

Culinary.

"Man is a carnivorous production and must have meals."—BYRON.

Written for the LADIES' PICTORIAL WEEKLY.

Some Peculiarities of Southern Cooking.

Owing to the extreme heat of the climate many articles of food are prepared and used in the south which are never seen on northern tables, and some kinds which are used in both sections, are prepared in an entirely different manner in the former from that in vogue in the latter. To be explicit, we will first consider the subject of bread-stuffs, which although consisting of the same grains are metamorphosed into edible shape by processes differing materially from those used in colder climates; take for example "beaten biscuits." To about two quarts of white flour placed on the wooden mixing-board, are added a tea-cup full of lard, and enough buttermilk to make a soft dough, in the milk soda sufficient to sweeten has been dissolved, this mixed rapidly with the hand is thrown upon the marble slab which has been floured thoroughly; now armed with the beater, or failing that implement, the rolling-pin, the cook beats the unoffending batch of biscuits with a vim and pertinacity worthy of ye old-time pedagogue when dealing with an unusually fractious pupil, the dough is thrown, tumbled and turned, this way and that, until the snowy surface is covered with blisters, when it is cut into small round, or large triangular biscuits and baked in the oven? No indeed! they are placed in a bake-kettle, a bed of red hot coals is drawn out upon the hearth, and on these the kettle is set, the iron cover adjusted and a shovelful of ashes laid on it, then a quantity of coals on the ashes; baked in this way the upper and under crusts are browned very quickly and wonderfully crisp, sweet biscuit is the result. There is no manner of baking so satisfactory as that accomplished by means of the bake-kettle. Bread made from wheaten flour and raised with yeast, is called "light bread," and is seldom used except for Sunday dinners; it is baked in the same way as are biscuits. The "staff of life" south of Mason and Dixon's line is corn bread, the handle of the staff is bacon. Deprived of these two articles of food, no southerner to the manner born and bred, could exist. Of the varieties of corn bread there are five. Corn-pone—meal well salted, mixed with water to the consistency of bread dough and cooked in two ways, fried in a skillet and cut in triangular pieces, or baked in the kettle in oval cakes about six inches long by four in width and always bearing the distinct impress of the cook's finger-ends. Johnnie-cake takes a little molasses added to the above ingredients and is baked in this way, the centre-piece of a barrel-top is set up aslant before the fire and when hot the cakes are slapped quickly upon the side nearest the fire and there they brown until they are as sweet as nuts. Ash-cakes are formed of the same ingredients as the foregoing, but are baked in the hot ashes on the hearth, no matter if the ashes adhere to them, that small inconvenience does not injure the taste for the negro palate! A hoe-cake is made of meal, salt, water, as is the corn-pone and is sometimes laid on the ashes in front of the fire and sometimes on a hot brick, very seldom it is baked on a hot skillet. Egg-bread is the most aristocratic of corn-breads. From four to six eggs well beaten and enough milk to make a thick batter, are added to a pint of meal and one cup of flour, a little salt, one tea-spoonful of soda and two of cream of tartar, are mixed with the meal and flour before the other ingredients are added, the mixture is thoroughly beaten, then poured into a well greased bake-kettle which is set over a bed of hot coals, with another supply on the lid covering it. When made and cooked in this way egg-bread equals the best of sponge-cake; some cooks add half a cup of butter, but as it is eaten well buttered this is not necessary. The southern corn meal is of the white fine grain variety, (not yellow and sticky) which renders it exceedingly light and wholesome, especially desirable for serving with the greasy meats so often seen in this latitude, or the molasses (not syrup) without which no southern meal is considered properly arranged. As to health, the different kinds of corn-bread are far more nutritious and digestible than that made from wheat-flour, which cannot be used for a steady, exclusive diet, without producing diseases of both stomach and bowels, difficult to eradicate from the system. So we may perhaps be allowed to reiterate that to those sojourning in the Sunny South, corn-bread is indeed the staff of life and a right worthy and reliable one it is too.

RUTH ARGYLE.

Prof. Wickle's Prize Graphological Examination.

Special Notice.

The Ideal Wife Prize Examination closed on Dec. 15th. We shall continue to publish in this column the delineation of the different specimens of handwriting sent in for the Prize Competition until they have been completed. We will then publish the decision with the numbers to which the different prizes were awarded. No more specimens of handwriting will be delineated for this Examination. It will be useless for subscribers to forward them, as Competition closed, as above stated, on Dec. 15th, and we shall simply continue to publish those which were received on or before that date.

Delineations.

464 This is a rather unpractical but very sincere person, confiding, open-hearted and fond of all the pleasures of life. She would be apt to depend a good deal on others for her opinions, is careful, and honest, but lacks culture and determination.

465 This is a rather prosy, but very conscientious lady, energetic and thorough, but not original, has some tact, great sympathy, love of beauty and very correct and reliable principles. Has also some humor and great liking for her own way, and all else that is hers. A rather good business woman.

