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THE HOUSEHOLD---Supplement.

ALWAYS A RIVER TO CROSS.

There's always a river to cross;
Always an effort to make
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave,
Yonder's the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill
We must push and struggle and strive;
And always and everywhere
We'll find in our onward course
Thorns for the feet and trials to meet,
And a difficult river to cross.

The rougher the way that we take,
The stouter the heart and nerve,
The stones in our path we break,
Nor e'er from our impulse swerve.
For the glory we hope to win
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

So ready to do and to dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand;
For though as the mountain high
The billows may fear and toss,
They'll not overwhelm if the Lord's at the helm
When the difficult river we cross.

SOME "DON'T'S" AT THE TABLE.

In the great dining hall of the fortress of Marienburg, in West Prussia, is inscribed: "He who wishes to eat here must be delicate in his eating, chaste in his conversation, and peaceful in manner; above all, pious and loyal; if not, he will soon receive notice to quit." Observe, if you please, that among all these qualifications to acceptability as a guest, *delicacy in eating* is named first. There is an unconscious ease in the movements of those who were brought up to eat properly—the ease of habitude which has become second nature—in marked contrast with the restraint and self-consciousness of those who are watching themselves to be sure they do not commit some awkward act and which is clearly indicative of what is habitual and what is "put on" for the occasion. Want of refinement at the table is always distressing to others, sometimes becomes even disgusting. Manners are not an exact science; standards of etiquette may vary, but the indications of bad manners and ill-breeding are always only too observable. It is much more easy to say "Don't do it" than to tell exactly what to

do, and the "don'ts," carefully observed, will carry us safely through.

To use the knife to carry food to the mouth is universally considered "a relic of barbarism." Only a few elderly people who excuse themselves by quoting the proverb "It's hard teaching old dogs new tricks," ever use the knife for such purpose. Its mission is to cut the food; the fork conveys it to the mouth. When we see a person perverting its use, and "performing the great American knife-swallowing act," the inference is inevitable that he comes from a long distance "Wayback." The fork is used to carry to the mouth every kind of food except that which requires a spoon. And the spoon is used only for soup, for fruit served with cream and sugar, for stewed and canned fruit and preserves; for muskmelons, and where oranges are put upon the table whole, one end cut off and the pulp eaten with a spoon. Green peas and stewed and canned corn require a spoon; but string beans and Lima beans are to be eaten with a fork. I have heard of some ultra individuals who eat ice-cream with a fork, but that delicacy is usually considered "spoon victuals." The soft layer cakes—as banana and orange cakes—may be very properly eaten with a fork, and the jelly served with meats also. A good rule to remember is that the fork is to be employed whenever and wherever it can be made to serve the purpose. Like the umbrella, when this implement was first introduced it was considered a mark of effeminacy to use it. In France, in the sixteenth century, the fork became a religious issue, and the monks in the monasteries divided in two parties on the question of the sinfulness of its use. Its use has always been in the interests of neatness, its first purpose being to hold the food to be cut by the knife, an office previously performed by the fingers, being first so used in Italy, and every step in its increasing use has been dictated by cleanliness.

The fork should be raised laterally to the mouth with the right hand; the elbow should never be bent so as to bring the fork directly opposite the mouth. The fork is not to be used shovel-fashion, but the food lifted to the mouth on its tines, which penetrate the food. This is a point often transgressed by those who otherwise handle this implement correctly; they handle the fork as if it were a spoon. Never take more than one kind of food on the fork at a time, and only a moderate mouthful of that; to overload the fork with both meat and vegetables is "worse than wicked, it is vulgar." Notice how a child grasps a

spoon, and then *don't* imitate him; take the handle between thumb and first and second finger, steadying the handle against the forefinger, it will not get away.

Don't leave your spoon in your cup, even for a moment; after you have stirred tea or coffee put the spoon in the saucer. I once saw a very quick, nervous man hurriedly and vigorously stir his coffee with the spoon, leave it in the cup, and the very next move, reaching for something else, tip cup and coffee to the floor with his elbow.

