter into a frying-pan and, when

hot, fry the bread a golden color. Dish a custard on each and brown in the oven. Garnish with parsley.

CAULIFLOWER.

Cauliflower, Tomato Sauce.—Boil a fresh cauliflower, then drain it carefully. Sprinkle with white pepper and place on a hot dish. Pour over it a cupful of tomato sauce, sprinkle with fried bread crumbs, add a squeeze of lemon juice, a dash of pepper, a small bit of butter, and a quarter of a pound of grated cheese. Place in oven until hot and serve.

Cauliflower Salad.—Soak a head of cauliflower in cold water, break into flowerets and cook in salted boiling water for thirty minutes. Keep it perfectly white; if it boils too long it will lose its color. When done lift carefully and stand aside to cool. At serving time arrange it in a salad bowl, sprinkle with chopped parsley and a tablespoonful of onion juice and pour French dressing over all.

Cauliflower, White Sauce.—Carefully wash your cauliflower and boil until tender in water with salt and one-half tablespoonful butter. When done lay in a rather deep dish. Pour over it a white sauce made as follows:—Rub one-eighth pound of butter with one level tablespoonful of flour, a dash of salt and pepper and about one-half cupful of warm water. Set on stove and cook until well mixed, but don't let it boil. Remove and add juice of one-half lemon, a little chopped parsley and a little grated nutmeg.

USES FOR SODA.

Uses for common washing soda: One heaping tablespoonful of soda to a pint of water (boiling) will clean the ugliest burned pan, by letting it soak a few hours.

In boiling clothes a few tablespoonfuls of soda in the water will eradicate stains from clothes and lend a snowy whiteness. I have used it on the finest quality of white goods with entire satisfaction. It will not injure the material.

To clean a coffee or tea pot made of granite or lined with porcelain, fill up the utensil with cold water, set on stove to boil, and add a lump of soda as large as a hazelnut to the water. It cleanses perfectly. In fact, sweetness is insured after its usage in every instance.

To clean silver: Put a level tablespoonful in dish pan, add a quart of cold water, put on fire to boil (put silver in pan in the cold water) and wipe immediately after the water boils up. Result: Perfectly shined silverware without any trouble.

MATHEMATICS IN COOKING.

Little problems in mathematics often confront the beginners in cooking: If one vegetable will require thirty minutes for cooking, how many minutes will one small roast require, etc. It is embarrassing to feel that the potatoes are growing cold and soggy while you coax the fire and try to hasten the cooking of a belated pudding or meat dish. The following table may be helpful: Boiled potatoes, 30 minutes; baked potatoes, 45 minutes; sweet potatoes, boiled, 45 minutes; sweet potatoes, baked, 1 hour; squash, boiled, 25 minutes; squash, baked, 1 hour; green peas, boiled, 30 minutes; shelled beans, boiled 45 minutes; shelled beans, baked 5 hours; string beans, boiled 20 minutes; green corn, 25 minutes; asparagus, 20 minutes; spinach, 1 hour; tomatoes, fresh, 1 hour; tomatoes, canned, 30 minutes; cabbage, 1 hour; cauliflower, 1 hour; onions, 1 hour; beets, 1 hour; turnips, 1 hour; parsnips 45 min.; carrots, 1 hour; rice, boiled, 30 minutes; rice, steamed, 1 1/2 hours; bread, 1 hour; cake, fruit, 4 hours; cake, laven, 15 minutes; muffins, 20 minutes; pies, 30 minutes; puddings, 20 minutes to 1 hour; beef, 15 minutes for each pound; mutton, 15 minutes for each pound; lamb, 15 minutes for each pound; veal, 20 minutes for each pound; pork, 20 minutes for each pound; chicken 20 minutes for each pound; turkey, 20 minutes for each pound; goose, 20 minutes for each pound; duck, 1 hour; small birds, 30 minutes; fish, small, 30 minutes; fish, large, 45 minutes.

RUINS FOR THE KITCHEN.

1. Meat for soup should be put on the fire in cold water to extract the goodness.
2. Boiled meat should be put into hot water and boiled for ten minutes before being allowed to simmer. This seals up the fibres and prevents the juices escaping.
3. Batters should be beaten well, and should be allowed to stand before they are used, in order that the air may pass into them.
4. Use a hot oven for bread, meat,

pastry; use a moderate oven for buns and large cakes; use a slow oven for milk puddings.
5. When scrubbing boards, scrub with the grain of the wood.

POSTMEN COULDN'T READ.

Difficulties of the Postal Service in Parts of Rural France.

