

MICHIGAN FARMER AND STATE JOURNAL OF AGRICULTURE.

DETROIT, JAN. 12, 1889.

THE HOUSEHOLD---Supplement.

JOHN ANDERSON MY JO.

John Anderson my jo, John,
When we were first acquent;
Your locks were like the raven,
Your bonnie brow was brent;
But now your brow is bald, John,
Your locks are like the snaw;
But blessings on your frosty pow,
John Anderson my jo.

John Anderson my jo, John,
We clam the hill thegither;
And mony a canty day, John,
We've had w' ane anther:
Now we maun totter down, John,
But hand in hand we'll go,
And sleep thegither at the foot,
John Anderson my jo.

THE MOTHER IN SOCIETY.

The fact that the maternal element seems to be comparatively eliminated from certain strata of society, especially outside of towns and cities, is decidedly observable. The mothers are quite too apt to step out of society and allow themselves to be represented by their daughters, as soon as the latter leave off short dresses. Should some mothers propose to accompany Mademoiselle to a party or entertainment, the young woman who runs the house would probably inquire, in genuine astonishment, "What do you want to go for?" and the question would be asked, not through any lack of love or respect, but because it had never occurred to her that "mother" could possibly care for society or need recreation, as well as younger people. Of course it is the mother's own fault that this is so often true. The right to represent the family in social matters is tacitly relinquished by those to whom it justly belongs, and "Young America" is never backward in seizing the abdicated privilege. Yet I think it true that parents are going into society with their young people to a greater extent than they did ten years ago. It is a healthful sign, an indication that we are improving in manners and culture, when men and women mingle in general society as ballast to the giddiness of youth, and give it a "toss" of greater thoughtfulness and weight.

Somewhat of this change is due undoubtedly to the introduction of the more ceremonious etiquette of foreign countries, which recognizes the more mature element as the real leader in social circles, and relegates to second place the younger, more unformed and crude, just released from the schoolroom. And it is possible that Henry James' novel, "Daisy Miller," and the storm of comment and criticism it provoked,

has had something to do with bringing about the change. We have all known "Daisy Millers," so far as utter disregard of conventional proprieties and disposition to calmly ignore the mother as having any influence or standing, socially, are concerned. And I have met as many mothers of the "Mrs. Miller" type; mothers who are all tender alarm and solicitude over a trifling illness, but who allow their girls to go and come, make their own engagements and acquaintances, and accept men's attentions with perfect nonchalance and apparent indifference. "Mrs. Miller" and "Daisy" are invited to dinner: Miss Daisy goes alone, at her leisure, and her mother comes half an hour later, meekly apologetic to her daughter and to the company for having come at all. So the mother who has occasion to enter the parlor where Mademoiselle is entertaining her "beau," knocks at the door and excuses herself for the intrusion, deprecating her daughter's displeasure! Oh dear no! all the "Daisy Millers" and their mothers don't get into the books.

It is strange, when we come to think about it, that a mother will watch over the physical well-being of her children with the greatest care and solicitude, thinking no fatigue, no sacrifice of her own comfort too great for their sake, during childhood and early youth, superintending their education, training them in manners, only to seemingly abandon them to "work out their own salvation" at the most critical period of life, a time when they need the most care and guidance, an invisible restraint which shall direct and control with tact and good judgment. How many well brought up girls have been ruined because their mothers had no idea of the company they were keeping? How much shame and disgrace follow this blind trust that "it'll all come out right!"

It does not imply that a mother doubts prudence, or honor, or truthfulness, or thinks she needs watching, because she takes her pretty daughter under her own protection. But her presence in society with her silences gossip, is the antidote to scandal, and is a restraint—greatly needed sometimes—upon the exuberant spirits of young people, who are apt to carry their overflow of mirth beyond due bounds. There is not a young man living whose opinion is worth an exhausted tea-leaf, who does not respect a girl more if she is properly prized and guarded by her natural protectors. Girls are like apples; the fairest and sweetest are those which are just out of reach, not to be won without an effort.

Some one has likened a mother and her girls to a rose surrounded with half-unfolded buds. The simile is beautiful, but "our girls" are rarely content to be "buds," but assume the rights, the demeanor and attire of the more matronly "roses."