Don't cut your bread; break it. Don't butter half a slice and bite from it; a piece sufficient for two mouthfuls is plenty large enough to prepare at one time. Buttered toast should be cut into strips, then it can be conveyed to the mouth with the fingers. Moderate mouthfuls, always, in slow time, as you value digestion; the penalty for "bolting" a meal is impaired digestion and nervous irritability, and Nature extorts the forfeit, every time. I am prepared to take my affidavit that I once saw a twelve-year-old boy make just three mouthfuls of one-sixth of a pie, and though he was only a boy, I have seen men whom I think could beat that record. Avoid the other extreme. A "hygienic crank" whom I encountered in my long series of boarding-house experiences sat at table like a ruminative cow. He had read somewhere that an Englishman of advanced years and remarkable physical vigor always gave twenty (I think it was) "chews" to each mouthful. It would not have been so bad if he would have kept his lips closed during the process of mastication, nor quoted his authority for his peculiar habit so frequently.

A side dish should not be set into another or upon the plate for greater celerity in disposing of its contents; nor taken from the table and held in the hand while eating from it. Nor should the side dishes be piled upon the plate, ready to be taken away; the waitress performs such duty.

A French savant was practically banished from the court of the Empress Eugenie for his disregard of the etiquette of the napkin. We do not go so far as this, but there are some "don'ts" to be observed. Don't make a bib of it by tucking it into collar or vest; "tant oo eat widout slob'r in?" The mission of the napkin is to wipe lips and fingers, and incidentally to protect the clothing, which it does most properly when spread in the lap; don't take it in both hands and saw the mouth with it, and above all else, don't use it as a pocket handkerchief and wipe the nose with it. "I always thought Mrs. —'s children were very nice n their manners, till one day Louie was

here to dinner and I saw her use her napkin for a handkerchief," said an acquaintance one day. And Louie fell fifty per cent in the estimate of this lady, so far as manners go. I dare say there are a few homes in the State where napkins are used only "for company," and some, perhaps, where the head of the family might tell his patient little wife who wants to have "things like other folks," to "take that rag away." But in these days, when the napkin is as essential a part of the table furniture as the spoon or plate, I would insist that it should be used every day by the children, even if I made my napkins out of worn tablecloths and my napkin rings out of birch bark or pasteboard covered with ribbon.

Don't, *don't*, DON'T talk with your mouth full. Let the brightest retort go unspoken, the opportunity for wit be unimproved, unless you can speak without that muffled tone indicative of a mouthful of half masticated food.

Be thoughtful of the needs of others at table, and quick to see and render small services quietly and opportunely.

If an accident occurs at the table, to yourself or another, make as little fuss over it as possible; a few words of regret to the lady at the head of the table are in far better taste than profuse and repeated apologies. I was at a table once where a gentleman had the misfortune to upset the gravy-boat. His wife began at once to upbraid him for carelessness and awkwardness, and kept up her reproaches until long after the daughter of the house had quietly and deftly removed so far as possible all traces of the disaster; in fact, the dessert was served with a gravy accompaniment; the poor man, in the meantime, between chagrin at the accident and mortification at the eloquence of his wife, evidently wished the earth would open and swallow him. In sharp contrast was a worse accident that happened at a "company tea" I attended not long after. The fourteen year old daughter of the hostess was presiding over the chocolate urn, when in filling a cup she tipped it too far, the cover swung out and a deluge of the hot, dark beverage, almost as thick as cream, poured over cups, tray, and the girl's hand. One quick glance at her mother, one glance from the mother to the waitress, who had already tray and napkin in hand to take it up, not one word spoken, but the hostess, "Mistress of herself though china fall," continued her conversation as calmly as if nothing had happened; none of the guests appeared to notice the incident, a clean napkin covered the spots, the cups and saucers were removed and clean ones supplied and a pot of tea brought in, so quietly that no one felt "upset" and the social enjoyment was not marred. Suppose the mother had begun to scold her daughter for carelessness, had jumped up, all nervous flurry, to help clear away the damage, the whole "tea-party" would have been spoiled; the guests, instead of carrying away pleasant memories, would have recalled only an awkward contretemps. And the mother had the good sense to realize her daughter was sufficiently punished and spare her the scolding many women would have administered in private.

