

For the Women Reader

Florence Redick Boyd
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Hiking

Did you ever hear of hiking clubs? Many great cities have them, with hundreds of members. But if you are not in a great city, you can have your own little home-made hiking club with a few congenial souls who like to stretch their muscles, or dispose of fat, or air their lungs, or have a good time on little money and store up health and lovely memory pictures.

England is crossed by innumerable foot-paths, for the English people have learned to use their legs. Many travelers learn the joys of walking when they climb a mountain or visit a national park. Most of us, however, do vast stretches hurriedly on such a trip, and ride in de luxe touring cars. Lucky for moderns our legs do not shrivel up and fall off from disuse as tadpoles' tails do.

Does it look to you like a pleasant adventure to get together two or three friends and hike, on a Saturday afternoon, out to some woodland, and cook supper over a campfire? Or what would you think of gathering your family, your husband, or your "next friend" and making a two-day hike of it, spending Saturday night in "rooms for tourists," attending some rural church, drinking buttermilk at one farm house and having a chicken dinner at another and hiking back home afterward. For the next few days, when a lame muscle squeaked, it would make you remember what a good time you had.

Be sure to wear large, easy shoes, the kind built especially for walking.

Cranberry Relish

As an accompaniment to roast turkey or any cold meat, there is nothing more popular than cranberries. To be different, try serving them this way: Wash one quart of cranberries, put them through the food chopper, boil them six minutes with a cupful of water, then add two cupfuls of sugar and boil three minutes longer. Pour them into cold, wet molds to set.

Ham Loaf

Combine three cups of chopped cooked ham, a half pound each of chopped veal and chopped pork, two eggs, a half cup of bread crumbs and one-third cup of milk. Add salt if needed. Shape into a loaf and place in a small roaster. Pour one cup of hot water over the loaf and bake an hour and a quarter in a moderate oven.

Goulash

In two tablespoons of hot fat, brown three sliced onions. Into this put one pound of hamburger steak and two cups of tomatoes. Season with paprika, salt and pepper and simmer for forty-five minutes. Chopped celery, carrots and mangoes may be added if desired.

To Tie Comforts

When the material of your comfort has no design to guide you in tying it, mark a newspaper into squares and pin it on the comfort. This is quicker and more accurate than the old method of using a small paper square as a guide.

Overheard

"She was a charming conversationalist."
"What did she say?"
"She said 'Yes' and 'No' and let me talk."

Clothing Economy

The clothing budget is valuable as a means of being well dressed at the least expenditure. Make out a list of all the garments you will need, taking into consideration your age and station in life; as, perhaps, one formal dress, one dress for afternoon affairs, one or two for street, business or school, a house dress, lounging garments, heavy and light weight street coats, a rain coat, proper footwear and headgear, gloves, and accessories.

When you have listed all you need, make an inventory of what you now have which is or can be put in condition to use. You will need a few fillers, for variety, and your clothing now on hand will usually care adequately for that. You may need only a few new pieces a year to keep your wardrobe up to date.

It is wise to select the larger and more expensive pieces first, but one should save a per cent for lesser articles. It is not normally necessary nor desirable to have a large number of garments at the same time. It is better to have fewer, well selected and good ones, and to keep them in splendid condition and wear them while they are in style.

One may often economize by making garments at home, if one has time, sews well, and has good taste in planning clothing. Another method of dressing well on small means is to buy at reduced prices when the season is somewhat advanced, although, in doing this one will never be in the height of the season's fashion, and should buy only conservative garments which will serve well for the next season. Higher priced and more excellent garments are always of simple lines and usually in styles well in advance of ordinary fashions, so one is safer in buying such at bargains, late in the season. Cheap bargains may be bought for immediate use.

The School Lunch

Fortunate is the child who can come home to his noonday meal. Next to him in good fortune is he whose school serves hot soup or something like that every noon. Lacking this, the careful mother can pack hot cocoa or hot soup in a thermos bottle.

Vary the sandwiches. White bread, nut bread, raisin bread, whole wheat bread and buns may serve as a base and there are a thousand varieties of fillings. Try mixing chopped nuts and raisins with salad dressing. A pickle or olive gives a tang to a flat filling. The child will love a sweet dessert. A candy bar will fill his bill. Never forget the daily fruit—apple, orange, grapes, banana of whatever is in season. Pick the lunch attractively, wrapping each article in waxed paper. Gay colored napkins add a happy touch.

Surprise now and then is a great joy and appetizer; and variety is the spice of the lunch box.