Just as no well conducted municipality would engage a blind man as road surveyor it is difficult to imagine the British Post Office employing as postman one who could not read. Yet the case is not unknown in France, writes the Paris correspondent of the London Globe. One of the Figaro's subscribers wrote to that paper the other day from a little seaside town on the Normandy coast: "The postal service is not well done here and we get our letters very irregularly. In winter this little town has only 300 inhabitants, so it has only the right to one postman over 40 years of age, who gets £12 a year. He must be over 40, so that the State will not be obliged to pay him a pension. For that price and under these conditions we have a modest factor who does not know how to read. He explained a few days ago that knowing the names of the people who live in his quarter he managed to decipher their names, but to the others it was 'plus difficile.' One of our friends asked him: 'Have you any letters for me?' 'I don't think so, for a little while ago I called at your brother's and if I had had any for you I would have given them to him.'"

The story recalls that told by the late Emmanuel Arène of the Corsican postman who could not read or write. As it was impossible for him to take the letters to those for whom they were intended he solved the difficulty by meeting his fellow citizens on the village market place. At the same hour every day he stood there with his letters spread out and every one took the Missives addressed to them.

There was only one man in the village who received letters every day, mostly from the surrounding communes; that was the local doctor. The first day after his appointment the postman noticed with a suspicious eye that the doctor claimed half of the letters in his box. "What sort of a man can this be?" he asked himself. The next day the same thing happened and it took the postman all his time to refrain from asking for an explanation.

On the third day all the letters were for the doctor. Quietly he collected them. One, two, three, four—As he was about to take the last one the postman, losing patience, asked him angrily: "Aren't you going to leave any for the others?" It took some pains to calm him, but after that he decided to learn to read.

I remember seeing a rural postman "delivering" his letters from a little table in the centre of a village in Aix en Provence about three years ago, but it was not because he could not read. The surrounding country had been ravaged by an earthquake, hardly one house been left standing and it was useless for the postman to try to find the people whose homes had been destroyed.

They were sleeping in carts, by the wayside and in the fields and every day between certain hours they used to come into the village, and the postman, sitting under a tree in the market place surrounded by crumbling walls and heaps of lath and plaster and broken furniture, would select from the packages in front of him the letters destined for the people who had no address.

FAMILY OF NATATOES.

One spring evening an amateur nature-student, note-book in hand, penetrated the wilds of a cow pasture and paused to take advantage of the practical, although crude, knowledge of a gray-beard countryman who sat contentedly on a log.

"There is a strange bird-note this evening," she began, with sweet condescension. "I wonder—perhaps you can tell me what the bird is?"

The old man removed his pipe for an instant. "I heard a robin, mum," he admitted, puffing away at his pipe before the last word was out of his mouth.

"Oh, no!" The student of ornithology shook her head, prettily impatient. "It is a new call, different from anything I have yet come across. Can't you hear it—now?"

Once more the old man perfunctorily removed his pipe, and both he and his questioner strained to listen. There was a bewildering of woodland and farmyard sounds. "There," whispered the girl, "that full, shrill note! Can't you hear it? In that direction?"

A light broke over the old man's face, and the nicker of intense effort vanished from his forehead. "Oh, that noise!" He threw back his head with a chuckle of relief. "That's a frog, mum."

A man can accomplish a lot while waiting for his wife, who is going to be ready in just a minute.

THE SUNDAY SCHOOL STUDY

INTERNATIONAL LESSON,
OCTOBER 1.

Lesson I.—The prophet Ezekiel a watchman, Ezek. 3. Golden Text, Ezek. 3. 17.

Verse 1. And he said unto me—God is speaking. This portion of the heavenly message, having to do with the prophet's inspiration, begins with verse 8 of chapter 2, and extends through verse 3 of the lesson. For the source, distinctness, nature, and compulsion of the prophet's call to his sacred office, and the completeness of his surrender to it, see the introduction above.

Son of man—"Child of man" would be a preferable translation. The phrase is of frequent occurrence in the book, being used over ninety times. It calls attention to the contrast between the lowliness of mankind and the majesty of God.

Eat this roll—This is a forcible way of expressing how thoroughly the prophet must appropriate and assimilate the message given him. He must make it his own before he attempts to speak it to the house of Israel. The roll had appeared before the prophet in a stretched out hand, and he saw it to be the roll of a book. Ordinarily rolls would be written only on one side, but the contents of this one were full, being written without and within (compare Rev. 5. 1). Compare Jeremiah's call (Jer. 1. 7-9).

3. As-honey—The roll was filled with lamentations and mourning and woe (Ezek. 2. 10). But since it was from God the prophet found the bitterness turned into sweetness. That is a common experience in life among those consecrated to the will of the Lord. Bunyan represents the Valley of Humiliation as a sweet thing.

4-11.—Strength for his mission to his fellow countrymen. He is warned of the obstinacy of his people, but promised a resoluteness in purpose more steady than their persistency in disobedience.

4. Speak with my words—It is characteristic of Ezekiel, and of Jeremiah, to represent themselves as receiving, not merely the "word" of God, but his very "words."