BEATRIX.

LADIES' SOCIETIES.

Polly's Cousin says in her letter in the HOUSEHOLD of the 11th ult., that men always prophesy "women's societies" will not last long, for the reason that women cannot agree well enough. There are a number of organizations managed by women which seem to be flourishing and prosperous, though the recent split in the most important and influential, the W. C. T. U., and the forming of a new society by the seceders, indicates that dissensions will occur, whether the societies are large or small. The trouble is, most women are ambitious, many of them masterful, and as Polly's Cousin says, so used to ruling their own families arbitrarily that they do not submit gracefully to the will of the majority. Men get their grounds for their opinions from their wives, who are apt, I think, to give rather jaundiced accounts of the happenings, and let out a little personal feeling they may have the grace to cover up in the meetings. But I give it as my private opinion that most such organizations become, in time, hot-beds kept warm by spites, petty jealousies and antagonisms. There are almost always two factions, one that rules and one that wants to, and those not on the winning side generally get pretty well flattened out.

Women in these societies sometimes develop qualities which would not disgrace a ward politician in the eyes of his associates. They can "fix up a slate" for the candidates they have agreed upon; arrange to have motions made and promptly seconded, and in some miraculous way catch the chairman's eye and be given the floor at just the right moment, to the discomfiture of all not in the ring. They can get as many voters on hand for their side as a ward boss, and see they vote "the right way;" and they can look as demure all the time as the Hebrew drummer who was "the innocentest man on the road." Because of the talents for strategy and subterfuge which she develops in these small matters I am opposed to giving suffrage to women. Mercy knows we have enough schemers in politics now.

Polly's Cousin asks what those who will not descend to such means of ruling or obtaining the right of representation, should do, withdraw, or fight. I know what I would do quick enough. I'd go right out. The vexation of spirit, the antagonism aroused, the danger of getting drawn into the vortex, are perils to be encountered which don't pay in results. It doesn't pay any woman to get out of temper, to feel she is unfairly and unjustly treated or her rights ignored, for the sake of retaining her membership in any society.

I am assuming that there is always due and sufficient provocation. The woman who complains wants to be sure she has not herself given cause for complaint. She should not be quick to take offense, nor thorny because her ideas are not adopted as the policy of the majority. But when she is convinced of the existence of a "mutual admiration society" which rules, and outside of which no recognition in government or policy of the association is possible, it is more dignified to get out than to maintain an ineffectual struggle which exhausts temper and annihilates amity.

DETROIT.

BRUNEFILLE.

UNHAPPINESS IN THE HOME.

Our HOUSEHOLD has invited the opinions of its readers upon the cause of unhappiness in the marital relation. It is a theme for much thought, and it may be found far easier to point out the cause than to prescribe a remedy. Certain it is that young people nowadays rush into the relationship, oftentimes without due consideration of the importance of the step they are taking. Girls, especially, rather than run the risk of being called an "old maid," often accept the first young man who offers himself. He is an agreeable "beau;" perhaps her home life is not pleasant and she thinks it will be a fine thing to be her own mistress, never doubting—if she gives a thought to the matter—but that a pleasant partner at ball or picnic will prove equally agreeable as a life partner. After marriage she finds that their tastes are not at all similar. What he likes she despises; while that which to her is a source of pleasure or amusement is entirely contrary to his taste.

Right here is where the trouble lies. In those cases where a deep and abiding affection is felt each for the other, these differences of opinion or taste are overlooked. The wife is willing to give up her own pleasure in order to please her husband, while on the other hand, even though—being a man—he may not say much about it, he will put aside his own wishes in the matter to please his wife.