466 Your writing is that of a self-willed person, breezy and erratic in method, decided and constant in disposition, with artistic taste and some ability and appreciation of the beautiful. You are very self-seeking, rather conservative and though good-tempered and sometimes witty, not always pleasant. You are rather careful, very persistent and orderly.

467 This lady is very tenacious, rather tempersome, persevering, logical, extremely constant and has a high idea of honor. She is a little prejudiced however, and apt to form hasty opinions which will stand reconsideration.

468 This lady is blunt and honest, rather idealistic with good self-esteem, rather good temper, a little impatient and apt to assert herself unduly. She lacks hope, buoyancy and all manner of tact and diplomacy. Her eye is aye, and her nay, nay. She is reasonably careful, not self-indulgent, inartistic, but capable of large thoughts and noble actions.

Correspondence.

The correspondence columns are open to all readers of the LADIES' PICTORIAL WEEKLY. Questions relating to fashions, etiquette, literature or any subject of interest to our readers can be sent in for reply. Address correspondence editor in care of this paper.

YOUINA.—You wrote me sometime ago about the Pansy and Fay Huntingdon books. Well, I have been looking them over, and can assure you that they have no connection with one another. For the small girl, I should recommend you to buy the Bessie, Lily, Mildred, and Elsie books. They are all pure and harmless reading. Fay Huntingdon's books are for older readers, they are rather on a level with some of E. P. Roe's, I should say.

CHANDOS.—The Queen of England has no sisters; of her daughters, the Princess Alice of Hesse, is dead; and of her sons, Duke of Albany, Prince Leopold. I don't quite see your meaning as to who are her nearest relatives. Her children of course. She is just now visiting at Hejeres, in Southern France.

MINNIE.—I do not know. Write and ask the editor. Same address.

MAUD.—1. It entirely depends on the state of your health. Sometimes a muddy complexion is the result of stomaclic disarrangement, sometimes the skin needs cleansing; take a face massage, and be careful to keep the skin soft and clean. 2. Sponge it with ammonia and water. A hat restorer in the Grand Opera block will clean it for a small sum.

CYNIC.—You can get a mouse grey, without that fleeting tint which fades, or a dust grey; black and white will be very fashionable this season. A delicate grey-green would suit you, or a rich heliotrope. If you like a stripe of medium width, it would add to your height. I think your first request won't be likely to be answered.

FRANCIS.—A colonist car, is a neatly fitted day and night car, with berth and toilette rooms. The emigrant cars are for foreigners, but the colonist's cars are comfortable and you can travel cheaply in one, of course there are bound to be unpleasantnesses, such as crowding, restless children, and limited conveniences, but as you say it is an object with you to travel cheaply, I dare say you can stand the temporary discomforts.

TOM NODDY.—If you desire to ask a lady to go with you to the theatre, it is more attentive to call and proffer your request. Don't buy your seats until you ask her, and then add to your invitation a request to know where she prefers to sit, some prefer a seat near the stage, some prefer the gallery. Unless you are intimate with her, don't be surprised if she declines, as a good many people won't allow their daughters to attend a theatre with a gentleman.

ISIDORE.—I think, under the circumstances, a quiet wedding would be sufficient. You will save a great deal of worry and money, and will be just as happy a year hence.

HOSTESS.—For a small dinner, I should not have more than two waitresses, they only get in each other's way. Your table decorations can be costly or simple, just as you manage. If you use silk and ribbons, they will do another time. I saw a lovely dinner lately at which the only decorations were lily of the valley and smilax. It was given for a christening and everything was in white. Orchids are out of place, unless you have elegant china linen and silver. Your idea about the glass is very good. I should certainly try it, if I were you.

MAMIE.—A nice costume for early summer would be a *cafe au lait* crepon, with crepe hat and wild roses; or for a less dressy one, a gingham with Irish lace, and a white openwork straw hat with wreath of wild flowers and *nacre* ribbon. Black lace dresses are a trifle off style. A more modish way to make up your old black trained silk would be to cut a bell skirt slightly long with a short basque, trim the skirt with three or four narrow ruffles of silk, or two of silk alternating with two of lace, and full a very deep lace flounce round the basque, even as deep as to the knees, then take a medium width in the same lace, and full it over the shoulders *en berth*, you can see the effect in any fashion book. Narrow black lace at the neck should be worn.

The Art of Resting.

In addition to the good night's sleep, it is a good plan to take a short nap in the middle of the day. It divides the working time, gives the nervous system a fresh hold on life, and enables one to more than make up for the time so occupied. It is well to guard against too long a sleep at such a time, since such is apt to produce disagreeable relaxation. There has been much discussion regarding the after-dinner nap. Many believe it to be injurious; but it is, nevertheless, natural and wholesome. Much can be accomplished in the way of resting, short of sleep. It is very important to economize the opportunities for rest during working hours in the day. The great principle which underlies daily rest is relieving one portion of the organization from duty while the others are at work. This can be done to a great extent.

