

# FOR THE HOUSEWIFE

## USEFUL HINTS AND GENERAL INFORMATION FOR THE BUSY HOUSEKEEPER

**HOUSEWIVES BUYING CHART**  
It Tells When to Buy Native Fruits

Name of Fruit	Variety Name	Eating Qualities	Preserving Qualities	Sugar High Content or low	Keeping Qualities	Date when Best
Strawberry	Williams	Fair	Excellent	Medium	Excellent	Last week in June and July 1st.
Cherries	Ox-Heart	Excellent	Excellent	High	Fair	July 1 to last. Ripe a month.
Raspberries	Cuthbert	Excellent	Excellent	High	Good	August
Blackberries	Thimble Berries	Fair	Excellent	Medium	Fair	Mid to late Aug.
Plums	Niagara	Fair (best)	Excellent	High	Good	Sept. to first Oct.
	Reim Claude	Excellent	Good	High (very)	Good	Late Sept. to 1st Oct.
	Prunes	Good	Good	Fair	Good	Late August
Peaches	Late Blues	Fair	Excellent	High	Good	Early September
	St. Johns	Excellent	Excellent	High	Good	Late Sept. a week later than Early
	Crawfords	Excellent	The Best	High	The Best	Crawfords. First of Oct. to middle.
	Elbertas	Fair	The Best	High	Good	Early September
	Smocks	Fair	The Best	High	Good	Mid. Sept. to Oct.
Grapes	Early Blues	Fair	No Good	Low	Fair	Early September
	Niagaras	Good	Jelly	High	Good	Mid. Sept. to Oct.
	Rogers	Excellent	Jelly	High (very)	Good	First Sept. to mid.
	Concords	Excellent	Jelly also wine and grape juice	High	Good	Mid. Sept. to Oct.

**Strawberry Time is Here.**  
Strawberries are ripe; and if we don't utilize them in every possible way while fresh and fragrant from the garden, and then put up as many as we can for future use, we shall be losing a golden opportunity. The strawberry is a wholesome fruit for most people. But there are persons who cannot eat the fresh berries without bringing on some discomfort of the stomach, though they may eat the cooked fruit with impunity.

When it comes to ways of cooking and serving strawberries we will try, first, old-fashioned shortcake.

**Strawberry Shortcake.**—Four cups sifted flour, 1/2 teaspoonful salt, 1 teaspoonful sugar, 3 tablespoonfuls butter, 1 teaspoonful soda, 1 cupful sour cream or rich sour milk, 1 egg, strawberries, whipped cream. Sift flour salt and sugar together into a mixing bowl and chop the butter into it. Dissolve the soda in a little warm water, then beat the sour cream or milk into it, together with the beaten egg. Add to dry ingredients, mixing with a flexible knife, but handling as little as possible. The dough should be soft enough to roll out easily. Roll quick and lightly on a floured board into sheets. Lay one on top the other in a well-greased, round pan, having the first one well brushed with softened butter. Bake in a hot oven. When done, split the cakes cover the lower half with a thick layer of strawberries crushed and sweetened then place the second one on top and cover with a layer of whipped cream and place whole strawberries on top of this. Sweet milk and baking powder may be used instead of sour cream and soda.

**A Dainty Strawberry Dessert.**—One cupful ripe strawberries, 1 cupful sugar, 2 egg whites, stale cake. Mash the berries and stir in the sugar. Beat the whites of the eggs stiff; then put in the berries and sugar and whip stiff. Put a layer of stale cake in the bottom of a dish and pour the strawberry fluff over it. In about an hour the cake will be permeated and softened with the juices, while the fluff on top is firmer than before. If you desire to make the dish more ornamental, drop spoonfuls of whipped cream on the meringue, putting a

strawberry on a bit of green angelica or real strawberry leaves on each.

**Strawberry Marmalade.**—To one pound of strawberries allow one and one-half pounds of sugar. Cook strawberries in the clarified sugar stirring constantly, until they become pulpy and the juice is thick. The heated berries may be passed through a sieve and stirred with sugar allowing two pounds of sugar to one pound of berries. Pour into glasses and cover immediately. Then cook them in a double boiler for fifteen minutes, leaving them in the boiler until cold.

