Woman's World

By Mair M. Morgan

Delicious Home Made Candy

Here's a batch of homemade candy with a truly professional air. See how the contrast in colour and shape and the dainty wrappings add to the attractiveness of the box filled with chocolate caramels and bonbons; and how the little paper cups set off the sugared pecans; how rich dark chocolate nut fudge, lustrous, thin cream wafers and coconut cherry divinity all enhance one another.

Home-made candies are a real treat particularly when they turn out perfectly. You know, the fudge, the just melt-in-your-mouth kind, and then, nippy mints.

It really isn't difficult to make real good candy, but the recipes must be reliable and ingredients of the finest quality. The recipes given here have been carefully tested and will give perfect candy, if they are followed accurately.

Chocolate Nut Fudge

2 squares unsweetened chocolate, cut in pieces, 2-3 cup milk; 2 cups of sugar; dash of salt; 2 tablespoons of butter; 1 teaspoon vanilla; 1 cup of broken nut meats.

Add chocolate to milk and place over low flame. Cook until mixture is smooth and blended, stirring constantly. Add sugar and salt, and stir until sugar is dissolved and mixture boils. Continue cooking, without stirring, until a small amount of mixture forms a very soft ball in cold water (232 degrees F.). Remove from fire. Add butter and vanilla. Cool to lukewarm (110 degrees F.); then beat till mixture begins to thicken and loses its gloss. Add 1 cup broken walnut meats. And pour at once into greased pan 8x4. When cold cut in squares. Makes 18 large pieces.

Coconut Cherry Divinity is a new and delicious candy with its fine combination of fruit flavours.

2 cups sugar; 2-3 cup water; ½ cup light corn syrup; 2 egg whites, stiffly beaten; Dash of salt; ½ can coconut southern style shred, toasted and crumbled. 1 teaspoon vanilla; 3-4 cup candied cherries, thinly sliced.

Cook ½ cup sugar and 1-3 cup of water together until a small amount of syrup forms a slightly firm ball in cold water (240 degrees F.). Cook remaining sugar, water and syrup together until a small amount of syrup forms a hard ball in cold water (250 degrees F.). Remove first sydup from fire, cool slightly, and pour slowly over egg whites, beating constantly until mixture loses its gloss (1½ minutes). Then add second syrup slowly as before. Fold in coconut, vanilla, cherries and salt, and turn immediately into buttered pan 8x8 inches. Cool until firm. Cut into pieces 1x1½ inches. Roll in additional toasted coconut if desired. Makes 3½ dozen pieces.

This Week's Winners

Here are this week's winners, together with recipes, in the Main Course Contest:

Combination Meat Dish — 1½ sliced round steak, 5 slices cooked ham; 1 lb. veal minced, 2 eggs, hard boiled, 1 tablespoon grated onion, 1 teaspoon Worcestershire sauce, salt, pepper, 2 cups of tomato soup. Wipe round steak, cover with slices of ham, mix minced veal with onion, sauce, salt and pepper. Spread evenly over ham. Along one edge lay slices of egg. Roll as for jelly roll. Tie securely. Place in greased pan. Pour over tomato soup or 1 cup tomato and 1 cup of mushroom soup. Cover and simmer for two hours until tender. If served hot use remaining liquid as sauce. Is quite delicious and very attractive sliced cold. — Mrs. S. G. Spray, Parkhill, Ontario.

Lima Beans and Cheese Roast — 1½ cups of cooked lima beans,, 1 cup grated cheese, 1 cup soft bread crumbs ½ cup milk, 1 teaspoon chopped green pepper, salt and pepper, 3 strips of bacon. Put in a layer of beans in buttered baking dish. Sprinkle with the cheese, a layer of bread crumbs, a few pieces of pepper. Continue this until all is used. Pour over this the milk and lay on strips of bacon. Bake in moderate oven. — Mrs. Harry Matthew, care of Mr. Charles Leach, R.R. No. 4, Blenheim, Ontario.

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.

"I have no definite policy for the settlement of diplomatic affairs other than the use of common sense."—Premier Koki Herota.

"Just as digestions are being ruined by the soft foods we eat characters remain undeveloped because of soft living."—Emily Post.

Not Brilliant At Arithmetic

Lady Tweedsmuir Makes Confession About Childhood

OTTAWA—Lady Tweedsmuir spoke recently at the opening ceremonies of National Education Week and admitted that as a child she was poor at arithmetic, a "difficult and distressful science."

Cites Advantages

"In the modern world where conditions are changing with such lightning rapidity," she said, "it is vital that we all set our minds to devising a system of education at once elastic enough to meet our needs and strong enough to stand the strain of the ever-changing conditions of the 1930's."

After outlining her idea of education which included the three R's and a G., geography, Lady Tweedsmuir mentioned mechanical advantages accorded the modern child over those of his predecessors but added:

"To stare stupidly at the movies and listen unintelligently to the radio is not going to help people to have minds that work for themselves. One of the curses of modern life is a tendency to smatter and never go deeply into anything. The mind may become boneless and flabby because it has never used its mental muscles and its sinews."