When the muscles are tired and worn from mechanical work which requires but little attention of the brain, stop motion, and set the brain at work. The laborer can read, think, and speak while his weary limbs are at rest. His brain need not be idle be-

cause the hammer or chisel has dropped from his weary hand. On the other hand, a man can work with his hands when his head is tired. The book-keeper, whose head is weary with business facts and figures by five o'clock in the afternoon, has plenty of time in the evening to sing, play, dig in the garden, or black his boots, all or either of which he may do while his head is partially at rest. There is another very important way of obtaining rest mentally; that is, by changing from one occupation to another. The dexterous gold-beater, when he finds one arm getting tired, takes the hammer in the other; and so may the man who hammers the thoughts out of his brain exercise one set of mental functions while the others are at rest. One may read until tired, and then write; may acquire knowledge until weary, and then teach to others.

The Limit of Virtue.

Every one has some good trait; some fortunate natures have many. We inherit good tendencies, which our circumstances develop into particular virtues. We see the same traits handed down from father to son and grandson, until they become family virtues and sources of just pride. One family is noted for its honesty, another for its loyalty, and a third for its warm-heartedness and helpfulness. Such qualities are a precious inheritance whose possession stimulates personal pride—pride which should be tempered with humility and misgivings, lest we fail to reach the shining set by those who went before. *Noblesse oblige* is more true of mental and moral inheritances than of fortune's favors.

After trying to cultivate some chosen trait, it does not take many years before it becomes our own particular virtue. We rejoice in it; by degrees we glory in it; we bring it forward at every turn, and wrap up and hug ourselves with this our pet virtue like a favored garment, quite forgetting that in our enthusiasm and one-sided efforts we are turning our virtue into a vice.

Truthfulness is of priceless value, but it is quite possible to become so imbued with pride in our ability to speak the truth in season and out of season, that we forget entirely that though speech be silvern, silence is golden. We speak the truth with such vigor and such inaptness that we lose all sight of that consideration which we are bound to show to other's feelings. We become so high and mighty in our truthfulness that we are positively brutal.

Perhaps helpfulness to others is the most salient point in our character, and we go on generously helping those who come in our way to the best of our ability. Often we deny ourselves pleasures and luxuries that we may minister to our fellows, or freely use our time and strength in others' behalf. It would seem that nothing but good could result. But soon we become so engrossed by our own side of the question that we forget that there may be another. We possess ourself with the facts of the lives of those we are aiding, and by-and-by we become convinced that the help or counsel we are giving affords us the right to become domineering and meddlesome. We brush aside all individual preferences and capacities with an assured impatience, and expect a grateful following of our own ideas.

But our helpfulness has gone too far; for where we have not fostered shiftlessness and laziness we have produced the bitter sense of loss of personal rights and thanklessness, and we ourselves are hurt by the loss of that delicate sense of the rights of others which is the natural safeguard of even our very virtues. Also, we can be so loyal that we deceive and lead away those who trust us, and suddenly we find we have been harboring a wrong-doer and shielding an evil. We have allowed loyalty to crowd out our judgment and to blind our sense of justice. We have countenanced evil and strengthened its hold over some weaker mortal. We have lost our influence and warped our mental and moral outlook.

In the same way we find that pride in any especial virtue will inevitably produce an opposite result, and in exact proportion to our thoughtlessness and vanity. But how shall we keep our good traits within the boundary line? How shall we know that we have overstepped? It is easier for some to be truthful, for some to be loyal, for some to be helpful than for others; but whenever we allow ourself to present one virtue, be it what it may, as a reason for being deficient in others equally needed in a noble character, we may be sure that our efforts are bent from their source for good. To keep our good intentions and acts in the line of usefulness and positive good, we must humbly guard and measure them by all those attributes of nobility which may not have been bestowed on us so abundantly.

Manners in Children.

If we desire our children to be courteous we must treat them with respect. They will infallibly copy our manners; so we must take care that they are the best. Let us be as careful of their feelings as we wish them to be of those of others. When it is necessary to administer reproof, let it be given in private. Many children are very sensitive on this point, and they feel acutely, although they cannot put their emotions in words. To tell a child in public that it has been rude, or lacking in good breeding, is as unwarrantable as it would be to tell a guest so. It is no excuse to say that we are trying to teach it to do better; we can do this with greater effect if we take it aside at the first convenient moment and gently point out where the error was, and what should be done the next time.

A Flowery Path.

Young Tutter (who has been invited to call): "I hope I won't have any difficulty in finding your house, Miss Calloway."

Miss Calloway: "Oh no; I don't think you will, Mr. Tutter. You can tell the house in this way; just before you get to it, on the first corner is a florist's establishment."