**Strawberry Jelly.**—Strawberry jelly may be made of strawberry juice alone, if the berries are only partly ripened; but if sweet or fully ripe, red currant juice or lemon juice in the proportion of a half cupful of red currant juice or the juice of a small lemon to a pint of strained strawberry juice should be added. To each pint of the mixed juice a pound of sugar is allowed. English housewives make a delicate jelly of the berries alone before they are fully ripe in this way. Put the carefully picked and cleaned berries into the preserving kettle over a slow fire. Crush slightly with a wooden spoon until the juice flows freely. Simmer gently for half an hour strain through a jelly bag and return to the fire. Boil briskly fifteen minutes with constant stirring. Take from the fire, measure and allow a pound of sugar to every pint of juice. Add the sugar, a cupful at a time, stirring until thoroughly dissolved. Put back on the stove and boil briskly until the liquid jells.

**Strawberry Glace.**—One quart water, 2 cupfuls sugar, 1 teaspoonful granulated gelatin, Juice of 1 lemon, 1 1/2 cupfuls strawberry juice, whipped cream. Boil sugar and water together twenty minutes and then pour over the gelatin which has been softened in a little cold water. When this is cool, add the lemon juice and the strawberry juice, carefully strained and free from seeds. Freeze and line a mold with the frozen ice. Fill in the center with stiffly whipped sweetened cream. Cover the top with the strawberry ice.

**Useful Hints.**  
Gardeners should keep their tools in the proper place; they will then waste no time in looking for them.

Sweet peas should be thinned out if they come up too thickly.

A little quince preserve improves the flavor of pumpkin pie.

Powdered sugar is sometimes preferred in making hard sauce.

House plants infected with lice should be dipped in tobacco water.

Fermented ketchup makes an excellent polish to clean brass articles.

Good cauliflower is heavy, compact and creamy white in appearance.

Grated horseradish mixed with lemon juice is better than when mixed with vinegar.

A little baking soda is a good thing to put in the dish water when washing dishes.

A delicious cake filling is made of sugar and cream boiled together and thickened with finely ground peanuts.

Jelly bags, pudding bags and strainer clothes should be thrown into clear warm water immediately after using them.

The housewife can frequently omit meat from a meal if she makes up the nourishment with cheese, nuts and milk or cereals.

A tub of water placed near the house plants in a room where you are afraid of frost will attract the frost, and save the plants.

Always remove the bones and meat from the soup stock before it cools; then when it is cool you can lift the fat off without any waste.

Using a warm iron when cutting the clothing will do away with pins and weights on tissue paper patterns. Lay the pattern on the material and press it lightly with a warm iron. It will adhere to the cloth.

If bacon is soaked in water a few minutes before it is fried, it will retain much more fat than if cooked in the ordinary way. When it is done sprinkle over it a few drops of lemon juice and a dash of paprika which will much improve its taste.

If the breakfast egg cups are put into cold water and allowed to soak until the regular dish-washing is done they will rinse out quite easily; and if the egg spoons are rubbed with a little salt, after being rinsed in warm water, all discoloration will be removed without the use of silver polish.

men made perfect" who attend the Lord's Parousia.

15. By the word of the Lord—Distinctly suggesting that the Master's own express statement lies behind this declaration. This letter was written long before our Gospels were composed, and in all the Epistles we may be sure there are many words of Jesus quoted which we cannot identify as such. We that are alive—since a true perspective of the future, determining the relative distance of assured events, is impossible to man as man (Acts 1. 7)—was impossible even to the Lord in his incarnate life (Mark 13. 32)—it is not strange that even the apostles foresaw the interval separating them from the end, and felt sure it would come in their day. Yet he said it would not come to his gospel had been proclaimed to all the nations, and the world is far bigger than they knew! Most assuredly "the end is not yet," though foolish cranks will go on proclaiming that they do "know the times and seasons which the Father set within his own authority." Left—The word has a tinge of wistfulness—even so early Paul could have almost envied those who were "with Christ, which is very far better" than being "in Christ." But it was not time yet for the sentinel to be relieved, and Paul would not cherish the wish even years after, when he wrote to the Philippians from prison. Precise—So that the dead in Christ suffer no disadvantage, but the contrary.

16. It is impossible to note that the Advent follows the waiting time that the dead spend in "Hades," the "unseen world," which includes "Paradise" (Luke 23. 43) or "Abraham's bosom" (Luke 16. 23). This is the next "abiding place" (John 14. 2) in our journey, and "heaven" lies beyond the Advent. Shout—The noun used here only, is derived from the verb command. Hence the phrase (see above) in George R. R. Wilson's Communion hymn. Archangel—Only elsewhere in Jude 9. We do not speculate on these symbolic companions. Trump—As 1 Cor. 15. 52, coming from Matt. 24. 31. First—The picture presents Christ, family together the dead reawakened with bodies—the "spiritual body" and the living "changed" into the same likeness (1 Cor. 15. 50f.), in the present body "cannot inherit kingdom of God."