To Hang Tapestry

Tapestries are sometimes framed with wood, as a picture. They look better and more like the originals, if hung from the top only. One method is to face the top with some strong fabric and to this sew rings or hooks which shall fasten to hooks in the picture molding. Another way is to run a thin strip of wood through the facing, as in a window shade, and hang the tapestry with vertical cords from the molding, as you would a picture. Still another way is to sew rings to the top of the tapestry and run an ornamental curtain rod through these rings. Let the rod hang on cords dropped from the molding.

Modernistic

The house furnishes have gone modernistic mad. Lamp shades, bath-room fixtures, chairs, desks, dishes, wall paper, draperies, everything is patterned on angles, straight lines, clear, bold colors. It is not as exaggerated nor bizarre as formerly. The colors are becoming more harmonious and less flashy. Touches of black add artistic value.

Little modernistic animals of pottery are a new fad in decoration. Wrought iron is very popular. We find it in lamp stands, table legs and chair framework. Glass is conspicuous and mirrors of unusual shapes appear. Color in glass dishes is yielding to frosted cubist designs.

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Big Trade Increase With British Indies

Canada Does 400 Per Cent. More Business Than in 1912

Quebec.—Canada's trade to the British West Indies has increased 400 per cent. since 1912, in which year the first trade treaty involving the British West Indies generally and Canada was signed, declared F. W. Fraser, Canadian trade commissioner to the British West Indies, in a recent interview.

Mr. Fraser has visited Canada in the interests of even further increase in trade.

As an instance of the reciprocal increase in shipments of tropical fruits to Canada, Mr. Fraser cited the case of Jamaica, which shipped a million stems of bananas direct to Canada last year, compared with none at all previous to 1925 and the trade treaty of that year.

The Star

Fight the good fight but learn to lose with grace;
Not finished yet the fight, nor run the race.
Failure hath solace that is all her own;
What joys could dawn if sorrows were unknown?
What earthly things are curtailed by the dark
We lift our eyes to the eternal arc,
Where clouds that lowered at the fall of night
Now shine like islands in a sea of light.
Friendly, insistent, cometh from afar
The beckoning of a solitary star.
—"R.C." in the Inquirer.

SINKAGE OF LOGS

It has been estimated that about two and one-half million dollars a year are lost in Eastern Canada on account of the sinkage of logs while being floated from the woods to the mill. This problem is being studied by the Forest Products Laboratories of Canada, Department of the Interior.

Said the teacher to an exceedingly backward boy, "If I say 'I have won,' that is wrong, isn't it?" "Yes, sir," agreed the boy. "But what is wrong about it?" "Well, sir, you're still here."

Douglas Fir Commemorates Early British Columbia Explorer

By Silas Salt

Almost without attempting to kill him or without attempting to escape, Black, both men escaped the dangers of a senseless duel, and yet, strange to relate, before long a tragic death overtook each of the two men.

Shortly after this unpleasantness at Fort Thompson, David Douglas visited the Sandwich Islands for the purpose of studying the plant life of that mid-Pacific territory. His visit was drawing to a close and he was soon to return to British Columbia, when he was gored to death by a wild bull. So died the famous botanist and explorer of British Columbia.

Samuel Black, Chief Factor of Fort Thompson, who once wished to fight Douglas, met with even a more tragic end. In the winter of 1841—seven years after the death of Douglas, Black was murdered in the fort by the nephew of a friendly neighboring Indian chief, the savage's only motive for the crime being the superstitious belief that Black had charmed his life away.

Saved By Vaccination

One of Black's successors at Fort Thompson was John Todd, a man of great executive ability, who thoroughly understood the character of the Indians. Near the fort the Hudson's Bay Company had a large open space enclosed by a stockade in which were kept a considerable number of horses bred by the company for its transportation service. Not far away was a large camp of the Shushwap Indians, to whom the company's horses were a great temptation.

In the end the temptation proved greater than the Indians could resist. They resolved to obtain the horses, even though it be necessary to murder Todd and his staff. The Indians laid their plans which were to be carried out during their next visit to Kamloops.

One chief especially friendly to Todd, although he had not been able to prevent the plan of murder and robbery being adopted, decided to prevent it being carried out. He disclosed the plot of the savages to Todd, but until the Indians had set out on their murderous expedition.

As soon as he was informed of what was afoot, Todd mounted his horse, and set out alone for the purpose of meeting the Indians on the way.

Arriving at the Indian camp, Todd rode his foaming horse into the very midst of the band. Dropping his bridle reins, he held aloft his rifle and his pistol, and then he flung them to the ground to show the Indians that he trusted himself among them without the means of defence at hand.

