Woman's World

By Mair M. Morgan

Delicious Nippies

This intriguing array of tiny savoury biscuits for bridge parties looks like a close-up of snowflakes. Flavoured with celery, cheese, and other nippy taste-tempters, these biscuits can be easily made and at very low cost. Fine cake flour is used to make the light, crispy nippies.

Savory bits of pastry—some spicy, some sweet—are in high favour with smart hostesses these days. Every smart hostess must include something to nibble at the bridge party. For luncheons or supper, zippy cheese straws are always good.

Finely milled cake flour, with its delicate gluten that expands readily, giving extra lightness and tenderness, must be used to get perfect results. Two cups of cake flour will make fifteen dozen (180) savoury tidbits from this simple recipe.

2 cups sifted cake flour
6 tablespoons cold butter or other shortening
6 tablespoons ice water
¼ teaspoon salt
Seasonings, as desired.

Sift flour once, meausre, add salt, and sift again. Cut in shortening until mixture resembles coarse meal. Add water, sprinkling small amount over flour mixture and mixing with fork. Continue until all water is used. Wrap dough in waxed paper and chill. Use ¼ of dough for each seasoning given below. Bake only snacks of similar size and flavoring together.

Place ¼ of dough on slightly floured board and roll into rectangle ⅛ inch thick. Sprinkle or spread ½ of desired seasoning over half of dough; fold and press edges together; then fold again. Roll once more into sheet ⅛ inch thick; sprinkle or spread remaining ½ of seasoning over dough; then fold and roll as before. Cut in 1½-inch squares, or in straws, 3 x ½ inches, using pastry jagger or straight knife, or with fancy cutters. Place on baking sheet; bake in hot oven (400 F.) as directed.

To make Caraway Seed Snacks add to ¼ of dough 1 teaspoon caraway seed, bake 10 minutes.

To make Celery Seed Fingers add to ¼ of dough 1 teaspoon celery seed, bake 10 minutes.

To make Poppy Seed Snacks add to ¼ of dough 2 teaspoons poppy seed, bake 10 minutes.

To make Black Pepper Sticks add to ¼ of dough ¼ teaspoon black pepper, bake 10 minutes.

To make Mustard Puffs add to ¼ of dough 1 tablespoon prepared mustard, bake 13 minutes.

To make Anchovy Snacks add to ¼ of dough 2 teaspoons anchovy paste, bake 8 minutes.

To make Sardine Snacks add to ¼ of dough 2 tablespoons minced sardines, bake 8 minutes.

To make Deviled Ham Snacks add to ¼ of dough 1 to 2 tablespoons deviled ham, bake 9 minutes.

To make Spicy Wafers add to ¼ of dough ½ tablespoon sugar and ¼ teaspoon cloves, nutmeg, mace, allspice, or ginger, bake 6 to 9 minutes.

WEEKLY CASH PRIZES !

Winter meals, with their roasts, stews, puddings and pies are due for a change now that Spring is here.

The wise housewife will want to devote less time in her kitchen, consequently she will refer to her files for one of those combination-main-course dishes. Every home-maker has at least one dish that she has concocted out of this and that, which has surprised the family by it's delicious flavor.

Such a dish is lima beans, combined with left-over meat, fish, vegetables, or cheese, seasoned with onions, celery or green peppers. Have you another variation of this dish or another combination which is equally economical?

Here is an opportunity for the thrifty housewife. Each week we are offering a cash prize for the most economical, tasty main-course dish. Recipes calling for detailed ingredients and involved method of preparation will not be considered. One dollar will be paid for each recipe selected for publication.

HOW TO ENTER CONTEST

Plainly write or print out the ingredients and method of your favorite main-course dish and send it together with name and address to Household Science, Room 421, 73 West Adelaide Street, Toronto.

The Red Flannel Era Is Gone

(An Editorial in The Ottawa Journal)

The Red Flannel era flourished not so very long ago. Today, except to the comparatively old, it is but a legend. To the very young in this period of silk and substitutes it is as if it had never been.

Regard for red flannel was not limited to this side of the Atlantic but here it was widespread. Any Canadian who learned to creep and crawl and converse between Confederation and the middle eighties, and still retains mind and memory, will recall unpleasantly the prickles it produced and the gratitude felt to Spring, when because of its coming, red woollens were doffed.