Cases are very rare in which the tastes of husband and wife are entirely alike, but if their marriage was a "love match," even though their tastes are dissimilar, there will not be unhappiness, as a general thing, for each is willing to defer to the wishes of the other.

Marriage without love is the one great cause of unhappiness. But there are almost as many causes as there are unhappy homes. No one cause will cover the whole.

Again, our divorce laws should take a large share of the blame. Were divorce impossible more thought would be given ere entering the "bonds of matrimony" which, as the divorce laws read today in many of our States, are bonds of words only, and not particularly binding. The slightest disagreement may if desired be so construed as to prove "incompatibility," and a divorce easily obtained.

Did time and space permit, the subject could easily be enlarged upon, but these two which I have mentioned seem to me to be the principal causes of unhappiness between husband and wife. The remedy which I should prescribe would be, a certainty of true love, tested by a long engagement in the first case, and a thorough revision of our divorce laws in the other.

FLINT.

ELLA R. WOOD.

THE *Milwaukee Sentinel* appropriates Mrs. J. M. West's article on butter-making which appeared in a recent HOUSEHOLD, but forgot—we will charitably conclude—to give credit either to the writer or to the MICHIGAN FARMER. We hope Mrs. West will kindly answer the many requests that have been made for further information about butter-making. Such questions prove the deep interest women are feeling in learning better methods and easier ones.

ABOUT BIRCH BARK.

Some one of the HOUSEHOLD ladies asked a long while ago, "Where are the girls?" Well, here I am for one. Papa has often requested me to write, but I have been afraid to do so. After reading G. F. O.'s last request, however, I thought I might help her, and so decided to write.

G. F. O. may use birch bark peeled thin as a substitute for writing paper, as I am now doing. Envelopes can be easily made from it, and very pretty ones. I use it for calling cards too when I call on the girls. Write with pen and ink. One letter uses up a good steel pen. It is nice to cover pasteboard plaques and banners. Why wouldn't it make pretty Easter and other cards? It is much nicer if taken from the trees early during the spring and peeled thin immediately. Make baskets, boxes, canoes, etc., and work with colored silks in lieu of porcupine quills and beads.

EAST JORDAN. OLIVE L. BURNHAM.

The above letter comes to us beautifully written on thin sheets of birch bark, a unique sort of stationery which is at once "woody" and pretty. The Editor of the FARMER, noticing the letter lying upon the HOUSEHOLD Editor's desk, picked up a page, saying: "The sight and smell of birch bark always remind me of my early life, and the Indians who came into Goderich, Ont., every year for their annuities. They were remnants of the tribes of the Six Nations—splendid specimens of the savage, some of them weighing 200 pounds. As soon as they received their money they began to drink, and pandemonium prevailed until their orgies were over. They came down the river with all their possessions in their birch bark canoes, loaded to the water's edge, and looking as if one unwary movement would send the eggshell craft upside down. Ever see a birch bark canoe? No? Well, they are a curiosity, and the result of a great deal of time and patience and some skill. The Indian first secures a suitable piece of cedar for the keel; then the ribs of hickory, which are placed very close together—not more than three inches apart, and tied with thongs of deer sinews wound round and round as regularly as thread on a spool. The gunwale, of cedar or hickory, is secured to the ribs in the same fashion, and then the thongs are covered with hot spruce gum. Both ends of the canoe are alike, no distinction being made between bow and stern. This framework is then covered with sheets of birch bark, an eighth or three-sixteenths of an inch thick, and every lap smeared with hot spruce gum. When finished, it cannot leak, unless a hole is knocked in it, it is light and easily carried, but a white man might as well go out for a row in an eggshell. The Indians made great use of birch bark. They brought maple sugar to market in birch bark packages about a foot square; I often wondered how, without scales, they made the packages weigh so even; not varying above a few ounces. The sugar they made was dark and strong—we used to say they strained it through their blankets, which were not remarkable for cleanness. The whites melted the sugar and clarified it be-