The feeling between mother and daughter should be one of good fellowship, sympathy, and mutual interest. The mother must not forget she was once young, and that pleasures she may now feel trivial and unsatisfactory were very real and charming to her then; and the daughter should feel that greater age and experience and knowledge of the world give weight and significance to her mother's words, whether of approval or censure. The mother is not to be "a dragon," always in the way of her daughters' pleasures, and worst of all, always watching and repressing them. But there is a golden mean between the espionage of the French, which never lets a girl out of sight of her mother or chaperon, and the practical abandonment of the American mother of the middle class, who permits her sixteen-year old daughter to make journeys, to go off on "excursions," to celebrations miles away, with young men—often with those who are comparative strangers to her—to return long after midnight. And I wonder sometimes, when the mother dons her nightcap and drops into dreamland, if she gives one thought to the dangers to which her child may be exposed. The daily papers chronicle the results of such trusts betrayed, in the ruin of many a good girl; and dear Madam, it may be your girl next time, confident as you are of her virtue and prudence. You think, and she says, she can "look out for herself," yet all around us girls as pure and prudent are being caught in the undercurrent and swept downward through just such careless confidence as yours and hers.

Of course in our country society, social forms are less rigidly observed, yet here, as everywhere, a mother's social standing must in a measure determine that of her daughters; the circle to which she is admitted is that in which they will move; the invitations she should, or does, receive, are those that open doors to her girls. They gain an added value through her; they are seen to be worth looking after; they will be treated more respectfully because of her presence.

In no other way can a mother obtain such knowledge of her children's associates as in society, and many an undesirable intimacy or attachment may be repressed, at the beginning, with tact and judgment, which if left alone will cause pain and regret. You

instinctively to see if the clock has stopped. I knew a young girl once who had but one presentable dress, yet, though she wore it day after day, she was always fresh and sweet. The secret was that at least twice a week, when she came home from work, she slipped on an old garment, took her dress down into the back yard, shook and brushed it, hung it on the clothesline and left it there for the air to sweeten and purify. She said it always "smelled clean" when she brought it in again. A farmer once brought a quantity of butter to market, at a time when that commodity was scarce and in demand. But none of the dealers wanted his, greatly to his surprise. They "didn't even want to look at it," he complained. They looked at him and that was enough. His shabby clothes exhaled such an odor of horse stable, tobacco and an unclean person that the inference was inevitable that the butter made on his premises must partake of the same fragrance. Had they seen him take the blankets from his horses and throw them over the packages of butter, as I did, they would have had a still greater repugnance to dealing with him. There are not a few middle-aged men who would be the better of a little such attention as "Mrs. Goodell," in "Down the Road to Emersons," bestowed upon her husband, when she scrubbed his ears and the outlying districts in their vicinity with the corner of the towel before he was allowed to go to church. I presume there are not a few who would get as angry over it as did "Uncle Hiram." Some people seem to have such an antipathy to water!

Evangeline seems to have come near to the secret of getting on peaceably in a promiscuous world when she asserts her ability to enjoy life without a confidential friend. That relationship—intimate friendship—is one of the most difficult to sustain in its integrity. Happy the woman whose heart can hold its own bitterness, whose nature is so well controlled that she needs no confidant for her joys or sorrows. Her reticence shall spare her much misapprehension, much disappointment. Half the troubles that come up in families, and between husband and wife, are fanned into quarrels through the telling of little things that ought never to be put into words for another's ear. Half the divorces are due to the ill advised sympathy and partizanship of those who call themselves the "best friends" of the parties. If you want peace at home, be silent about what happens there. Remember the old Arab saying: "Thy friend hath a friend, and thy friend's friend hath a friend." The world will respect the sanctity of your home only so far as you yourself respect it by your silence. When you invite comment by telling outsiders your woes, you must expect to be "talked over;" for as Evangeline reminds us, if you cannot keep a secret which concerns yourself most nearly, how can you expect others to do so? Some will say, "Oh, I must have some one to sympathize with me, it is such a relief to me." This is simply profound egotism. It is saying, "I must have some one to talk to about myself." And how many, many times such people have to regret their confidence. How much trouble they make for

themselves and for others. They are "broken reeds" to lean upon, examples of Solomon's "fair women without discretion." BEATRIX.

SYSTEMATIZE YOUR WORK.

How about my good resolutions to write regularly and often to the little paper? But you all know how much easier it is to preach instead of practise. However, here I am again.

