Hints for Busy Housekeepers.

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

MEATS.

Creole Pork Chops.—One pound loin pork chops, one-half can tomotoes, four onions, red pepper, salt; fry chops till a golden brown, then pour over them the tomatoes, slice onions over them, season with pepper and salt. Simmer for an hour.

Spiced Beef. — One-half pound salt, one-half ounce of saltpetre, one ounce of salt prunelle, one pound of brown sugar. Three ounces of ground allspice, two ounces of cloves, two ounces of nutmegs, one-half ounce of mace. Press the spice well into beef and then every twenty-four hours for three weeks. Roll up tight and bake four hours in a cool oven, keeping it well basted with suet. This recipe is for sixteen pounds of beef.

Fine Steak.—Any kind of steak can be used. Roll it in white flour, then in a beaten egg and then in bread or cracker crumbs. Fry it in hot lard, then salt it and put some popper on. Then serve. It makes it tender and puicy.

Chicken Dinner. — Procure a moderately fat stewing chicken, cut up, and put on to stew in about two quarts of cold water. Have ready a small bag of cheesecloth and into this put one cup of washed rice. Tie the end with a striag and place in the kettle with the chicken. It will require about one hour to cook chicken and rice tender. Lift out the chicken and rice and have ready the dumplings made in the following way: Three pints of sifted flour, one and one-halfg teaspoonfuls baking powder, one-half teaspoonful of salt; mix well, then in a hole in the centre put one well beaten egg and one cup of sweet milk. Work together until quite stiff. Do not roll out, but lift by the spoonful and place in the boiling broth. Cook ten minutes and after removing these thicken the remaining broth and season with salt, pepper, and butter for gravy.

Veal Chicken.—Get thin slices of veal and cut them about three inches square. Pepper and salt them. Have some fine chopped parsley and mix that with some butter. Take about a teaspoonful of this and roll in to each of the slices of meat, tie a string around and cross over. Brown the rulades in butter, and after that is done sprinkle three tablespoonfuls of flour over them and put enough water in to cover. Let them cook slowly for an hour. If you add a little cream to the gravy when done it gives a good flavor. Remove the strings and serve them in the gravy.

Chicken Panada.—Pound well in a mortar the meat from the breast and wings of a chicken that has been boiled; mix it with an equal quantity of fine bread crumbs that have been soaked in milk; add a half pint broth made from the bones of the chicken, put into a small saucepan and simmer for five minutes. Pass through a sieve and serve. This is delicate and nutritious, and is suitable for invalids with weak digestion.

Baked Liver.—Cut one pound of calves' liver into slices, wash and dry them, lay in a well buttered dripping tin; mix together in a bowl three large tablespoonfuls of bread crumbs, one teaspoonful of flour, one teaspoonful chopped parsley, a little salt and pepper and a small chopped onion. Cover each slice of liver with these. Place strips of bacon on the top, pour in half a pint of water, bake slowly for one hour.

SALAD DRESSINGS.

For Lettuce.—Little bacon or pickled pork in a skillet, three eggs, one-half pint sweet cream, one teaspoon cornstarch, one-half glass of vinegar to be added after cooked.

Fruit Salad.—Yolks of three eggs beaten light, one cupful olive oil, beat well while stirring into eggs, two-thirds cupful of thick cream; beat thoroughly as you add to eggs and oil. Sugar to taste, tablespoonful of salt, one-fourth teaspoonful of red pepper.

Cabbage or Potatoes.—One cupful of boiling vinegar, two eggs beaten well, one large tablespoonful of mustard, one large tablespoonful of cornstarch. Mix cornstarch and mustard together and put in with the eggs, then add the hot vinegar. Pepper, salt, and sugar to taste. When cool add one-half cupful of cream, sweet or sour.

English Salad Dressing—One teaspoonful of mustard, one tablespoonful of sugar, one-half teaspoonful of sugar, one-half teaspoonful of salt, dash of cayenne, yolk of one hard boiled egg, three tablespoonfuls of vinegar. Rub yolk of egg through sieve with a teaspoon, mix other dry ingredients, then add vinegar. This amount will make enough for three plates of salad.

Cabbage Dressing.—Piece of butter size of an egg or still larger, three eggs, well beaten; half teacupful of sweet milk, half teaspoonful, scant, of mustard, little salt and black pepper; vinegar to make sour as you like. Boil all together, set aside to cool; shop a half head of cabbage fine; pour dressing over.

CABBAGE.

