

The Women's Page

Don't Miss
"SALADA" STAMP CLUB
 "DRAMA OF STAMPS"
 WEDNESDAYS AT 8 P.M.
CFRB

Hints for Housewives

Mustard on Sandwich—When using mustard or any pungent sauce for sandwiches, mix it with the butter before spreading on the bread. This ensures even distribution.

About Cedar Chests—Remember cedar chests will not kill moths or their eggs. But if the garment is put into the cedar chest free of eggs and larvae it will never become damaged from moths.

Turnip Sauce—Here is a splendid substitute for horseradish sauce. Scrape a white turnip very finely. Make some mustard with vinegar. Mix the two and add a little salt and pepper.

For general cleaning of marble when badly soiled, use kerosene or

salt and vinegar, but do not allow the vinegar to remain on for more than a few minutes lest it affect the polish. This method will sometimes remove smokestains, too. Polish with any good furniture polisher rubbed in thoroughly with a piece of flannel. Then finish with a soft, dry cloth, and a brilliant surface will result.

You will find that glycerine mixed with an equal quantity of either water or Eau-de-Cologne makes an excellent emollient for the skin. The skin should be washed and thoroughly dried, and the mixture applied externally, gentle rubbing only being employed; after eczema and other skin complaints this should be done several times a day.

Papering walls is simplified if a coldwater paste is used. The contents of a tin are poured into cold water and are stirred to a paste which never becomes lumpy. A frieze can be easily added to the papered or distempered walls by this means instead of with homemade paste.

HEALTH

WHEN QUACKS THRIVED

Under the French regime in Canada the country had been fairly well supplied with physicians and surgeons and a few of them were men of high professional standing but, following the British occupation, French fortunes were at a low ebb, and as all connection with France was cut off and little opportunity afforded young men to proceed to France to study, there was a shortage of well qualified physicians.

During this period of transition, the British surgeons who had accompanied the troops flourished, but, as there were no laws governing the practice of medicine, many charlatans took advantage and preyed upon the people. The result was that in many districts men who were totally devoid of the most elementary knowledge of medicine and surgery called themselves "doctors" and practised medicine.

Blake, who was a surgeon of the 34th Regiment, Quebec, in a letter to the Committee of His Majesty's Council on Population, deplored the fact that so many inexperienced and illiterate men were engaged in the practice of medicine and surgery. On one occasion he questioned one of these doctors regarding a remedy he had given a patient. The doctor told him he had given him two ounces of mercury. This was enough mercury to kill a regiment. In another instance he refers to a doctor who, finding it impossible to complete the delivery of a child, cut off his head and threw it into the back of the furnace, declaring that his child's head appeared to him like St. John the Baptist's in a fiery cauldron. Blake said it was his opinion that this man had killed more Canadians than the Americans did in the War of 1775. He says "I could give many instances of murder being perpetrated by impostors with impunity."

A quarter of a century had elapsed from the time of the Treaty of Paris to the passage of the first Medical Act and, as there was no control over the practice of medicine during that period, one can easily imagine the innumerable abuses that existed. Following that period and until the establishment of the Montreal Medical Institution in 1824, the only way of acquiring medical knowledge was through apprenticeship in other countries.

International Uniform Sunday School Lesson

PUTTING GOD'S KINGDOM FIRST

SUNDAY, NOVEMBER 12, 1939

GOLDEN TEXT: "Seek ye first the kingdom of God, and his righteousness." Matthew 6:33.

LESSON PASSAGE: Matthew 6:19-34. Gently comes the world to those That are cast in gentle mould.—Tennyson.

Hoarding, 19-21.

The custom of hoarding was very prevalent in the East. Wealth was often treasured in fine garments, or in jewels. The former were subject to decay and the latter an incentive to robbers. Christ saw people using all their energy to accumulate material possessions, in which there is no permanent satisfaction, the neglect of spiritual development, which has eternal value. So he counselled man to lay up treasures in heaven, a wealth of faith, love, confidence in God; for these spiritual qualities are not subject to decay or theft. Christ knew that thought would be given to only one pursuit. If men sought material wealth, it would engage their whole attention; if men desired treasures in heaven, then God would be in all their thoughts. "For where your treasure is, there will your heart be also." The alternative is clear, worldliness or spirituality, perishable or imperishable values.

Light and Darkness, 22, 23.

The human eye affords the next illustration of the need of concentration. Unless the eyes focus we see double. In like manner the soul must concentrate on the Kingdom of God. The passage has been paraphrased thus: "The eye is the lamp of the body: when it is healthy we see to do our daily work, when diseased we are in darkness. So with the eye of the soul, the heart, seat of desire: when it is free from covetousness, not anxious to hoard, all goes well with our spiritual functions—we choose and act wisely. When sordid passions possess it, there is darkness within deeper than that which affects the blind man. We mistake the relative value of things, choose the worse, neglect the better, or flatter ourselves that we can have both." A blind man gropes and fumbles in the darkness. From this fact Christ made plain a principle of the moral life—we must see the things of the Kingdom and their true proportion and right perspective; we must follow truth, or the moral light by which we order our lives will be darkness.