I've had something on my mind to say for a number of weeks, but have been too busy among my Christmas wools. I want to tell El See that I actually think I have a great deal better way of taking care of the stray bits of wrapping twine that come into the house, than in a scrap-bag. In a certain corner of my pantry is what is known in the family as the "string ball." As the bits of string come to hand they are wound on this ball, which is "bits of string" to the core. When a piece of string is wanted for anything there it is, ready to be had without any loss of time, temper or patience. For you know string put in loosely together will tangle in spite of you, and it is so trying to be obliged to stop and untangle a piece of string when you are in a hurry; so I think my string ball is a great improvement on El See's scrap bag.

I want to tell you something I did for Christmas, and which was so pretty and cost so little that I was quite proud of it: I happened to have two nice bottles alike in both shape and size, with glass stoppers; and I thought I would like to cover them for toilet bottles for a gift. But I had no stray pieces of satin or plush that would do, and didn't care to expend much money on them, so I bought five cents' worth each of pink and blue split zephyr—the palest tints—and crocheted covers for those bottles, with a scalloped edge for the top drawn in with cord and tassels of the same, and you cannot think how pretty they were. I have seen them with a crocheted cover of knitting silk, but that costs so much and was really no prettier or daintier than the ones I made. The whole thing represented very little outlay, as the bottles were not regular orthodox toilet bottles but Seeley's vanilla and lemon bottles, which are to be had at any grocery.

How much one may accomplish if they are only systematic! I am beginning to think it is more in system than in the steam-engine sort of way some persons have of working. I have heard women say: "Dear me, I just work and work all the time from morning 'til night and don't get anything done." Probably that woman has worked on the jump all day, and made enough movements to have accomplished a great deal if her work had been systematized. Ten to one she didn't know when she arose in the morning what the day's work was to be; had nothing planned.

Work needs to be planned ahead from day to day, and from week to week. If we would be more regular and systematic about our work, we would get time for a great deal of outside work and amusement, which some women think is impossible.

Have you not heard this remark many times: "Read? Why I don't look into a

book or paper from one week's end to the other!" Now I don't think there is any person who cannot find time for a certain amount of reading each day or week if he will.

I know a woman who read the Chautauqua Course while taking care of three small children, doing all her own housework and all her own sewing. After reading the Course she went right to work for the seals. But this same woman is one of the most systematic persons I ever knew. Her work is planned and made to fit into each day as it comes. Not such a fit as we like in our dresses, but loosely, so there is a margin left into which is put the bit of reading. There is so much in taking care of the minutes, making each one count. Have you rung the bell for dinner and no one comes? How natural it is to stand and watch the dinner spoiling, or sit down to wait. In that few minutes perhaps you could accomplish ten pages of good, solid reading matter; or dust the sitting room, or work up the butter, or do some other little odd job to make room for the ten pages after dinner. How many times have I washed up the iron and tin ware while waiting, thus making a few minutes' less on the dish washing after dinner.

Have certain days for certain work. Don't sometimes wash Monday and sometimes Tuesday or Wednesday, as the case may be. Systematize your work. It all simmers down to the one word system. The systematic person will be sure to take care of the minutes. EUPHEMIA.

ALBION.

Contributed Recipes.

FRIED CAKES.—One heaping cup sugar; one cup thick sour milk; three level tablespoonfuls lard; two eggs, well beaten; salt, nutmeg, small teaspoonful soda.

GINGER SNAPS.—One cup molasses; one cup sugar; one cup lard; boil five minutes; when cool add one tablespoonful vinegar; half tablespoonful ginger, half teaspoonful cinnamon, quarter of cloves, one heaping teaspoonful soda dissolved in six tablespoonfuls of cold water. Mix quite hard; roll thin; bake quickly.

BUCKWHEAT CAKES.—Two-thirds cup yeast; one pint skim milk; half pint sour butter-milk; one teaspoonful salt. Make a batter that will beat easily, using one-quarter wheat flour. Stir this up at night, in the morning add one small teaspoonful soda, dissolved in warm water. Save a coffee-cupful of this batter for next time to use instead of yeast. Try a small piece of fat pork on a fork to rub the griddle to keep the cakes from sticking. MRS. J.

SCHOOLCRAFT.

BUCKWHEAT PANCAKES.—To start the cakes, take a quart of warm water, four cups buckwheat flour; two tablespoonfuls of yeast, one teaspoonful salt. Save enough of the batter every morning for leaven; to this add a quart of water and four cups of flour every day, and stir up the batter in the morning instead of waiting until night. In the morning, when you are ready to bake your cakes, add a level tablespoonful of sugar; if the batter is too thick—as it probably will be—thin with sweet milk. These cakes, baked on a good hot griddle, will be tender, digestible and delicious. The sweet milk makes them brown nicely.