Ladies' Cabbage.—Boil a firm white cabbage fifteen minutes, changing the water (using boiling water) when tender drain and set aside until perfectly cold. Chop fine and add two beaten eggs, one tablespoonful of butter, pepper and salt, three tablespoonfuls of rich milk, stir all well together and bake in a buttered dish until brown; serve hot. This dish resembles cauliflower and is digestible.

Cabbage Salad.—Take one small head of cabbage and three sweet green peppers, using seed of one, and chop all fine with a small onion, salt and cover same for one hour. Then pour over a pint of cold water and drain off dry. Mix this with a rich mayonnaise dressing, add a little more salt if necessary.

TWO EGG DISHES.

Eggs for Luncheon.—Cover the bottom of a basin with cracker crumbs, then a layer of chopped boiled eggs, with pepper and salt. Pour over the whole a sauce of milk, butter, flour, and seasoning, and serve hot.

Deviled Eggs—Boil the eggs hard. Remove yolks and mix with one tablespoon of olive oil to every five yolks. Add salt, pepper, vinegar, and mustard to taste. Mix well and fill the whites with the mixture.

HOUSEHOLD HINTS.

For a change, instead of using onion in your corned beef hash, add a couple of green peppers that have been boiled five minutes and chopped fine.

Boiled salad dressing will not curdle, but will be smooth and light if stirred frequently while cooking in a double boiler, with a revolving egg beater.

In blacking a stove use a paint brush to apply the blacking. You can get in all the creases on the stove and not soil the hands. Then polish with stove brush.

Melted paraffin poured over the cut surface of a ham will keep the outside slice fresh and free from mold. The paraffin may be melted and used several times.

To beat bread sponge quickly use a large size egg beater. It does the same work as a machine and is quickly cleaned, will also save work in mixing cake batter.

Two teaspoonfuls of melted peanut butter added to potato cream soup, cream of corn soup or to many of the other vegetable soups gives a new and appetizing flavor.

Always test a custard with a silver spoon or knife. When boiling custard the knife becomes thickly coated when done. In a baked custard the knife should come out clean.

If your corn does not pop well, it may be because it is old. Soak it in cold water for fifteen minutes, drain and try again. Better results will undoubtedly be obtained.

For dusting carved furniture, get a large soft paint brush, oil it, and use as you would a duster. The oiled bristles take up the dust instead of sending it flying about the room.

When papering over walls which are cracked, uneven or patched, plain or cartridge paper should never be used, as every crack and uneven surface will show through the paper.

When your layer cake burns on the bottom leave the cake in the tin until cold and then remove and take a sharp knife and you can scrape off the burnt part without spoiling the cake.

An eiderdown quilt may be washed in a lather. Rinse it carefully and then shake it well before hanging out in the wind. While drying shake several times and it will be like new.

Slightly grease jelly molds with butter and when jelly or pudding is to be taken out plunge the mold into hot water and remove at once. The jelly will then turn out without any trouble.

To cut a short cake, take a firm hold of a piece of silk thread at either end as you would a knife. It will not make it soggy like using a knife. This is especially good for splitting hot shortcake.

Worn brooms or whisks may be dipped into hot water and uneven edges trimmed with shears. This makes the straws harder, and the trimming makes the broom almost as good as new.

A MATHEMATICAL PRODIGY.

Ten-Year-Old Astounds Grave and Thoughtful Professors.

A boy prodigy with alleged marvellous powers of mathematical divination has been discovered in New England in the person of William James Sidis, the ten-year-old son of the professor of phychology at Harvard University.

A year ago little Sidis, whose father had trained him according to a unique "system," was admitted as an undergraduate to the university. The other evening the boy—in everything but his knowledge of mathematics a veritable child—faced an audience of learned professors, and delivered a lecture on fourth dimensional theories. So abstruse and erudite were the arguments of the boy mathematician, the newspapers declare, that many of his hearers, who included Professors W. P. Barbour, W. M. Pierce, and J. C. Coolidge, confessed themselves unable to follow him.

Rosy-cheeked and dressed in knee-breeches, with a red handkerchief round his neck, young Sidis was surely one of the most extraordinary figures ever seen on a university platform. The handwriting with which he illustrated his ideas on the blackboard was a string of scrawled characters wholly unformed. He began his lecture with a boyish laugh which betrayed his own sense of the oddity of the situation. We take—with some misgiving—the following "characteristic phrases" of the ten-year-old lecturer from the newspapers:

"Often there are gaps left in the fourth dimensional spaces. I fill these up by slipping in polyhedrons of appropriate shape. I attach great value in working out my theories to the help given by the polyhedral angles of the dodecahedron which enter into so many problems. Some of the things I have found out about the fourth dimension will contribute to the solution of many of the problems of ellipsical geometry."