Many a housewife pinned her faith to flannel when it was red. Whether magic was supposed to lie in the dye or the material, quite frankly one does not know. Originally the color may have answered a desire for beauty, its brilliance contrasting with dark Winter days have awakened an interest that ended in what was almost a cult. But whatever the reason, red flannel flourished, and with red yarn and red underthings long commended favor in city and on farm. The old order has changed. Today from few clothes-lines dangle red undergarments in proud complacency as the wind puffs them out into curves. But they still exist—not plentifully but in moderation—the proof being an occasional glimpse, usually in the country, of a thin red line coyly peeping out from beneath a coat sleeve.

In the old days—because of a belief that something warmer than could be found elsewhere lurked in red—stockings bloomed as brightly as poinsettias in season. Small girls wore red predecessors of the warm little elongated leggings of today—tiny bifurcated garments, knee ending, and most circumspectly adorned with black embroidered mattter. Red yarn was made into mittens for all, and according to quite reliable information great grandmothers hid red petticoats beneath their ballooning hoop skirts. A variety of colors might have understudied red—but even grey flannel found little favour. Red was the wear. It was warm and looked it.

The strange popularity of red flannel and red yard cannot be dismissed as an evidence of Victorian poor taste as to the former quite reasonable people pinned their faith—held it with a tenacity nothing could destroy. The real reason? None of the old timers felt sure—even those still firm in the belief that it had strange properties. Patting an admittedly red flannel-wrapped and undoubtedly rheumatic knee, a little old lady when questioned could only say 'There is virtue in it."

Home medical treatment once centred around the use of red flannel. Held both cure and preventive it was a reliable friend in time of stress. Clapped in squares on cold ridden chests, it ran to strips when decorating necks in sorethroat season, and when rheumatism threatened was carefully draped around the growling joint.

Today such faith is all but dead. The common sense and silliness of modern dress have killed the red flannel vogue. While it lasted it gave comfort to the mind—though possibly not to the cuticle—of its followers. Thanks perhaps to the glorious gift of imagination it made racking pain seem less, turned drab Winter cheerful and a cold world warmer. The Red Flannel era is no old wives' tale. It flourished when Canada was in the making, and should not be forgotten when the semi-historic is under discussion.

SUNDAY SCHOOL LESSON

LESSON I — April 5

JESUS INVITES ALL PEOPLE—Luke 14

Printed Text Luke 14 : 15-24

GOLDEN TEXT — Come; for all things are now ready.—Luke 14:17.

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THE LESSON IN ITS SETTING

Time — January, A.D. 30.

Place—Peraea.

Neither time nor place is definitely stated by Luke.

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"And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God." These words were pressed by one sitting at the table with Christ, probably in a very superficial way, a pious expression not springing from the heart, but from this Pharisee's beatitude. Our Lord takes this opportunity of giving the remarkable parable of the great feast.

"But he said unto him, A certain man made a great supper; and he bade many." The word h re translated supper means the principal meal in the day, not necessarily the evening meal. It was the chief hour for appeasing hunger; it was the chosen time of fellowship and rest.

"And he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready." (For an Old Testament parallel, see Prov. 9 : 1-5) The servant here referred to is the one sent to remind the invited guests of the invitation which had previously been extended, a custom in those days in Palestine and one that still prevalis.

"And they all with one consent began to make excuse." The Greek verb means to be left aside—to back off. There is a great difference between a reason and an excuse. "The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused."

Both these two seem to imply that they may possibly come later, if the host likes to wait, or the feast lasts long enough.

"And another said, I have married a wife, and therefore I cannot come." (See Deut. 24 : 5; I Cor. 7 : 29-33.) There is no positive sin ascribed to the refusing guests; their fault is that of pre-occupation and indifference.

"And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city." The two words combined stand for the public places of the town in which those who have no comfortable homes are likely to be found.

"And bring in hither the poor and maimed and blind and lame." Generally speaking, this would refer to the publicans and sinners. The great Giver of the heavenly feast bids to his table the spiritually sick, the spiritualy needy.

"And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. In the idea expressed by the word constrain, there is no thought of compulsion, but rather of persuasion.