POPE HUBON.

AUNT L.

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cannot *drive* or *force* young people of a certain age and temperament; to attempt to break off undesirable friendships by harsh means is often to precipitate what we would prevent. But at the outset, through wise means, it may often be done. It is the mother's right and privilege to choose the visitors to her house. But if she sedulously avoids all possible chance of meeting her daughters' friends, how shall she perform what is expected of her? A young lady meets in company a man who seems congenial and whose acquaintance is desirable. But she feels a natural and maidenly timidity about expressing a preference for his society. He, knowing it is a lady's privilege to choose her acquaintance, hesitates to ask permission to call; he may fear the request may be thought to indicate a greater interest than he feels. It is the mother's place to extend the invitation, and when he calls, certainly at the first visit, she will be present with her daughter in the parlor. I knew an instance once, though, where, this invitation to call being given by the mother, the young man in question, who had somehow strayed from his proper place into good society, remarked to a chum, confidentially, that "the old lady asked him up to the house, but she was too anxious," he was "too old to be roped in that way!"

I would advise every mother to go into general society enough to know the manners and reputation of the young people her girls will meet. And don't make the mistake of having them always meet their young friends at other people's houses. Open your own home to them, make them welcome and see that they have a good time. To do so may wear out the parlor carpet and disorder your immaculate house a little, but never mind that; it is a mere bagatelle compared to what you will learn about your children's associates. Never mind if you have not everything in your house as fine as your richer neighbor; just be jolly and nice yourself, help the visitors to a good time, and they will not stop to think of the deficiencies.

And do go in and get acquainted with that young man who ties his horse in front of your house with such regularity every other Sunday evening. It is a social obligation, as well as a maternal and a moral one, that you should do so. It is a difficult task enough to watch over one's children and delicately influence their life choice, without being handicapped by absolute ignorance of their friends. I knew of a mother once who, though deeply interested in the wedding trousseau and the house-keeping outfit, confessed she had never seen her prospective son-in-law a half dozen times during the year he had "kept company" with her daughter. And I think she ought to have been ashamed to confess it.

BEATRIX.

H., of Litchfield, says she considers the *FARMER* a very useful and instructive paper, and the *HOUSEHOLD* a luxury every family should enjoy. She thinks *Evangeline's* letters very interesting; and says: "I hope her husband, like mine, does not set up 'mother' as a model cook. Thanks to my experience in that line, my husband has never had occasion to complain of poor cooking."

FANCY WORK.

Very pretty ornaments for a room are made by gilding the little wooden plates grocers use for butter. Make four or five roses out of paper. I had two pink, two lemon and a white rose, with some green moss. Another pretty bunch is made with one red rose, one white, and a tea rose and bud; but the first combination is the prettier. To fasten the roses on the plates make holes in the center of the plate with a needle and run the wires through and fasten. I painted two green maple leaves on one plate that were very pretty. Did you ever take a door knob, fill the hole with putty, paint it any color and any design you like for a paper weight? Or a small smooth stone makes a nice one.

I make my own handkerchiefs. Take India linen; you can get it fine enough for twenty to thirty cents a yard—a yard will make four and sometimes more, according to the size—draw four or five threads twice as far from the edge of the cloth as you want the hem wide, baste the edge of the cloth close to where the threads are pulled out and then you are all ready to hemstitch. Embroider a letter in the corner, use white embroidery silk, or for a change use the colors, but the silk is the best. One that I made had three squares of white in one corner, the center one was larger than the others, you can put a different border on if you wish. I saw one that had a cream border on the white, and I assure you, you could not tell it from those bought at the store. Use No. 80 or No. 100 thread to work them with. When done they will have cost from five to ten cents each, and will be finer than you can get for fifteen cents. To hemstitch, take four or five threads on your needle and throw your thread around the same as you do when working a buttonhole, do not pull the thread too tight, then take a stitch in the hem. I hope I have made this plain, for I do like nice handkerchiefs.

I want to know how to grow pansies successfully. I have tried it three or four years but do not have nice ones.

When we roast turkeys we allow twenty minutes to the pound and twenty minutes extra. Baste often and they will be tender, juicy and delicious; we always boil the liver, gizzard and heart, chop fine and mix with the dressing to help season it.

I want to make a scarf or shawl to wear around my head in cold weather, out of cream colored, Saxony or Shetland yarn. Which will be best, and what kind of stitch shall I use?