Choice of Masters, 24.

The next illustration teaching the necessity of undivided devotion to the Kingdom of God is drawn from slave conditions familiar to the hearers of the Master. In the natural sphere it is impossible for a slave to serve two masters. For he who claims him as his property, and the Syrian will respond to one or other of the claims with equal devotion, either from love or from interest. There can be no competition between masters. So we must choose between service to God or to earthly possessions. Mammon means wealth—covetousness, the Syrian eye, riches, like Phylus among the Greeks. It does not mean that a man cannot have riches, but it does mean that we cannot serve God if we make an idol of wealth. Wealth, used aright, may be made to serve God, but if we make wealth our master, we cannot serve God.

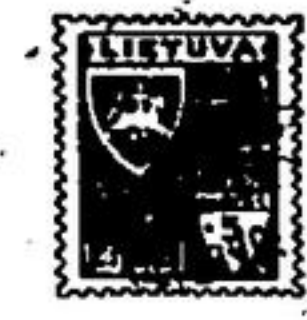
A Cure for Care, 25.

The disciples were in little danger of mammon worship, but they were worried about food; so Christ gave them counsel against care. We can be unfaithful to God through care as well as covetousness, for worry distorts the mind. What a problem food and clothing have become in modern days! It is not merely the securing of nourishment, but make a burden through the ornate serving of food. Clothes, too, are a constant concern through our subservience to fashion. These two things occupy an unwarranted proportion of our thought, through our competition in display. They are important things, but secondary. "Is not the life more than meat, and the body than raiment?" God has given life, will he not provide meat? He has made the body, will he not provide raiment? He who has given the greater may be trusted for the less. Ruskin said, "There is no real wealth but life with all its powers of love, joy, and admiration. That country is richest which nourishes the largest number of noble and happy human beings; that man is richest who has the widest and deepest influence for good upon the lives of others."

First Things First, 26-34.

Our Ganger does not lie in work, but in worry. Christ spoke of the wild birds that neither sow nor reap, yet the heavenly Father feedeth them, and man is of much greater importance than the birds. The foolishness of worry is also shown by a reference to the growth of the human body. Through the aid of food, by a process of which we are insensible, God has given us our stature. "How impossible for you to do what God has done without your thinking of it, and, if he fed you during the period of growth, can you trust him now when you have ceased to grow?" The powers of the field rebuke our fretfulness; they toil not, neither do they spin, and yet they outshine in glory the pagantry of Solomon, the magnificent. If God provides for the grass of the field that last only a few days, may we not trust him to provide for us? Our worry is chiefly due to our lack of trust. The correction of foreboding is to be brought about by placing emphasis upon the most important thing. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If our great desire is to establish the rule of God on earth, questions of wealth, food and raiment will be relegated to a second-

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dary place. We are to think only of the needs of today and not borrow trouble by anticipating the needs of the morrow. To live one day at a time is a great source of mental comfort. This becomes possible through strong faith in God.

- Questions For Discussion
1. What thoughts are suggested to you by safety deposit boxes?
 2. Why are we unhappy when we live a divided life?
 3. I am controlled by some one or some thing. Who or what?
 4. Why is worry like sand in machinery?
 5. As we are dependent upon God before birth and after death, why do we not trust him more in life?

A HEARTY MAIN DISH

Here is a homely dish which will add prestige to your cooking. That may sound paradoxical but it's not because we mean "homely" in the very best sense of the word. This dish is plain and wholesome, economical, very tasty and just the thing to set before a hungry family on a chilly fall night.

- Boiled Fish and Vegetable Dinner**
- 2 lbs. fillets, steaks or pan-dressed fish
 - 1/2 lb. each turnips, potatoes, onions, carrots
 - 1 lb. cabbage
 - 1 teaspoon salt
 - 1/4 cup dried salt pork (fat back)
 - 2 cups water

In a heavy kettle, fry the pork to a golden brown, add 1 cup water and all the vegetables except the cabbage, which is cooked separately. Allow the vegetables to cook for 20 to 25 minutes, add the salt, pepper and second cup of water. Lay the fish (flesh side down) across the vegetables, cover with the cooked cabbage, and cook the whole about 5 minutes more. Place the fish in the center of a hot platter, surrounded by the cooked

vegetables. The liquid remaining in the kettle may be served in a side bowl.

MANY APPLES SOLD

A large part of the 1939 commercial apple crop of the Province of Quebec estimated at 118,500 barrels has been sold. Improved quality and size of fruit has been a factor in making possible the sale of such a large proportion of the crop so early in the season.

What Shall We Do?

Question is, whether to have the coabin filled or reinforced as an air-raid shelter. — Toronto Telegram.

Closer to the truth than he meant to be was the schoolboy who wrote on an examination paper: "The Armistice was signed on the 11th of November in 1918, and since then every year there has been two minutes' peace."

FALL Millinery

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