"For I say unto you, that none of those men that were bidden shall taste of my supper." Since the you is plural, this verse is probably the language of our Lord indirectly assuming that his hearers would see the bearing of this parable. It must be remembered that Jesus had been distinctly refused at Nazareth (4 : 29); at Jerusalem in Judaea (John 8 : 59); in Samaria (9 : 53 ; in Galilee (10 : 13); and Peraea (8 : 37). Jesus came offering to men these supremely valuable boons: a divine Father, a kingdom of grace, a Christ who was the sinners' friend, and a righteousness possible even for the most depraved; and he found no appetite for these benefits, no eagerness to come to the feast which he had discoursed, men's minds were full of thoughts and beliefs of a wholly diverse character wherewith they were perfectly satisfied. Hence, in order to find disciples, he was obliged to seek them elsewhere.

Nudism And Oranges

Tanya Cubitt, seeking to advance the cause of nudism in order to win title as Queen of nudists, bathes in orange filled tub in hotel in New York while trying to convert cameraman into a nature lover.

Started Something

The Dean of Christ Church Cathedral Ottawa said in a sermon the other day that women should not be allowed to sing solos in church.

Any person who has had more or less experience in church choirs, will agree with us, when we say that the Ottawa Dean must either be very innocent or very courageous. There will be many also who do not agree with him. They will say so. There will be others who do agree with him. They won't say a word—if they are discreet.

The Dean believes that solos should be sung in church only at infrequent intervals, and then only by men and boys. He contended that voices of men and boys blend better than the combination of men and women.

Apparently the Dean is trying to promote harmony in church choirs. He may get it, as far as the singing is concerned, but unless he qualified his remarks to a much greater extent than the newspapers reported, he's going to get a lot of discord as well. When those sopranos forsake the higher "C's" for their high horses," the accompaniment will call for the "great organ"—and then some! They are apt to revive that old controversy about women being allowed to occupy the pulpit as a sort of reprisal.

For years church choirs have been regarded in many quarters as a good "training ground" for young vocalists. Some of the greatest singers of the world got their start in a church choir. Their vocal efforts in leading the congregational singing have been regarded with appreciation and a great many of their solos have been truly inspiring. But probably the Ottawa soloists are becoming careless in the execution of their art. And also, maybe the Dean knows good singing when he hears it.

If this controversy continues some one is sure to ask the question "Why have church choirs anyway?" and the reply may come back "Why have any Deans?" And by that time only the bravest of the brave will venture into the argument. In fact it looks like a good thing to step out right now. After all it's an Ottawa fight—but it will be interesting to learn how it comes out. — Chatham News.

New Neckline

Here's a gay chamois-yellow checked wool shirtmaker dress with new soft throat line. The two pockets, placed just above the waistline of the front buttoned bodice, are interesting detail.

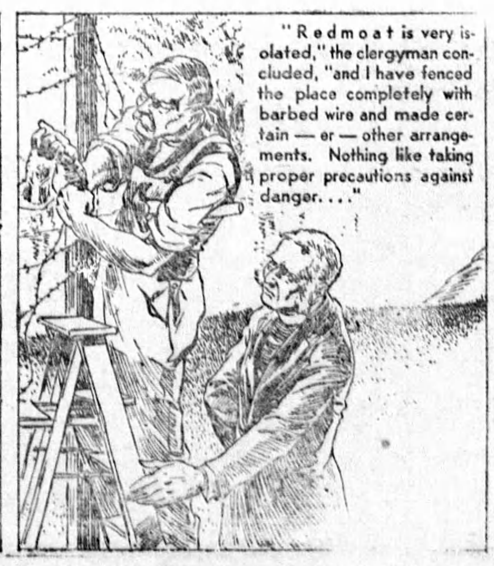
Looking ahead for summer, you'll like this slender model for sports of linen, novelty cottons or tub silks.

Style No. 2714 is designed for sizes 16, 18 years, 36, 38, 40, 42, 44 and 46 inches bust. Size 36 requires 3¼ yards of 39-inch material with 5/8 yard of 35-inch contrasting.

HOW TO ORDER PATTERNS

Write your name and address plainly, giving number and size of pattern wanted. Enclose 15c in stamps or coin (coin preferred); wrap it carefully and address your 73 West Adelaide Street, Toronto.

"Gas was much the most human weapon of all those used in the war." —Sir Henry Thuillier.

FU MANCHU By Sax Rohmer

A Trail Back To China