GRACE L.

SAVING EGGS IN COOKING.

Not long ago E. L. Nye wrote an article in which she spoke of having made the discovery that a tablespoonful of flour was equal to an egg in making pumpkin pies. There are many ways of saving eggs besides the one she speaks of, and for the benefit of those who buy I will give a few recipes which I think will prove satisfactory. [The recipes will be found on the 4th page.—Ed]

It needs some practice to get the frosting without eggs just right. It may be a little

too thick or too thin. But when made right it equals the best frosting made with eggs. It can be used for filling layer cakes, and a nice cake is made by baking the fruit cake given, in layers, with the frosting between. I have not a good recipe for layer cake without eggs. If any of the readers have one please send it to the *HOUSEHOLD*.

There are various other good things to be made without eggs. Rice pudding is just as nice made without eggs as with, also ginger snaps, graham gems and muffins. But up to date I have found no way of making an omelet without eggs.

One thing more: I use a cheese cloth bag, large enough to hold the coffee (a heaping tablespoonful for each member of the family), with plenty of room to allow for it to swell, pleat up the top and fasten with a pin. Drop it into the coffee pot, cover with boiling water and set on the back of the stove to steep about fifteen minutes. When you pour your coffee it will be clear as amber, with no trouble with the grounds, which will sometimes bother even with an egg. And when you come to clean the coffee pot, simply unpin and empty the bag, turn inside out, rinse and shake it well, stick the pin in again and it is ready to use next time. And the coffee pot is so much easier to clean, no sticky grounds fast to the bottom as they are when an egg is used. One trial will be sufficient to make the bag a necessity.

We have not moved into our library building yet. I will write and tell you all about it when we are settled.

FLINT.

ELLA R. WOOD.

HOW TO COOK DRIED FRUIT.

The *California Fruit Grower* tells housekeepers how to cook dried fruits, and we commend the process as being the correct one. It makes a great difference in the flavor and palatability of such fruit if we cook it with reference to retaining these qualities. Try this, if it is not already a part of your household creed:

"It may seem like a broad, sweeping assertion when we state that nine out of every ten persons who undertake to cook dried fruit make a positive failure. The usual method followed is a very poor one, that of selecting the fruit to be eaten at lunch, dinner or tea, two or three hours prior to using it, rinsing it in a little water, then placing it in water and allowing it to remain to soak for two or three hours only, then pouring off the water in which the fruit was soaked and applying fresh water, putting it on the stove and cooking it thoroughly. Such a manipulation as this is calculated to produce the poorest possible result, if it does not actually ruin the fruit. Many people consider dried fruits hardly worthy of their time and attention from the fact that after repeated trials they find so little of value—the fruit having lost its original flavor, is tasteless and not at all palatable. If the following method for cooking dried fruits is followed, a directly opposite result will be realized. Select the fruit that you intend to use, rinse it thoroughly in clean, clear water, then place the fruit to soak in an earthen dish, with sufficient water to cover it, from ten to fifteen

hours before requiring it for use. Then place it on the back of the stove in the same water in which it has been soaked, which contains the flavor and nutrition soaked out of the fruit, and allow it to simmer slowly, just coming to a boil occasionally, until it is entirely cooked through; add sugar as the occasion requires to make it palatable. It can be served either hot or cold as you desire; as a rule, if it is placed one side and allowed to cool it will be fully as palatable. By this method you will secure a wholesome and palatable dish, well flavored and resembling in appearance, size, taste and flavor the original green product, as near as is possible."

SOME MATTERS OF ETIQUETTE.

Young people who are just beginning to go into society, to entertain their friends at their homes and accept invitations to other people's houses, are often puzzled to know what "it is proper," as they will say, to do under certain circumstances, not having had opportunities to learn by observation, or not being quite confident that certain customs which they observe are really quite sanctioned by etiquette. As a nation, we are becoming more cultured and refined, and more ceremonious manners follow, inevitably, for good manners are the accompaniment of culture. They are a matter of education, in which practice makes perfect. A very good person may be rough and uncouth in manner, and a very bad one a Turveydrop in deportment, and the unthinking often make this an excuse for not cultivating the social graces. But we must remember that good manners are to goodness what words are to thoughts, the visible expression of internal good will and amiability, and tell on the mind and heart as well as on the manners. The reprobate may mask his inward villainy under the semblance of courtesy, but is it not better for the world and himself that he should do so and not be his coarse, unprincipled self both in thought and manner?