With a satisfied smile the child sat down, while, the reporters add, "grey-haired professors crowded on the platform, storming the prodigy with questions."

BY LUCKY CHANCE.

Accident Said to Have Produced Canada's Finest Wheat.

For Canada the chief source of No. 1 hard wheat is the famous "Red Fife," introduced as long ago as 1842 by a Scotchman, David Fife, then living in "Canada West," now Ontario. The Canadian Agriculturist of 1861 gives this account of its origin, says a writer in McClure's. A Glasgow friend sent Mr. Fife, early one Spring, a quantity of wheat that he had got from a cargo straight from Dantzig. Mr. Fife sowed it in the Spring, but it proved to be a Winter wheat that should have been kept until the Autumn to be put in. None of it ripened save three ears, sprung, apparently, from a single plant—a plant that was to prove a veritable Ja k's beanstalk in its growth for Canada. Mr. Fife wanted a wheat for Spring sowing, and saved the seed from his three precocious ears, planting it the following Spring. He sowed it too late and in a shady place—so this fairy tale of wheat-growing tells us—yet at the harvest it stood free from rust when all the wheat in the neighborhood had rusted. Mr. Fife carefully preserved the seed again, and from it sprang the wheat that will perpetuate his name forever in Canada. The searchlight of modern criticism has recently been turned on this charming story. A few years ago the Cerealist of the Central Farm discovered that one of his imported wheats from Galicia (three hundred miles from Dantzig) was completely identical with Red Fife. Canada's greatest wheat came to her as a chance grain or so in the wrong bundle!

CHIPS OF CHINESE.

Feng-shui is the Chinese superstition that determines good site or locality; and if a town on the Yangtze has not a good feng-shui, trade will not come to it, and it will be ruined. A town named Pei-Shih had its pagoda in the wrong place—not far enough down the river—and the result was that all traffic which should have come to it was swept past, Pei-Shih being left out in the cold. The people pulled down the pagoda, and built another one in the supposed right spot, as nothing would convince them that the depression could arise from any other cause than that of a bad feng-shui. The city of Wanshein, on the other hand, has a perfect feng-shui, two fine pagodas, and is very prosperous. But the fact that Wanshein is situated in a fertile valley, where wheat, barley, and the poppy flourish abundantly, while Pei-Shih is barren and miserable, does not concern the inhabitants so much as the feng-shui site. This remarkable idea in the Chinese mind is only one of thousands like it.

THE S. S. LESSON

INTERNATIONAL LESSON, FEB. 20.

Lesson VIII. Temperance Lesson, Matt. 7. 1-12. Golden Text, Matt. 7. 12.

Verse 1. Judge not—What is meant is that we are not to judge others harshly and unkindly. The flaw-picking spirit is wrong because it violates the Golden Rule of the kingdom. While it is often necessary in the affairs of life to make frank and even severe criticism of the conduct of other people, it is never necessary to exercise toward them that loveless attitude which magnifies their faults and takes no account of their virtues.

That ye be not judged—The man who makes his own ideas and conduct the criterion by which he condemns others, thereby condemns himself, for he comes short of the higher standard.

2. With what judgment ye judge—If you set yourself up as a censor, and condemn men according to your low standards, you must expect to be judged in the same way. Before the judgment seat of Christ your condemnation, according to his law of love, will be certain. If you give to others an unjust measure of fault-finding, you need not expect free forgiveness will be measured out to you. It is this divine judgment that is meant, rather than the judgment other men may pass on us in return for the judgment we pass on them.

3. Mote—A twig of insignificant size, standing for your brother's comparatively small inconsistency.

Beam—Such great timber as is used in the construction of a roof or floor. The want of love in the heartless critic is a fault many times larger than the minute defect he censures. In both this verse and the one preceding, Jesus is following Jewish proverbs. These, however, are largely commercial in spirit. Jesus enriches them with a higher meaning. We are to regard the flaws in other people's conduct and character not in a self-righteous way, but with humility and sympathy.

5. Hypocrite—It is impossible to see any sincerity in a man who, professing a lofty desire to make the world better by eliminating motes from the eyes of his brethren, is unwilling to begin with self-improvement.