5. People of a strange speech—This refers to the inarticulateness with which foreigners seem to a stranger to speak. They are "deep of lip" (margin). Their utterance also sounds "heavy" (margin). Compare Isaiah 33. 19 for the first and Exod. 4. 10 for the other expression. Ezekiel was to be spared the difficulty of mastering a foreign tongue. But there were greater difficulties to be met. If he could once make himself clear to the heathen they would be found to be susceptible to the truth, and would hearken to him (6).

7. They will not hearken unto me—This, then, was Ezekiel's task, to try to persuade people who had been guilty of a life-long refusal to be persuaded by God himself. Outwardly, they have a hard forehead; not a muscle in their faces twitches before the condemning truth. Inwardly, they are stiff of heart; there is no yielding of will or feeling.

9. Fear them not—It is not the business of a prophet to measure out his message according to the disposition, to receive or reject it, of those who hear. If they are rebellious, still let him speak, for in the long run his truth is bound to prevail. What inspired Ezekiel with unshrinking courage was the fact that the words were God's words, not his. Compare Jer. 5. 3 and Isa. 50. 7, for the figure of the flint. Whether the people hear or forbear (11), the purpose of God's servant is to remain as unyielding as the hardest rock.

12-15.—Ezekiel's special mission to the captives at Tel-abib. His work was in behalf of the entire Hebrew nation, but his immediate interest was that part of the nation in captivity. And his interest was purely a religious one. Few hints are given us of the life of the people in captivity. In fact, almost uniformly, Ezekiel seems to be looking beyond his companions to the larger Israel scattered throughout the world.

12. The spirit lifted me—This indicates that the prophet is still under the influence of the trance described in chapter 1. He has been accorded a vision of his relation to his own people as a spokesman of Jehovah. And now, under the inspiration of the Spirit still, he is set down among his fellow exiles. So it seems to him that the glory of Jehovah, in whose presence he had been standing, was left behind him. And the Spirit departs as with the noise of rushing chariots.

14. The hand of Jehovah was strong upon me—Ezekiel's mission was performed under a divine, inescapable constraint. His bitterness and heat are but a reflection of the indignation which his Lord felt toward the sinful, obstinate Israelites.

15. Then I came—He was strengthened with a threefold equipment; the possession of a di-

vinely given message, the assurance that he went as a prophet direct from God (verse 11), and the consciousness of an inward impulse of the Spirit driving him forward. That is equipment enough for any man. But, in spite of all this, Ezekiel felt himself overwhelmed as he sat in the very presence of them from the captivity. His feelings were complex as he thought of the sin of his own nation, now made clearer, the awful majesty of an indignant God, and the superhuman task before him. No wonder he remained in unbroken silence for an entire week.

16-21.—Ezekiel's further mission. 17. I have made these a watchman—This is only a more exact definition of his prophetic function. Like the sentinel who is set upon the tower to observe, and to give warning in case of danger, so the prophet was to take account of the present crisis in Israel, and warn the people of certain disaster, while he should point them to the way of life.

18. His blood—It is the function of the watchman to give fair warning to the wicked of the danger of death. If he fail, then, though the wicked die in his sins, the watchman must answer for it. "He that fails to save life kills; and blood will be required of him, of every man's hand the blood of his brother."

20. When a righteous man doth turn—His case makes even more perilous the watchman's position of responsibility. If the righteous sin, he must be warned. Otherwise, he may fall over the stumblingblock which God, for purposes of moral test, puts in his path (not that he may fall, of course, but may have opportunities of moral growth). Moreover, it is important for the watchman to keep on warning the righteous man who does not sin, because until the end of his days, he will be beset with peril (21).

22-27.—From here on to the end of chapter 7 follow certain symbolical prophecies of the overthrow of the city and nation. These verses form a sort of preface, relating to the command given Ezekiel to abandon for a time his sacred work and keep within his own house.

25. They shall lay hands upon thee—His ministry among the exiles will be without fruit because of the opposition of sin-hardened hearts. No doubt Ezekiel had already experienced the truth of this, although nothing is recorded of his ministry in these early days at Tel-abib. But it was as he had expected, they refused to believe his testimony concerning the inevitable downfall of the city.

26. Thou shalt be dumb—This was a restraint put upon him by Jehovah, and one that was to be lifted by Jehovah only at such times as he should choose. Eventually there will be some who will hear (27), and to him that forbearth, he will at any rate have delivered his soul (21).

GOT EVIDENCE UPSTAIRS.

Not an Easy Matter, as it Happened to be a Nilghai.

An Indian Judge when first appointed to his position, says the Bombay Gazette, was not well acquainted with Hindustani. He was trying a case in which a Hindu was charged with stealing a nilghai. The Judge did not like to betray his ignorance of what a nilghai was, so he said, "Produce the stolen property."