Farmers' sons sometimes are piqued that young ladies prefer the attentions of the "town dudes" to theirs. It is not so much a matter of soft hands or glib tongues as it is of those polite ways which have been gained by observation and are practiced with ease born of habit. Girls are pleased by the courtesy and thoughtful deference paid them by young men; such things go a long way toward winning their favor. I once saw, on a busy Saturday afternoon in a small village, three young farmers gossiping in front of a store and calmly looking on while a young lady who had driven into town alone, was tying and blanketing her horse. Not one of them moved to assist her; and until a young man passing chanced to notice her and lifting his hat stepped into the street and adjusted the blanket, it did not seem to have occurred to them that here was an opportunity for their gallantry to come to the front. They would have offered in excuse, that they "didn't know her," but a gentleman is permitted to put himself at the service of a lady at any time or place when he can aid

her, though he never saw her before, and never may see her again. And, granted further acquaintance, would she not naturally be prepossessed in his favor?

A question or two on a matter of social etiquette, which I was asked to answer privately, suggested the possibility that a few hints as to what is "proper" on some occasions, might help a few of the girls. And at the outset, let me say that the principle underlying perfect manners is thoughtfulness of others' comfort, convenience and feelings.

Which should precede on entering a church, lecture room, parlor, etc., the lady or gentleman, is a question sometimes debated by the young people. The lady invariably enters first, following the usher, and the gentleman follows her. This rule obtains everywhere, except on those rare occasions where the house is crowded and no ushers are provided, when it is permissible for the gentleman to precede that he may find a seat, though even then it is better form for him to follow her closely. He will precede her down stairs, that should she slip he may save her a fall. The hostess enters her own parlor in advance of a gentleman, but allows a lady to enter first. It is unmannerly for a gentleman to take precedence of a lady in leaving a room; he should open the door, permit her to pass out, and close it.

Then, in the matter of introductions, "Shall I or shall I not rise when I am introduced?" Rise, by all means, but not as if worked by a spring which pops you out of your chair as suddenly as a Jack-in-the-box, nor as deliberately as if you had spent your previous life in preparation for this event; but quietly, gracefully, with a few words of greeting courteously spoken, not rapped out like a talking machine that goes by jerks. Our abbreviated formula of introduction is in itself embarrassing; two persons are thrown upon the tender mercies of each other by the simple naming "Mr. Smith, Miss Jones." In ninety-nine cases out of a hundred they will seek refuge in the weather, and leave each other mutually bored, whereas had the introducer not precipitated the *tete-a-tete*, but lingered a moment to chat and introduce some topic of interest, or give a little insight into the others' personality, they might have got on very pleasantly.

If you have a friend, a stranger, to introduce to other guests, as he enters the room you will introduce him generally, "Mr. Smith, ladies," he will include the company in a sweeping bow, and you will then introduce him more particularly to several of your friends, who will in turn introduce him to others. I was present once at one of those stiff little parties where the company sat around the sides of the room, and those not seated stood about looking anxiously for chairs, when an elderly gentleman whom I will call Mr. A., entered with a stranger who was visiting him and had been included in his invitation. Mr. A. slipped his arm through that of his unhappy guest and made the tour of the parlors, introducing him to every person present. The poor victim blushed till he was the color of boiled lobster; he made several futile attempts to elude his persecu-

tor, but in vain; not until he had made the grand circuit was he released, when he subsided into a chair with the perspiration literally streaming down his face, embarrassed, angry, and so nervous that the evening was entirely spoiled for him. Of course he could not recall the names of those to whom he had been introduced, and I heard afterward that he told a friend he would not undergo that ordeal again for a ten dollar bill.

It is not necessary to introduce your companion to a friend with whom you stop to speak a moment on the street. "Street introductions" are not "good form." Unless your friend joins you, the form better be omitted.

"When can I speak to a person without an introduction?" A gentleman may speak to a lady older than himself if he can be of service to her, and the most captious would not think him impertinent; but he must exercise more discretion in offering assistance to a younger lady.

It is not necessary ladies should wait to be introduced, if they meet under the roof of a mutual friend by invitation, though it is better for the hostess to charge herself with the duty of introducing her guests; a man asks his hostess or a mutual friend to introduce him to the ladies he does not know.

At parties, the young ladies of the house are entitled to extra attention from their guests. It is their duty also to see that none present are neglected or made to feel themselves "wall flowers." They may excuse themselves from accepting an invitation to dance and ask the gentleman who extended it to dance with some one who has not been invited. But I knew, in my party-going days, of a young man who considered himself personally affronted at such a request, showing simply his own ignorance of good manners.