See clearly—It requires keen vision to make a reformer, and no man can qualify who has not sincere motives and a pure heart.

6. Give not that which is holy unto the dogs—The earliest reference to this verse is in the Teaching of the Twelve Apostles, where Christians are warned against allowing people to partake of the Lord's Supper who have not been baptized. Of course there is a broader meaning. Things which are of sacred worth ought not to be dealt out indiscriminately to everybody. Dogs and swine were the most despised of animals, and here typify men of gross taste, who are so fully absorbed in the pursuit of material things that they would treat with scorn and indignity all proffers of (the pearls of) spiritual truth.

7-11. Without forcing the meaning greatly, these verses may be made to seem like a natural part of this section of the Sermon, in this way: If men despise your proffer of love, and you for proffering it you are under no obligation to make further advances; in all other cases, you must treat others as you wish them to treat you, and as the heavenly Father does treat you. "Imitate the divine goodness."

7. Ask . . . seek . . . knock — A thrice-repeated injunction to pray, with no special climax, the repetition being for emphasis merely.

It shall be given . . . ye shall find—A teaching often on the lips of Jesus. God invariably answers the sincere prayer which is in the name of Christ. We shall not always receive what we ask. But all true prayer is based on the supposition that the petitioner is willing God should answer according to his wise judgment of what is best for us. If we ask aright and do not receive exactly what we ask, we are sure to receive something just as good, and generally better.

9. What man—Jesus here proceeds according to the common method of unfolding the character of God by calling attention to what is known of the best in men.

Loaf . . . stone; fish . . . serpent (10)—Note the similarity between the loaf and the stone, and between the fish and the serpent. Jesus was tempted to turn the stones into loaves. The point is that God will not mock us when we pray by giving only the semblance of an answer or something worthless and harmful.

11. Ye . . . being evil—The word "evil" here means "selfish," "niggardly," rather than "sinful." The contrast is between the limited love of men and the absolute love of God.

How much more—A favorite way of arguing from lower to higher. Compare Matt. 6. 26, 29; Rom. 5. 9. God must always be thought of as infinitely better than man at his best.

Shall your Father . . . give good things—The light thrown on the divine Providence by this lesson and the last one is intensified by Paul's fuller statement in Rom. 8. 28, 32.

12. This is in reality the climax of the Sermon on the Mount, the main body of which began with the words, "Think not that I came to destroy the law and the prophets," and now sums up with the Golden Rule, which, says Jesus, is the law and the prophets. It is such, inasmuch as universal love is the imperfectly grasped ideal of the Old Testament. What the law and the prophets were aiming at can only be reached, when "each man respects the individuality and observes the rights of every other man, honors and treats every other man as he in their places would wish to be honored and treated, gives such sympathy and assistance to others as he would himself like to receive." Legalism says, "Do your neighbor no harm"; the gospel says, "Do him all the good you can."

Therefore—Because it is the fulfillment of the law, there is no other alternative for the Christian but to practice, in all things, the rule of brotherly love.

"DON'T FOLLOW THE CROWD"

In the Moral and Spiritual World the Secret of Life Is the Might of One's Resistance.

Thou shalt not follow a multitude to do evil.—Exodus xx. 2.

This ordinance in the book of Exodus is an evidence of that wisdom which marks Moses as the greatest statesman of ancient days. The warning of this old command is simply "Don't follow the crowd." The peril of the city is the excess of the instinct for association. Civilization, progress is the growth and development of the associate life of men, but the peril of city life is that this instinct is overdone.

People hate to be alone. What proportion of the 10,000 witnesses of a football match would stand for an hour or more in the wind and rain if each man were isolated from the rest of the crowd and saw only the players? In spite of only dirt and disease, congestion and high rents, the cities are growing at an enormous rate, while the towns and villages are diminishing. This instinct to be in a crowd is one of the most serious developments in modern civilization. "The big city is not a civilization; it is a great railway station." The inevitable result of association in a crowd is to do as the crowd does. The temper of which is damning thousands of careless lives, is the subtlery which calls "Do as the crowd does."

All about us are people who lower their standard to suit the crowd. It is astonishing how far we are influenced by the practice and opinion of our fellows. Fear of unpopularity, a desire to be one with the rest, has led many a prodigal into the far country. The history of the sinning world in a nutshell is simply doing as others do, going the way the crowd goes. Obviously those who follow others come to have no autonomy of their own. They lose the power of independent judgment, the strength and disposition for personal initiative, and finally the sense of personal obligation.