From this the Indians well understood that Todd had come to them on a mission of peace.

They gathered about him, and still seated on his horse, Todd addressed the band. He spoke of his friendship for them, of which he was about to give further proof by saving them from the dread scourge, smallpox, which, he said, was near at hand, and it would surely come among them unless they allowed him to safeguard them against the disease. He had come with medicine to save them.

Within a few minutes Todd had conquered the three hundred Shushwap warriors, who had believed the report of the appearance of smallpox and had consented to be vaccinated. Todd's ruse had succeeded.

Fifty of the leading warriors were first selected for the operation, and then twenty of the next rank, when the supply of vaccine gave out. Todd, however, continued operating on the

Outstanding Performance



Conrad Nagel of Academy of motion picture arts, Los Angeles, presents Norma Shearer with award for outstanding performance by actress during past year.

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arms of the warriors until all had been treated.

As a lesson in good life, Negroes in India, and he afterwards admitted to a friend that when certain wild savagely warriors came up to him, he made certain that these savagely warriors of the conspiracy would not wield a weapon for ten days or so. Of course he vaccinated them on the right arm so as to disable them as much as possible.

This ended the conspiracy. Giving up their plan of murder and robbery, the Indians turned about and went home, to nurse their sore arms and offer up thanks for having had their lives saved by Chief Factor Todd.

It was as late as the spring of 1843 that there was built on part of the site of the present city of Victoria the first building to be erected there—a fort and trading post of the Hudson's Bay Company. That was the beginning of the capital of British Columbia, and it was made by Factor Douglas, later Sir James Douglas, Governor of the Province.

Before the fort was built the spot was known as Comoson, but to the fort was given the name Victoria.

In the following year Fort Victoria was placed in charge of Roderick Finlayson. He collected at the fort a number of Mexican cattle which dashed and it was with great difficulty that they were collected and finally corralled.

After a time a number of the cattle were sufficiently subdued to be yoked and made to haul timber.

To this the Indians about the district objected on the ground that such work should be done by the women. If the cattle did the work the Indians feared that the women would become idle, lazy, and proud.

For this reason the Indians thought the working cattle should be killed. They also had another reason, and that was the meat that could be easily obtained by slaughtering the animals.

The temptation was too strong, and one day the Indians coming upon part of the herd that had wandered away from the fort, killed a number of the oxen, and for a short time lived sumptuously upon the beef. The garrison soon missed their cattle, and the carcasses of the butchered oxen were traced to the neighboring village of the Cowichans.

Finlayson sent a message to the chief demanding payment. It was refused, and the Indians proceeded to attack the fort in the hope of capturing the stores it contained. Pouring forth savage yells and indulging in terrifying antics, the Indians approached the fort and began firing upon it.

Finlayson ordered that not a shot be fired in return. The savages continued their fire for half an hour, when seeing no prospect of surrendering, they ceased firing to save ammunition.

In the meantime Finlayson had sent out an interpreter to the village, and by telling the women and children that they were about to be attacked, had induced them to flee from the village into the woods. This was what Finlayson wished.

Then mounting the parapet of the fort, he beckoned the chief to come up within speaking distance, when he called them fools for trying to injure his fort with their musket fire. "Know you," said Finlayson to the chiefs, "that with one motion of my finger I can blow you all into the bay. And I will do it too. See your houses yonder."

At that instant a nine-pounder, loaded with grape shot, was fired at the lodges from which the women and children had first been scared away by the messenger, so that no one would be hurt.

The grape shot tore to splinters a number of the cedar lodges, and the on discharge of the cannon so inspired the Indians with fear that they at once called for a parley and made peace, agreeing to pay for the cattle killed, to punish the thieves, and to keep the peace.

Where that grotesque and bloodless battle was fought, now stands the capital of British Columbia—Victoria, one of the most beautiful cities of Canada.

Sunday School Lesson

ANALYSIS

I. STEPHEN THE ZEALOUS PREACHER, 6: 1-15.
II. FALSELY ACCUSED, 7: 1-53.
III. THE MARTYR, 7: 54-60.

December 7. Lesson X—Stephen (An Early Interpreter of Christianity)—Acts 6: 7-10; 7: 54-60. Golden Text—They chose Stephen, a man full of faith and of the Holy Ghost.—Acts 6: 5.