fore using it. Indians are not original or inventive; you see one Indian making a canoe and you have seen a hundred, to all intents and purposes. Notice the pin-cushions and bags and baskets they have for sale now, and you'll find the same patterns they used years ago; their ideas of art are crude and childish. The Indian method of caring for young children has its advantages. You've seen pictures showing how they are carried? The centre-pole of the wigwam, usually a cedar pole, has a few pegs left on it; on these they would hang up the children, out of the way, and the little fellows would watch everything that went on with little beady black eyes, without a grunt or a whimper. Indian babies never cry; in this respect they are superior to white ones. Generations of repression and self-control have made them as emotionless as wooden images. As soon as they could run alone, they took to the long marsh grass, hunting for anything they could find; they would creep up to an unwary frog, pounce on it like a cat, then placidly tear it to pieces. As soon as they could handle them they had bows and arrows, and though the white boys of the town could hold their own in leaping, running, etc., the Indian lads could "shoot all round them," as they say. I've seen an Indian boy not taller than my arm hit a penny with an arrow at a distance of thirty paces."

OUR LEADERS.

Please may I say a few words through the columns of the HOUSEHOLD in reply to the article "Who Shall Lead?" In all societies of which I have any knowledge, the leaders have been the ones chosen by the majority of the members of the society; and I think that, take one society with another, the members will invariably choose as their leaders those best fitted to fill the offices to which they have been elected.

In regard to offered assistance or advice, it looks to me like this: In nearly all of the societies started in the country, the undertaking is something new to the most of those engaged, and has been taken in hand with many foreboding and misgivings as to whether it would prove a success or otherwise. Where such is the case, it seems to me that each and every one who has joined the society should do all they can toward its prosperity; and I think that the one who comes to the front in a frank, open and kindly way with offers of assistance or advice, even though it may not have been asked for, and perhaps may not have been needed, does not, in nine cases out of ten, do as much mischief as she who keeps a silent set-back-a-tive-ness, but in her meek set-back-a-tive style, shows her disapproval of, and disgust at all the proceedings of the society, and of its leaders especially; and who, as soon as she is outside, spreads, in her innocent way, the report of the meeting with all its errors and grievances.

I do not consider the former either as ill bred or as dangerous to the welfare of the society as the latter, for society can, if it chooses, put down the former, but the latter is a hard person to deal with.

There is a class of silent and inactive people who show by their cheerful manner

and willingness to help whenever they are called upon that they sympathize with the cause, even though they do not rule; and who if they can do nothing to help, will surely do nothing to harm. Of this class I only say they are an honor and a blessing to any society they may be pleased to grace with their presence.

In conclusion I believe that if any well bred and educated person, who has had years of experience with cultured people, and is filled with the wisdom that comes with years of association with books from master minds, should become a member of any society where the members do not seem to appreciate her worth and wisdom in my opinion the best way for her to do is either to submit cheerfully to the rules of said society until such time as her worth and merit shall be appreciated, or to quietly withdraw and say no more about it; for, as a general rule, societies of all kinds are made up of people of sufficient age and intelligence to know the needs of their society, and will, in all probability, choose a suitable person as their leader.

POCAHONTAS.

SUGGESTIONS FOR ENTERTAINMENTS.

I see the Editor is hinting for more copy. I make a motion that Huldah Perkins give us in the HOUSEHOLD weekly doses of that condensed conversation. I think it would be much more generous than talking to one particular friend through a hole in the fence.

To make a sunflower pincushion use orange or yellow felt for the leaves, cut square at the base, rounded to a point at the other end, fold over both ways at the base for the right side, then sew to a pasteboard cut round by a small tumbler, two rows for a double sunflower, one row for a single; take another pasteboard the same size, lay on some wadding, then cover with brown velvet and blind-stitch to the center; stick pins in for seeds; the leaves make a splendid place to hide needles. An eighth of a yard will make four.