This is the kind of atmosphere in which many are living to-day, eager, restless to be in the current of things where, in the ceaseless fret and foam of the sea, the man's identity is lost and his personality merged in the great composite. Moses speaking to ancient Israel uttered a warning and command which was never more potent than to-day: "Thou shalt not follow a multitude to do evil." Resistance is power. Life has been defined as the sum total of the forces that resist death. Resistance is life. In the centripetal force which keeps the planet from flying off into space, there operates the law of resistance, whose might is the secret of creation.

When one's sense of personal responsibility and obligation is lost, his resistance is gone, and when his resisting power is gone the man is gone. Follow not the crowd, but the challenge of thine own soul. Be a whole man to the whole of life and veritably thy feet shall be established, thou having done all to stand.

Rev. J. Lewis Hartsock.

AMERICA LAND OF GLUTTONS?

Clergyman Says Country is Following Footsteps of Rome.

Rev. Madison C. Peters of New York, recently gave the following scathing rebuke to his countrymen:

"Is America becoming a land of sensualists and gluttons whose only joys lie in the delights of the table and the appeasements of the animal cravings?

The present high rate of living, the riotous surfeiting in costly dishes, the waste that follows in the wake of partial consumption, the increase of drunkenness, as proved by statistics, especially among the wealthy classes and notably in the case of women—all go to give an affirmative answer to the question.

The gourmands of Rome with their epicurean tables tolled the deathknell of the mighty empire.

Gluttony is sapping the vitality of Americans. Lucullian feasts are hourly spread in the homes of the rich, while the tables of restaurants, cafes and hotels groan with delicacies, luxuries and vintages brought from the four corners of earth.

Is America eating and drinking itself to death as Rome did? Will gluttony enervate and sap its vital energies and dull its brain? Will it strip the brow of fair America of the diadem of nationhood? The men who placed that diadem there were men of abstemious habits and austere lives. They denied rather than indulged, they kept down the animal in them for the sake of the spiritual, they conquered the flesh, and as a consequence they were able to conquer their enemies. They were men of mind and soul, not of palate and stomach.

Home is the magic lantern which often shows impossible pictures.

THE ROMANCE OF A STATUE.

A Treasure Recovered After Two Thousand Years.

Great interest attaches to the beautiful bronze statue of Lucilli which the King had brought to Buckingham Palace recently, says the London Chronicle.

Recovered recently from Lake Nemi, near Rome, the statue is said to have been one of the treasures on board the famous galley of Tiberius, which for safety was sunk in the laks when Rome was attacked. It stands about three feet high, is of remarkable beauty, and is nearly two thousand years old. For a time it was housed in a small Italian museum, the contents of which were recently sold, and in this way it has come into the possession of Messrs. Spink and Son, the well-known art dealers.

The statue represents the beautiful young sister of the Roman Emperor Caligula in the flowing robe peculiar to ancient Rome, and her hair is arranged with fillets or golden bands after the manner of the Venus de Milo.

About her neck is a collar of gold, and the modeling of the head and hands is remarkably fine.

The beauty of the statue is enhanced by the curious blue color which has spread over the whole of the torso as a result of its long immersion in the waters of Lake Nemi

Various offers have been made by private collectors for this ancient treasure, which is valued at £20,000 but none has been accepted, and in accordance with the King's desire it is to remain at Buckingham Palace pending Lord Esher's enquiries as to whether it can be secured for the British Museum.

EFFICACY OF PRAYER.

Violet—"Mummy, dear are our prayers answered?"

Mother (in shocked surprise) — "Why, yes, dear! What a question!"

Violet—"Then, mummy, why do you smack me? Why don't you pray for me to be a good girl—it would be so much more comfy?"

CACKLES.

Mary had a little hen
That laid an egg each day.
And thus it is that some will work
While some will loaf and play.

UNCLE EZRA SAYS:

"Waitin' fur dead men's shoes has put many a man on his uppers."

The charity of some men consists of a willingness to pass the hat.

Most of a man's friends are of the distance variety.

Many a man would feel like a fish out of water if by chance he should manage to get out of debt.

Every time we see a sponge it reminds us of some men we know.

People who take pains to tell the truth on all occasions have but few friends.

Advice is easy to give, but most men prefer to pay a lawyer for the kind they are to follow.

A bore is a person who has nothing to do but sit around and visit.