The court was held in an upper room, so the usher gasped, "Please, your Lordship, it's downstairs."

"Then bring it up instantly," sternly ordered the Judge.

The official departed and a minute later a loud bumping was heard mingled with loud and earnest exhortations. Nearer came the noise, the door was pushed open and the panting official appeared dragging in the blue bull.

The Judge was dumfounded, but only for an instant.

"Ah! That will do," said he. "It is always best when possible for the Judge personally to inspect the stolen property. Remove the stolen property, usher."

THE SIZE OF BRICKS.

If bricks were made larger it would save a great deal of time and labor in building, said a contractor, but the standard has been set and any change would be attended by considerable inconvenience. In England when bricks were first made and up to sixty or seventy years ago there was a tax on bricks and in order to evade it the bricks were made of larger and larger sizes. These were used for cellars and other concealed places. To stop this fraud an act was passed in the reign of George III. fixing the legal size of bricks. Early in Queen Victoria's reign the tax was taken off and bricks may now be legally made on any size whatever. But any change from the standard size would bring about great inconvenience. All calculations are made for building on this standard size, and the London and other building acts have practically fixed it.

There are degrees of pride. Even the man with red hair hates to get bald.

WHEN WE THINK BEST.

At What Time of Day Does Your Brain Become Brightest.

Lord Alverstone, the Lord Chief Justice of England, in an address to a gathering of students some time ago said that he had found from his own long experience that the early morning was the time when he could think best, says the London Answers.

There is no doubt that our power to think varies greatly during the day. Some people, like Lord Alverstone, think best in the early morning—before breakfast, but after and early cup of tea; others think better in the evening or last thing at night.

Our power to think appears to depend on the quantity of blood circulating in the brain, and any device that will increase the flow of blood to the head will usually enable us to think better.

Rousseau, the great French writer, would think bareheaded in the sunshine; while Bossuet, the French bishop and theologian, would work in a cold room, with his head wrapped in furs. Schiller, the German dramatist and the friend of Goethe, would immerse his feet in ice-cold water.

Everybody knows from experience that the brain is not at its best after a heavy meal. The explanation of this is simply that all the available blood in the body is drawn from the brain and the extremities to help in the work of digestion.

For the same reason we can usually think best after a period of fasting, and it is known that clerks do better work before lunch than afterwards.

Upton Sinclair, the author of the "The Jungle," says that he never felt more capable of intellectual effort than when he was undergoing the fasting cure, and he is convinced that great poetry will be written when poets fast for the sake of their work.

The late Professor Mayor, of Cambridge, when engaged on his latest book would occasionally go without food for a day or more at a time, and for several years before his death his food cost him no more than twopence a day.

Prolonged periods of sleeplessness produce a sensitiveness and irritation of the nerves, or, as the doctors call it, a state of hyperaesthesia, which is frequently favorable to thought. Some people can think only when walking, and others only in the noise of streets and crowds, or with the buzz of conversation all around. But most people require silence and solitude.

Opium and morphia, in moderate doses, cause mental excitement of a peculiarly pleasurable character, which is always followed by a period of intense depression. The opium or morphia habit, once acquired, is almost impossible to break.

Both tea and coffee stimulate the nervous system and the circulation. The heart beats more quickly, and this causes the blood to circulate more rapidly through the brain. We drink tea because we know from our own experience that, whatever the doctor may say, we do feel more lively and energetic afterwards. But when tea-drinking develops into a habit, as it often does, it brings indigestion, loss of appetite, and nervousness in its train.

The use of strong coffee at night is well known to students who are compelled to cram for examinations; for, although the coffee does not increase their intellectual capacity, it makes their brain cells more sensitive for the time being.

RUBBER ROADS.

At the International Rubber Exhibition at Islington, England, a large area of the hall was paved with rubber, with the expectation that it would serve to show the value of rubber as a material for covering the surfaces of roads. At first sight it seems chimerical to propose the use of rubber for such a purpose, but rubber blocks on roadways exposed to heavy traffic have already been tried, and the amount of wear upon them after years of use is said to be almost inappreciable. It is argued that owing to its great durability, combined with absence of dust and noiselessness, rubber paving will in the end be cheap as compared with wood or asphalt. It is suggested that an experimental block be laid in a busy London street. A wide use of rubber paving would demand a great increase in the supply of raw material.

BOYS STOLE CRUTCHES.

The mystery of an artificial leg and a pair of crutches which were found on the bank of one of the Highgate ponds, London, England, has been solved. Police dragged the pond, but with no success. Later, however, they came upon a legless man lying helpless under some bushes in the neighborhood. He said that while he was washing in the pond some boys ran away with the leg and crutches. He managed to remain all night. At the police station the man's property was restored to him.

The hour of adversity seems to contain more than sixty minutes.