17. In the clouds—As he was at ascension, the symbolism of which determines the whole picture.

18. Comfort is the uppermost message here, though the more included encourage (hence often exhorted) we serve equally well.

# THE LESSON OF FLOWERS

"Consider the Lilies of the Field, How They Grow; Neither Do They Spin."

The word "consider" is a significant word. Literally it means "along with the stars." Get up high enough to see things truly. Let your altitude be sufficiently heavenly so that your view of things on earth is clear. We send flowers to sick people not only that they may smell them but that they may consider them. They bring with them such a message of cheer and trust and hope. Jesus does not tell us to consider the flowers scientifically; He just tells us to look at them with our natural eyes, and let them teach us their natural lesson.

Jesus meant that little flowers to be a rebuke to those who "consider" it. Lillies never worry. Hugh Macmillan, the great nature preacher, has told us that the characteristic of spring flowers is that they blossom direct from the root. The reason for this is that in spring the weather is so capricious—alternate sunshine and frost—that nature hastens to take a hurried leap over the foliage to get to her end at once. So is it with all the spring growths of human life.

**Faith, Hope and Love.**  
Are impulses which spring directly from the source of all good. Jesus does not here forbid anxiety, but He forbids being anxious over the wrong thing. He rebukes those who worry over their own souls. The minor anxieties of life paralyze us from being really anxious over the best things. "To-day is the to-morrow you worry about yesterday, and it didn't happen."

But Jesus would have us consider the flower not only because it has a word of rebuke for us but also because it has so much to reveal to us. "To me, the meaneast flower that blows can give Thoughts that do often lie too deep for tears."

That is what Goethe meant when he said that nature was "the book of the Deity." As we stand as the flower I know that God is for beauty. He has taste, and is essential to Him.

**City and Country.**  
As we consider the flower our own becomes complete, and we know that God cares. If He cares so much for the grass of the field, which to-day is used for fuel, "shall He not care much more for you?" City folk are a bit ashamed of a farmer who goes to visit them and takes the country with him. They want to brush the hayseed from his shoulders. But city folk in our turn are apt to take the city with them when they go to the country. That is just as bad as the other. We need some angel in the guise of a wise farmer to brush the city dust from our shoulders and tell us to consider what God has for us already in the country itself.

Henry Drummond has reminded us that a lily grows mysteriously, pushing up its solid weight of stem and leaf in the teeth of gravity. We do not wonder at it. It is nature; it is God. But when the soul rises slowly above the world, pushing up its delicate virtues in the teeth of sin, we are apt to declare that a strong will accounts for it. That is to say, we allow freely a miracle to the lily but none to the man. The lily may grow, but the man must toil and spin. Men spoil the things that God gives. Moses gave to his fellows the Law, and they made of it—Sin. Christ gave to His fellows Peace and men have exchanged it for—War. Shall we not let God have His way with us for a season? "Consider the lilies of the field, how they grow, they toil not, neither do they spin."—Rev. Harold Pattison.

# THE SUNDAY LESSON

INTERNATIONAL LESSON.  
JULY 9

Lesson II.—The Thessalonian Christians. 1 Thess. 1; 2. 17-20; 4. 13-18. Golden Text, 1 Thess. 4. 14.

Verse 1. Silvanus—The Roman name of Silas, just as Paul was of Saul. In God—Paul's "mystical in." "In him we live and move and are," even as human beings; much more does a church, as such, only live in that vital air. Grace and peace—Both describes God's blessing; the first emphasizes its spontaneous and unmerited character, the second its results.

2. Making mention—The phrase (compare Philom. 4) is a standing epistolary formula found in pagan letters from Egypt. Paul galvanizes it into life, as if we were to make "Yours faithfully" mean something!

3. Work emphasizes the results achieved, labor the toil and weariness it cost, patience (or, much better endurance) the refusal to yield to weariness or opposition or discouragement. Faith then produces, love makes labor light, and hope "endures to the end," "as seeing him who is invisible." For the three see 1 Cor. 13. 13; for the first two, 1 Cor. 15. 58; and for "hope set on Christ," 1 John 3.3. It is "by hope we are saved" (Rom 8. 24; so read).