Bane of Childhood

The governor-general's wife admitted that arithmetic was the bane of her childhood, but added: "None of us can survive without this difficult and distressful science in a world where problems are becoming more those of economics every day that we live."

Of geography, Lady Tweedsmuir said: "A comic poet has written: 'Geography is about maps, biography about chaps.' And an enlightened understanding of maps and chaps should be the slogan of the worthy citizen."

"There is a grotesque contrast between the capabilities and achievements that people have ascribed to me and what I really am and can do."—Albert Einstein.

"Men do not resent the intrusion of women in government affairs, but they do resent hysterical women who have obsessions and lack an open mind."—Mrs. Franklin D. Roosevelt.

A New Version

Here is something just a little different from your newest shirtmaker dress with flattery and soft detail.

There's femininity and charm in the shirt collar with bow posed at one side. The wide shoulder-line, gives emphasis to a slim young waist.

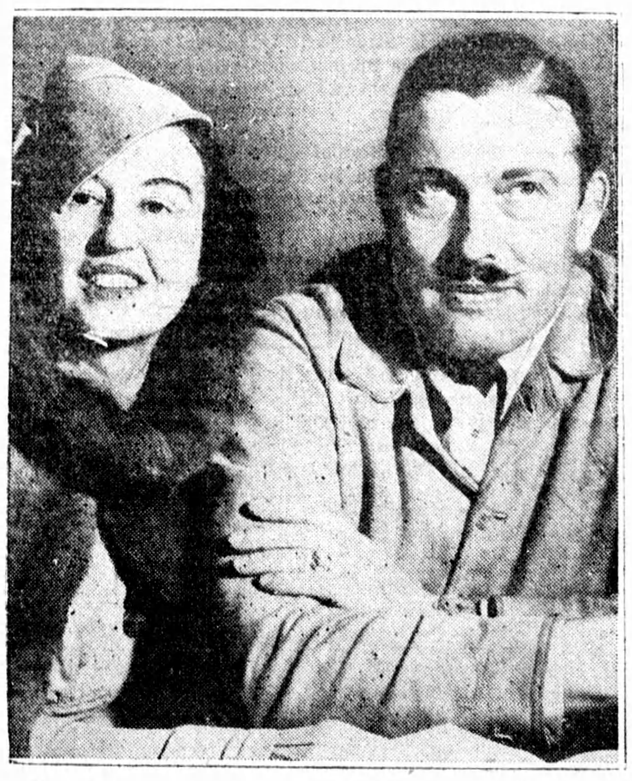
It's tremendously smart in rough-finished cottons, linens and tub silks. The bow will fall more softly if picot edged or rolled by hand.

Style No. 2923 is designed for sizes 11, 13, 15 and 17 years. Size 15 requires 3⅜ yards of 39-inch material with ¼ 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 order to Wilson Pattern Service, 73 West Adelaide Street, Toronto.

Ground's Not Safe !



Roscoe Turner, famous flier, and his wife pictured in Los Angeles court where Jack M. Holliday is suing for $10,000 claiming Turner's car struck him and caused serious injury. Turner denied liability.

SUNDAY SCHOOL LESSON

LESSON VI. — May 10

EFFECTUAL PRAYER. — Luke 18

Printed Text Luke 18 : 1-14

GOLDEN RULE — God, be thou merciful to me a sinner.

—Luke 18 : 13.

THE LESSON IN ITS SETTING

Time—All that is recorded in this chapter took place during February and March, A.D. 30, shortly before Passion Week.

Place—The events of this chapter took place in Pearaea with the single exception of the concluding miracle, the healing of the blind man (vs. 35-43) which occurred near Jericho.

"An he spake a parable unto them to the end that they ought always to pray, and not to faint." Of course Christ does not mean to say that men must always be audibly praying to God, but that our lives ought to be continually abiding in God, and that, on every occasion, for every problem, for every need, before every undertaking, instantly after consciousness of any sin, our souls ought to go out to God in confession, adoration, intercession, thanksgiving, or petition.

"Saying, There was in a city a judge, who feared not God, and regarded not man." A practical atheist who does not scruple to confess himself to be what he is; a man living in defiance of both tables of the decalogue, placed in a position of power to play the tyrant and availing himself of that position to the full.

"And there was a widow in that city." The word widow in the East was a synonym for helplessness. "And she came oft unto him, saying, Avenge me of mine adversary." Apparently some one was attempting to persecute her and to rob her of what possessions she had.

"And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, least she wear me out by her continual coming." The judge was afraid that the widow would, in a modern phrase, get on his nerves.

"And the Lord said, Hear what the unrighteous judge saith." The insertion indicates a pause during which the audience considers the parable, after which Jesus makes a comment and draws the moral of the narrative.