There is the apron social, where the young men are expected to hem an apron for a prize (paying for the privilege). One careful mother gave her sons instructions in hemming for the occasion, and was rewarded by seeing a gay colored handkerchief lying on the table next morning as a premium. Then we have the mum social, where the ladies, both old and young, furnish baskets containing supper for two, with their name attached, selling the basket for a given sum, the buyer sharing the supper with the owner of the name. The "mum" comes in while eating; any one speaking or laughing aloud to be fined five cents. One person, or two, if the company is large, may walk, talk, collect fines, etc.

PLAINWELL.

BESS.

"BONNIE SCOTLAND," who has been long an absentee, sends us a fine picture of herself and young son for the HOUSEHOLD Album, for which our thanks are due. She also promises to renew her acquaintances in the HOUSEHOLD, a pledge we hope she will soon fulfill.

HEALTHFUL CLOTHING.

I wish to express through the HOUSEHOLD a few thoughts which came to my mind while reading Mrs. Wm. Hutchins' paper on farmers' wives and fashions. I think her paper as a whole is very good. I also think she has made some mistakes the same as we are all liable to do, and I hope if I am wrong some kind sister will correct me and thus perhaps all can be benefited.

Mrs. Hutchins says nothing is gained by not dressing in the style of the day. I think something is to be gained by letting style go and dressing in a way to promote good health. I quote from Dr. Foote: "There are three rules to be observed to secure a costume which is healthful, viz.: First, cover no more of the body than the dictates of common modesty require, and let the covering be equally distributed. Second, let the clothes be made of entirely new material, and of such as will allow the uninterrupted egress of the bodily impurities, and the ingress of the vitalizing properties of the air. Third, mantua-makers and tailors must make clothing to hang loosely about the body, and shoemakers must be instructed to make the outer dressings of the feet with thick soles and easy uppers." Now if we dress as he tells us, how many of us would look stylish?

There may be some women and girls who need to be urged to pay more attention to their personal appearance, but if they are neat and clean and their faces show intelligence and goodness, I think they will be respected and kindly received in any society, even if they wear a dress made with a plain skirt sewed on to a plain waist; but if I am mistaken and there is a fashionable society that will reject or slight them, it is not worthy of their presence, and they can do more good and therefore be happier somewhere else.

Dress goods that are out of date, although just as good as the now more stylish pieces, can be bought for less money; the same is true in regard to cloaks and nearly everything that a lady wears.

The part of her paper referring to manners I think very good, and I wish we all would remember always this sentence: "We have no right to use impolite language or actions to each other." MELORA.

MAPLE RAPIDS.

THE recipes given in this issue were furnished by a correspondent whose name has unfortunately been lost, hence we are unable to give proper credit. We think the writing that of Josephine, of Atlas; if she will write more frequently we will soon learn "for sure."

A. C., of Hopkins, asks who first proposed placing the Stars and Stripes on public school buildings. Mrs. A. N. Moffatt, of Port Huron, and the *Detroit Tribune* both claim the credit of the suggestion, but the *Tribune* carried the idea into practical execution, contributed liberally toward obtaining flags for the Detroit schools, and made arrangements by which schools throughout the State were able to procure them of the manufacturers at a discount.

DOMESTIC HELPS.

Here are some new uses for old things, learned from experimenting and other sources:

Coal ashes (such as collect in the upper part of a stove and lodge next the mica will be fine enough, all other must be sifted), can be used for scouring steel knives; the next best thing to use for that purpose is water lime. Use a cork for applying any scouring material.

The sewing-machine, unthreaded, makes a good tracer. Put your pattern on your cloth, and without thread in your needle stitch all lines you would use your tracer for.

Buy a five cent tooth brush and use it to apply blacking to those parts of the stove you can not reach in any other way.

Wrapping twine, such as comes around dry goods and grocery packages, makes a splendid mop.

It has been claimed that snow can be made to take the place of eggs in cake by putting in the last thing and beating briskly, but I never had enough confidence in it to try.