4. Election—The same Greek noun comes in Acts 9. 15. God chooses each of us for a special task which no one can accomplish. He calls us to it (Rom. 8. 30), and when we have answered the call—which we are free to refuse—the divine "choice" becomes apparent.

6. Imitators—Hence Thomas a Kempis takes the title of his classic. The example of Christ is the theme of

many sayings; here and in 1 Cor. 11. 1 (see also 1 Cor. 4. 16) we have the thought that this example must be first learned from its reflection in the Christian. What a responsibility! Affliction—Acts 17. 6 shows how the earliest leaders of the church at Thessalonica had a stern trial at the very outset of their Christian life. That they stood it without flinching and found that "Holy Spirit" gave them joy therein was the secret of the splendid start the church had which receives glowing testimony here.

7. Achaia—The Roman province (compare Acts 18. 12), including the whole of peninsular Greece south of Macedonia. Corinth was the most important city, though Athens was still its intellectual center.

8. Gone forth—Compare Rom. 10. 18, where the same word is used. Speak anything—About the coming of the gospel to Thessalonica.

9. Idols—The root of the word is the idea of a phantom—as a ghost, or an unrealty. Hence, here and in such places as 1 John 5. 21 the contrast is with the real or true God, and often as here, with the living God; the sublime scene of Elijah on Carmel is a vivid comment.

10. Wait—Service and waiting are thus the two sides of Christian life. The Master's own parable inspires the great idea (Luke 12. 35ff.). It is the active "waiting" of the farmer (James 5. 7), who plows and sows and then can only wait for the harvest, which he cannot hurry. "They also serve who only stand and wait." From heaven—In view of Mark 14. 62 and Acts 1. 11 we must bring in the symbolism of the sky, which of course, supplies us with our picture-word for the unseen world. Raised—The resurrection guaranteed the advent "with the clouds," since the cross was expressly the consequence of his claim to fulfill the prophecy in Daniel. The human name Jesus is very significant in this context. It calls up the title on the cross; and by its very meaning ("Jehovah is Deliverance") it reminds us of his supreme function.

Delivereth—The word of the Lord's Prayer. The wrath—As in Luke 3. 7. The word is continually used for the wrath, it being needless to say whose. Compare especially Rom. 12. 19; "give place unto the wrath." It is well to recall the obvious consideration that "wrath" is a human word, which must mean something very different when we apply it to God. Such words as angry and jealous, applied to God, are perpetually a cause of stumbling to men who forget this obvious caution.

4. 13. Would not—"We won't have you ignorant" gives the peremptory character of the phrase better. Fall asleep—From time to time, to the great distress of Christians who thought this would deprive their friends of the joys of the Advent, which was long expected to be immediate, even by Paul himself (note on verse 177). The figure of "Sleep and his brother Death" (Shelley) is as old as Homer. The "hopelessness" of contemporary Gentile thought is best illustrated by the great Roman lyrical poet Catullus, who two generations earlier sang, "Suns may set and rise again; for us, when once our short day has set, there is only sleeping through one eternal night." N. hope of [final] salvation" (chapter 5. phrase of the Book of Wisdom: "the hope of [final] salvation" (chapter 5. 8) is to be his "helmet," preserving his intellectual life from pessimism. 1 Cor. 15. 58 tells why this hope is so vital an so practical.

14. Fallen asleep through Jesus (margin)—The verb here probably retains its original passive sense, and we read "put to sleep." In vernacular Greek the active is used for "folding" sheep, and the thought of the Good Shepherd "folding" his flock one by one is not far away, even if the figure is not directly present. We talk of the "Angel of death"; this verse tells us that the Divine Messenger is none other than He who died and is alive for evermore. Bring with him—In the retinue of "Spirits of just

# THE FASHIONS

With the first, sultry days of summer, one naturally turns to white, or the pale-toned linens and cottons. Owing to the popularity of stripes and checks, it is safe to say that it will not be an all-white season, but all-white is to be very popular, nevertheless.

**Wash Satin in Suits and Dresses**  
One of the coolest and most novel of the new summer materials, both for suits and dresses, is wash satin. This comes in the plain flat tones and



Pink Organdy Blouse, Black Satin Skirt.

also in white. It is a practical fabric, too, as it sheds dust, does not wrinkle readily, and launders perfectly. Coats and blouses, too, for wear with skirts of linen, the corded cottons, or the regulation suit skirt of serge or gabardine, are being fashionably revived and the more elaborate afternoon dresses.