"Should wedding presents from the friends of the groom be sent to him, or to the bride?" To the latter, always. Silver should be marked with the initial of the bride's maiden name. All gifts should be acknowledged by personal notes from the bride.

"After the announcement of an engagement, who should make the first advances to a more intimate acquaintance, the family of the bride prospective, or of the groom?" The mother of the groom should at once call upon the young lady; and it is the custom for her to invite the young lady and her family to a dinner, or some entertainment in their honor. The relatives of the groom should at once call, and make the reception of the young lady into their family as pleasant and cordial as possible. Suppose you *don't* approve the match, etiquette requires every woman to do her duty. And discourtesy and unkindness at such a time are generally apt to be repaid in alienation and intolerance and "family jars" after the marriage is consummated.

BEATRIX.

"LOVE ONE ANOTHER."

As Polly says, "I suppose there is always room for one more," so here I am, introducing myself as "Ruth" because that means "friend" or "rose," and then it

was Ruth who said, "Thy people shall be my people and thy God my God."

Then I wonder how many of the masses who have kept Christmas with high glee have stopped to think why we hold Christmas as a holiday. How many of us, while we were gratifying our appetites with such dinners as Beatrix wrote about, took into consideration that we were keeping the anniversary of Christ's nativity, the anniversary of God's unspeakable gift to man?

Polly's reference to "Bible commands" brought to my mind that new command which Christ gave to us, to "love one another as I have loved you." "Greater love hath no man shown than this, that a man lay down his life for his friends." Christ laid now his life for us, no man took it from him. When the cruel spear was drawn from his side there came forth water and blood, showing that he died of a broken heart. This great heart literally burst with love and pity for you and for me. Ah! when shall we love one another as Jesus loved us? When shall our hearts be ready to burst with love and pity for our fellow-men? Then will Bible comments be efficacious, and we shall "be clean."

DAVISBURG.

RUTH.

INQUIRIES ANSWERED.

Bess asks: "I would like to inquire through the HOUSEHOLD what is the object and what the benefit derived, by having the constitution and by-laws of a literary society or library association put on record. And also, is not Christmas celebrated as the birthday of Christ? I had always supposed so, from my earliest recollection, but did not understand it so in a late article in the HOUSEHOLD. Perhaps I did not understand aright."

In answer to the first question, if Bess means what purpose is served by recording the constitution and by-laws of a society in the books of that society, we would say the intent is to preserve them for reference, that the society may not depart from the object or purpose for which it was organized; that disputed questions may be settled by authority, and the society be governed by set rules. The constitution of the United States guarantees citizens certain "inalienable rights and privileges;" so the constitution and by-laws of a society define its scope, the rights and duties of its members, and is an important requisite to its existence. Hence its importance as a matter of record. But if Bess means to ask why a literary society or library association should be incorporated, and the fact of its existence and purpose made a matter of record in the office of the Secretary of State at Lansing, it is for the purpose of giving said organization a legal standing and existence; perpetuity, so that the intent of the original founders may not be perverted by their successors; and also vesting in the association the power of collecting debts, enforcing contracts, suing and being sued, etc.

In regard to the second inquiry, the date of the birth of Christ is not a matter of exact history. The 25th of December is celebrated as the anniversary, but it is not pretended that Christ was actually born on that day. In the fourth century of the

Christian era an investigation was made concerning the date of the Nativity, and the theologians of that period fixed upon the 25th of December, the chief evidence being the tables of the censors in the archives of Rome. Though the day was not authentically identified, it has since been so observed. Previous to that time, Christmas was a movable festival, and celebrated by the churches of the east in April and May. The observance of the day was instituted by Pope Telesphorus, who died A. D. 138. As stated in the HOUSEHOLD of Dec. 22nd, Pope Julius I. formally set apart the 25th of December to be observed as the anniversary.

BEATRIX.

THE BABY.

Christine Terhune Herrick, in Harper's *Bazar*, says a healthy baby is not a *luxus naturæ*, but is a child that enters the world in sound condition, and whose good constitution, with good training enables it to throw off the ills that would prostrate a weaker organization. It is a baby who sleeps well, eats well, and digests his food; and passes through the natural processes of childhood—cutting his teeth, learning to creep, to stand, to walk, with no hindrances from inherent debility.