Use a whisk broom for the stairs; you can get at the corners so much better. I wonder if it would not be possible to make all corners round instead of sharp right angles. How much easier to sweep and keep clean the corners of rooms, of stairs and window frames!

I do not think of any new use for soap, but here is an easy way to make soft soap. Buy a pound of sal-soda (cost five cents) and four pounds of bar soap; cut fine, dissolve all by heating in four gallons soft water. Make thick or thin by using more or less water.

JANNETTE.

COUNTRY BOYS IN TOWN.

In the HOUSEHOLD of the 18th ult. *Dafodilly* gave us a gloomy picture of the prospects of country boys in the city. It seems to us that she has given too dark a side to city life. If not, what is the use of boys reared in the country—no matter what their abilities—seeking positions in the cities? They certainly can not fit themselves for business lives while at work at home. That is, they can not have the practice; they may have the theory to a certain extent. We always supposed that in the city the young man of worth who was willing to work had a chance there as well as elsewhere. If this is not so we should think all agricultural papers and the press everywhere would say to the intelligent young men of the country, "Do not come to the cities, we have no use for you. You can do nothing here."

We need such young men on the farms; there is a scarcity of farm help, and the man who works for pay in the country as a rule gets better wages than his employer. His social position in most neighborhoods equals that of the son of his employer, and there is work for all at fair wages. The wage earner is more independent than his employer, works shorter hours, and as a rule is the most privileged person about the farm.

FARMER.

OKEMOS.

HOUSEHOLD HINTS.

KNIT goods, by which we suppose is meant the knitted underwear, a Down East woman says make the nicest and smoothest rag carpet. These goods also take a good color.

THE *Home-Maker* says the only really ripe banana is the one whose yellow coat is spotted with black. The black spots are not indicative of decay or rottenness but of ripeness. Decay is indicated by softness of the spot. These spotted bananas are always sold at a lower price than the fair-skinned ones; these, if bought, should be kept a few days to ripen before they are ready for use.

MRS. KEDZIE, professor of domestic economy at the Kansas Agricultural College, says much of the "good luck" of many cooks comes of the ability to judge temperatures, and hence advocates the use of thermometers in the oven to ensure accurate results. Bread, she says, should be put into the oven at a temperature of 400 degrees, and the heat lowered within ten minutes to 325 degrees, then kept between that point and 300 degrees until the baking is finished.

THE following is recommended as an excellent remedy for coughs, colds, sore throats and hoarseness. Get two ounces of flax seed, boil this in a quart of water. Strain this, and add to it one half pint of honey, two ounces of rock candy, or lump sugar, the juice of two or three lemons. Boil all this well together and bottle or can. The dose is one little teacupful, hot, before going to bed, and a wine glassful before meals. Drink it as hot as you can.

TRY putting up a few cans of meat at the annual "killing time," for use when unexpected company arrives. Slice and cook the meat, seasoning with salt. Pack in glass fruit cans, the process being identical with that of fruit canning. Fill up the cans with the gravy, seal tight, and set in a cool place. Be sure the meat is well cooked. Chicken can be cooked and canned in the same way. Those who have tried this plan pronounce it practicable.

Contributed Recipes.

FRUIT PUDDING.—One cup molasses; one cup sweet milk; half cup melted butter; one cup raisins; half cup currants; two and a half cups flour; half teaspoonful soda; small nutmeg grated, or any other spice. Bake in the oven like cake. Some day when you want it for dinner, cut off a piece and put in the steamer over the pot to kettle; in fifteen minutes it will be hot through and ready to eat. I make a sauce for it in this way: One cup sugar; small lemon, juice and grated rind; piece of butter; tablespoonful corn-starch dissolved in half cup cold water. Mix all together, and pour on a pint of boiling water; let it boil up once and it is done. The pudding will keep a month or more, if you do not eat it. I always make it when we have company to stay a week or so, as it is so convenient to keep on hand.

CREAM COOKIES.—One cup sour cream; one cup sugar; teaspoonful soda; flavoring. Mix soft and roll quite thick; bake at once. There are good when made right.