**Separate Coats and Skirts**  
How the separate skirt could ever have been laid aside for a season or ed of wash satin, most effectively. A tennis coat, in Norfolk fashion, a belted Russian, or one of the various other peplum model, developed in a soft tone of satin, may be worn for morning, sports wear, or for afternoons. The sheer linens, cottons and silks



Pongee Frock with Slip-On Blouse

two, as it was, is indeed a mystery, when one considers how very practical it is. Its popularity this season, however, is quite making up for the year or two of indifference. Separate skirts of taffeta, satin, faille and similar silks are being worn considerably for all daytime purposes, combined with blouses of Georgette, chiffon and the other sheer silks. For sports purposes, striped and checked linens, canvas weaves, cotton velours, corduroys, and the various white corded cottons are favored, as well as the novelty wash satins and jersey silks; wool jersey in bright tones of rose, green, gold, and like shades, is also popular.

The separate skirt and contrasting coat are particularly smart for sports purposes. Some of the shops are showing cream-white serge skirts, combined with wash satin blouses, and coats of blue serge, or the novelty striped silks or linens, for tennis, golf and the like. This combination of white skirt and blue coat is not new, of course, but it is unusually effective.

**Handkerchief Linen Blouses**  
Organdy, voile, crepe de Chine and the wash satins are practical and popular for blouses this summer, and a particularly dainty revival is handkerchief linen. Although one expects linen to crush more easily than almost any of the other materials, it is nevertheless cool and fresh for summer wear. There are some especially pretty stripes and patterns in these linens, combinations of rose, French blue, pale green and the various other pastel shades, now favored in the crepes, voiles and other sheer cottons and silks. Two effective peplum blouses are illustrated here: one of pongee, a slip-on model, finished at the normal waist with the new elastic shirring, and the other is of pale pink organdy. The pongee

blouse is worn with a pongee skirt, making a cool frock for mornings or informal afternoon purposes. The organdy blouses, which close down the front with loops and tiny crystal buttons, is belted with a narrow, black grosgrain ribbon belt, and is worn with one of the new black satin skirts. This is one of the novel combinations of the season for afternoon wear.

Neck and cuffs offer particularly interesting possibilities this season. The possibilities of the gown, whether or decidedly unbecoming. Although one sees but few short sleeves, as the season advances they will, in all probability, be as much favored as in seasons past. High collars seem to have entirely given way to the open throat, which proves that Dame Fashion has more of common sense to deal with just now than ever before in her reign.

These patterns may be obtained at your local McCall dealer or from the McCall Co., 70 Bond St., Toronto, Ontario.

# TESTS FOR AVIATORS.

What They Must Undergo to Become Proficient in France.

Those who apply for positions as aviators in the French army have to undergo some interesting tests of endurance and self-control. In one test the applicant must exert on the drum of the testing apparatus a rhythmic and continued effort that is recorded in kilograms. He is then placed in front of a needle that moves by clockwork and makes one complete revolution a second. As soon as he notices any irregularity in the motion he must stop the needle by pressing a lever. Next a tambour is applied to his thorax or his wrist, to gauge the regularity of his breathing and his pulse. The candidate is then submitted to a violent and unexpected shock, such as the sudden explosion of flashlight powder, a revolver shot or a douche of ice water might cause. Even then he may show no visible effect of the shock, the tambour registers the degree to which his hand trembles, and how much, if any, his breathing and his pulse quicken. A good pilot must have great powers of resistance to fatigue, a high degree of imperturbability and very rapid motor reaction. In spite of fatigue, his system must respond at once, not only to the call of his will, but to the reflexes acquired during his education and training.

**Sell Frozen Products.**  
The markets of Irkutsk, in Siberia, are an interesting sight, for the ducts offered for sale are in cases frozen solid. Fish are piled in stacks like so much cordwood, meat likewise. All kinds of fowl, similarly frozen and piled up, are animals brought into the market are propped up on their legs, and the appearance of being actually alive, and as one goes through the market one seems to be surrounded by living pigs, sheep, oxen and fowls standing up.

"I understand the Frasers are having trouble," remarked the spinner. "Some people take her part, and others side with him." "And I suppose," growled the bachelor, "there are a few eccentric people who mind their own business."