Once in possession of a healthy baby, in six cases out of ten it is the mother's own fault if she does not keep it healthy.

That class of parents is unhappily large who appears to accept a child's strong constitution merely as a basis for experiments. The child drops asleep readily, then he is awakened at any time to be exhibited; does not catch cold easily, and is therefore taken out in all weathers and kept out late evenings; has an excellent digestion, and is permitted to eat anything, and all he wants of it.

Mrs. Herrick tells of a young mother who said of her first baby, a little girl: "Baby's father insists she shall taste everything he has on his plate. She is a year old now, but has liked potatoes and gravy ever since she was six months old, is so fond of cake and preserves, and of nearly every sort of vegetable. I did protest when her father began feeding her pickles and cucumbers and cabbage with vinegar on them, but she seemed to like them and I can't see that it does her a bit of harm. Don't you think it a good plan to accustom babies to eat everything? Taen their digestions will get used to all sorts of food."

The baby was even then of a pasty complexion, but had plenty of flesh, though it was flabby and lacked the firmness the flesh of a healthy child should have. By the time this little one was sixteen, she was a confirmed dyspeptic, with a skin the color of dirty dough, decayed teeth and intolerable breath; and the parents, who lamented their daughter's ill health, utterly failed to connect cause and effect, saying: "She used to be such a healthy baby; she could eat anything."

A regular, simple diet is of paramount importance in keeping a child well. Next after that comes regular outdoor exercise and early hours. No wonder babies are cross and fretful when they are kept up nights till ten or eleven o'clock, and abnor-

mally excited by lights and unusual surroundings. Let them have their frolics in the daytime, but put them to bed at the twilight hour.

No pains should be spared to detect the first appearance of indisposition; the work of checking an incipient disease is simpler than that of arresting it after it is under way. Often everything depends on controlling a disease in its earliest stages. The baby has little reserve power, and though the recuperative ability of children has become a byword, it is unsafe to tax it too severely.

These are very sensible ideas, and mothers and babies will be the better for putting them into practice.

Mrs. J., of Schoolcraft, who kindly furnished us the recipes for last week's issue, says, in a note accompanying them: "I think I have received enough useful information in the last few numbers of the HOUSEHOLD to pay for the whole paper a year. Among the hints that came into immediate use were, buttering a knife to seed raisins, and how to fasten the legs of a fowl for baking. Small things to be sure, but small things make up the weight of household cares. The recipes I send are 'tried' about every week and hope they will be of use to the HOUSEHOLD. I consider the best grade of brown sugar, that which is soft, fine grain, and nearly white, better for all kinds of cake than any grade of white sugar."

Contributed Recipes.

FRUIT CAKE.—One cup sugar; two of sifted flour; one of buttermilk; quarter cup butter; one teaspoonful soda; one teaspoonful each of ground cinnamon and cloves; half teaspoonful nutmeg; one cup chopped and seeded raisins. Add citron if you choose.

DROP GINGER CAKES.—One cup molasses; one cup sugar; one cup butter (or half lard will do); five cups flour; one cup hot water; one tablespoonful soda; same of ginger; level teaspoonful alum, dissolved in hot water; spices to taste. Drop with a spoon in small cakes, not touching each other, in the dripping pan.

COOKIES WITH ONE EGG.—One cup sugar; half cup butter; half cup sour cream; one egg; one teaspoonful soda; a little ginger to season.

FROSTING WITHOUT EGGS.—To one cup of granulated sugar take five tablespoonfuls of milk; boil four minutes without stirring after it begins to boil. Take from the stove, set the dish into one of cold water, and beat until thick and white; flavor and spread before it sets.

FRIED CAKES.—One pint buttermilk; one and a half cups sugar; two tablespoonfuls sour cream; one teaspoonful soda; a little salt and spice to suit the taste; flour sufficient to make a soft dough.

A DAINTY DESSERT.—A pint or more, according to quantity desired, of sweet milk thickened with cornstarch to the consistency of paste. Stir in a generous lump of butter, and shaved chocolate to color a rich brown. Turn into cups, and when cold, eat with sweetened cream, flavored with vanilla.

FLINT.

ELLA R. WOOD.

BUCKWHEAT CAKES.—One pint warm water, a pinch of salt, and flour to make a batter; half cup good yeast. When light add a little more water and flour and let rise again. The second or third day add a pint of buttermilk, as much water as you need, and more flour. Use common buckwheat flour; the nice roller flour is not good, it does not get as light as the common flour.

M. W.