INTRODUCTION

Chapter six of the book of Acts records a new development in the Christian movement in Jerusalem. Two groups now appear—"the Grecian Jews," or Hellenists, and "the Hebrews." The former spoke the Greek language. They were Jews who had lived abroad, engaged for the most part in trade, who had returned to Jerusalem to visit friends, or to join in the celebration of the ancient festivals, or no doubt in some cases out of love for the holy city to spend their last day there. Of them E. F. Scott writes, "It is not difficult to guess why they, more than others, were attracted to the new teaching (that is, the Christian teaching). By their contact with a larger world their outlook had been broadened, more than they were aware, and when they came back to Jerusalem they were apt to be bitterly disillusioned. Instead of the religious ardor they had dreamed of, they too, often found nothing but the wrangling of worldly priests and the endless hair-splitting of the interpreters of the law. In the Christian community they breathed a larger and more spiritual atmosphere. Here was Judaism as its best: set free from all that narrowed and perverted it. Here, if anywhere, was the real feeling for religion."

To this group Stephen belonged, and his understanding of the Christian faith, as well as his attitude toward the Jewish institutions, is of profound interest to those who would fully appreciate the growing life of the church and especially the ministry of Paul in the period that followed.

I. STEPHEN THE ZEALOUS PREACHER, 6: 1-15.

There may have been a disposition among the Hebrew Christians to treat the Grecians as outsiders and foreigners, and the "murmuring" of the latter may have been justified. Where the twelve apostolic leaders had charge, all was well, but the members of the Christian community had so increased and its activities so widened that they were fully occupied with preaching and teaching. And they said, "It is not reason that we should leave the word of God, and serve tables." And so they advised the appointment of seven "over this business."

Stephen, however, was not content merely to serve tables "in the daily ministration." He became a preacher "full of grace and power," as did also another of the seven whose name was Philip, chap. 3: 4-8. In their case the lower ministry led to the higher, the less to the greater. It seems clear that Stephen, in his preaching and in the disputes in which he became involved (v. 9), too, essentially Christian position that the law of Moses and the temple ritual were not necessary to salvation, and that Jesus had opened to all men a new way of faith. Of course that was "to speak blasphemous words against this holy place, and the law" (v. 13), but only in their proper place. But the enemies of Stephen distorted his words, accusing him of blasphemy and had him arrested and brought before the council.

II. FALSELY ACCUSED, 7: 1-53.

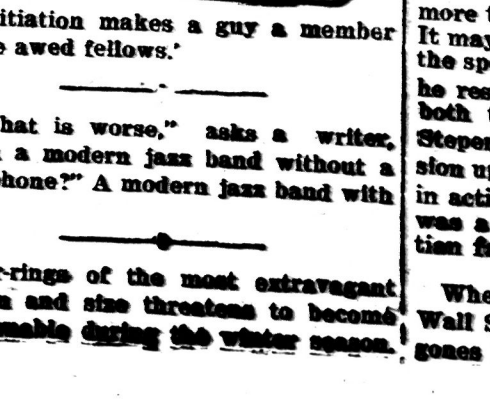
In deadly peril of his life, dragged before an unfriendly tribunal, Stephen preserved his courage and serenity. Those who sat in the council "saw his face as it had been the face of an angel," chap. 6: 15.

Stephen's defence of his teaching before the council presents an argument which must have appealed to fair-minded men among his judges. His enemies were insisting upon the divine and unchangeable authority of Mosaic law and ritual. He shows them in a rapid review of their history that God had appeared to Abraham and made covenant with him long before the time of Moses, that he had delivered Joseph and had given him favor and wisdom before the Egyptian ruler centuries before Moses led his father-land out of Egypt, and gave them the law at Sinai, and that Moses himself was but one of that succession of great leaders whom God had raised up in Israel. He reminded them that the men of Israel had not understood the deliverance which God was giving them by the hand of Moses (vs. 25), that at first they had refused his leadership (v. 26), and that in the wilderness they had not been obedient to his authority (v. 39). In a passionate climax he turned upon his accusers and charged them with resisting the spirit of God as their fathers had done, and with their last and greatest crime, in that they had "become betrayers and murderers" of Jesus, the Righteous One.

III. THE MARTYR, 7: 54-60.

These last words of Stephen so aroused the passions of the mob that a furious attack was made upon him, and he was dragged forth from the council chamber and the city and stoned to death. One can hardly doubt that the "young man named Saul" had more than a passive part in the crime. It may be, indeed, that Saul had heard the speech of Stephen and that, though he resisted the force of its argument, both the speech and the conduct of Stephen had made an indelible impression upon his mind. Both in speech and in action that day Stephen the martyr was a true interpreter of the Christian faith.

Whether he wants to or not, the Wall Street lamb is forced to let business be business.



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