"And shall not God avenge his elect, that cry to him day and night, and yet he is longsuffering over them?" If an unjust judge would yield to the importunity of an unknown widow who came and spoke to him at intervals, how much more will a just God be ready to reward the perseverance of his own elect, who cry to him day and night?

"I say unto you, that he will avenge them speedily." Speedily here probably means suddenly. So taken, the expression conveys a truth which we find elsewhere taught in Scripture, viz: that, however long the critical action of divine providence is delayed, it always comes suddenly at last. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" It is more accurate to translate faith as the margin has it, the faith. This was hardly a question which Jesus asked others, for others could not answer it, but rather an ejaculation, something which he uttered to himself. Occurring where it occurs, it is like a sigh.

"And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought." The ones to whom Christ is now speaking were self-righteous men who, superficially, were probably attempting to pose as his followers.

"Two men went up into the temple to pray." On praying in the temple, see Acts 2 : 46; 5 : 12, 42; Luke 24 : 53. "The one a Pharisee." The Pharisees were noted for their rigid adherence to the law, for their aloofness and their self-righteousness. Undoubtedly, this man was, as far as the world could judge, a very moral person, indeed, quite a religious person. "And the other a publican." For the meaning of a publican, see the lesson dealing with Luke 5 : 27.

"The Pharisee stood and prayed thus with himself." There is nothing particularly wrong with this manner of praying, as some would seem to state; to pray with himself was simply to pray in his mind without expressing his thoughts audibly. "God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulters, or even as this publican." Actually, this is not prayer at all. It is an utterance of thanksgiving, but he is not thanking God for something that God has done, but is actually congratulating himself for what he himself is.

"I fast twice in the week; I give tithes of all that I get." His description of his facts and tithe-giving is doubtless quite correct. The man says absolutely nothing about his own sins. You can put it down that when a man does not confess sin to God, he has sins which he is afraid to speak to God about.

"But the publican, standing afar off." He probably stood far off from men whom he knew to be more righteous than himself in a sense of true unworthiness. "Would not lift up so much as his eyes unto heaven." (See Psalm 40 : 12; Ezra 9 : 6.) "But smote his breast." An emblem of the stroke of death which the sinner feels that he has merited at the hand of God. "Saying, God, be thou merciful to me a sinner." The Pharisee thought of others as sinners. The publican thinks of himself alone as the sinner, not of others at all.—A. T. Robertson.

"I say unto you, This man went down to his house justified rather than the other." It was not so much thought himself to be justified, as that actually in God's sight he had that the man, in his own heart, been justified. Here is a clear illustration of that great word justification, so continually used by the apostle Paul in the years that followed (Rom. 2 : 13; 3 : 4, 24, 28, 30; 5 : 1, 9; Gal. 2 : 16; 3 : 11). "For every one that exalteth himself shall be humbled." The humbling of the self-satisfied will consist in the discovery of self in the light of God's requirements. When a man comes to see what God meant him to be, and puts by the side of it the things that have satisfied him, he comes to the most terrible humbling. "But he that humbleth himself shall be exalted." The man who humbles himself in this life by placing himself under the atoning blood of the Lord Jesus, utterly devoid of all self-righteousness, knowing himself to be a sinner and nothing else, is the one whom God exalts into the far heavenly places sitting together with Christ Jesus (Eph. 1 : 3; 2 : 6).

Courage

Courage is but a word, and yet, of words,
The only sentinel of permanence;
The ruddy watch-fire of cold winter days,
We steal its comfort, lift our weary swords,
And on. For faith,—without it—has no sense;
And love to wind of doubt and tremor sways;
And life for ever quaking marsh must tread.

Laws give it not, before it prayer will blush,
Hope has it not, nor pride of being true.
'Tis the mysterious soul which never yields,
But hails us on and on to breast the rush
Of all the fortunes we shall happen through,
And when Death calls across his shadowy fields—
Dying, it answers: "Here! I am not dead!"

—John Galsworthy.

FU MANCHU By Sax Rohmer

"Parson Dan" Insists

"You would be a dead man now if it were not for your friend in China," Smith told Mr. Eltham earnestly. "China today is not the China of '98. It is a huge secret machine, ruled by THE SEVEN. You must not return to China!"

"No, sir," replied the clergyman, in his voice a strange mixture of deep spiritual reverence and intense resolution, "I am called to Nan Yang!"

Here was the Fighting Missionary, "Parson Dan" showing through the surface of the Rev. J. D. Eltham.

"Nan Yang is a barrel of gunpowder. You would be the lighted match," Smith stated. "I insist that you abandon your visit to the interior of China. The Yellow Peril today is a real and terrible threat. The peace of the world is at stake. . . ."

"I will reconsider my decision." Mr. Eltham said.

The storm had blown over. Yet the very atmosphere of Redmoat seemed impregnated with Eastern devilry . . .

And then, through the silence, cut a throbbing scream, the scream of a woman in agonized fear!