



# Woman's World

By Mair M. Morgan

Delicious Nipples

This intriguing array of tiny savory biscuits for bridge parties looks like a close-up of snuffboxes. Flavoured with celery, cheese, and other tasty taste-tempters, these biscuits can be easily made and at very low cost. Fine cake flour is used to make the light, crisp nibbles.

Savory bits of pastry—some spicy, some sweet—are in high favour with smart hostesses these days. Every smart hostess must include something to nibble at the bridge party. For luncheons or supper, zippy cheese straws are always good.

Finely milled cake flour, with its delicate gluten that expands readily, giving extra lightness and tenderness, must be used to get perfect results. Two cups of cake flour will make fifteen dozen (180) savory nibbles from this simple recipe.

2 cups sifted cake flour  
6 tablespoons cold butter or other shortening  
1 1/2 teaspoon salt  
Seasonings, as desired

Sift flour once, measure, add salt and sift again. Cut in shortening until mixture resembles coarse meal. Add water, sprinkling small amount over flour mixture and mixing with fork. Continue until all water is used. Wrap dough in waxed paper and chill. Use 1/4 of dough for each seasoning given below. Bake only nibbles of similar size and flavoring together.

Place 1/4 of dough on slightly floured board and roll into rectangle 1/2 inch thick. Sprinkle or spread 1/2 of desired seasoning over half of dough; fold and press edges together; then fold again. Roll once more into sheet 1/2 inch thick; sprinkle or spread remaining 1/2 of seasoning over dough; then fold and roll as before. Cut in 1 1/2-inch squares, or in strips, 3/8 x 1/2 inches, using pastry jagger or straight knife, or with fancy cutters. Place on baking sheet; bake in hot oven (400 F.) as directed.

To make Caraway Seed Snacks add to 1/4 of dough 1 teaspoon caraway seed, bake 10 minutes.

To make Celery Seed Fingers add to 1/4 of dough 1 teaspoon celery seed, bake 10 minutes.

To make Poppy Seed Snacks add to 1/4 of dough 2 teaspoons poppy seed, bake 10 minutes.

To make Black Pepper Sticks add to 1/4 of dough 1 teaspoon black pepper, bake 10 minutes.

## The Red Flannel Era Is Gone

(An Editorial in The Ottawa Journal)  
The Red Flannel Era flourished not so very long ago. Today, except to the comparatively old, it is but a legend. To the very young in this period of silk and substitutes it is as if it had never been.

Regard for red flannel was not limited to this side of the Atlantic but here it was widespread. Any Canadian who learned to creep and crawl and converse between a confederation and the middle children, and still retains mind and memory, will recall the red flannel era with pride and gratitude. It was the red flannel that saved the day when the red flannel was worn.

Many a housewife planned her table to flannel when it was red. Whether the material, quite frankly one does not know. Originally the color was answered a desire for beauty, its brilliance contrasting with dark winter days have awakened an interest that ended in what was almost a cult. Whatever the reason, red flannel, and with red yarn and red stockings long commended favor, city and on farm. The old order has changed. Today from few closets has changed red underwear. In proud complacency as the wind puffs them out into curves. They still exist—not plentifully but in modesty—proof being an occasional glimpse, usually in the country, of a thin red tulle peeping out from beneath a colorful dress.

In the old days—because of a belief that something warmer than could be found elsewhere lurked in red-stockings bloomed as brightly as rainbows in season. Small girls wore red predecessors of the warm little elongated leggings of today—tiny bifurcated garments, knee and

## SUNDAY SCHOOL LESSON

LESSON XIII — March 27th  
JESUS EXPLAINS THE KINGDOM — Luke 13

Golden Text — "They shall come down from the east and west, and from the north and south, and sit down in the Kingdom of God." Luke 13:29.

THE LESSON IN ITS SETTING  
Time — November and December A.D. 29.

Place — Perea.  
"Why has God a right to expect fruitfulness in our lives? What kind of people today have a duty, selfish, hard religion such as this, of the synagogue had."

"He said therefore, Unto what is the Kingdom of God like, and whereunto shall I liken it? The parable of the mustard seed is found in both the other synoptic Gospels (Matt. 13:31, 32; Mark 4:30, 32). Christ would seem to ask the question as to what the Kingdom of God is like at this point, because many of his hearers probably had incorrect ideas of what the Kingdom of God really should be.

"It is like unto a grain of mustard seed, which a man took and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof." The grain of mustard seed developing into a great tree is not the sign of the progress of Christianity, but that of an abnormal growth, so that there is room for birds to lodge in the branches. The birds are symbolic of evil things.

"And again he said, Whereunto shall I liken the Kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened." We must not interpret this parable, as many do, as the teaching of Christ that the leaven is the gospel, the meal is the world, and that the whole world is ultimately to be converted for publication.

## Nudism And Oranges



ing, and most circumspectly adorned with black embroidered mantles. Red yarn was made into mittens for all, and according to quite reliable informants beneath their balconies hoop skirts. A variety of colors might have underlaid red—but even red flannel found little favour. Red was the wear. It was warm and bobbed it.

The strange popularity of red flannel and red yarn cannot be dismissed as an evidence of Victorian pseudo taste as to the former quite reasonable people planned their faith—add it with a touch of red. None of the old-time reds—sure—even those still thin in the belief that it had warm properties. Putting on an embroidered flannel-sleeved and undoubtedly handsome knee, a little old lady when questioned could only say "There is virtue in it."

These medical treatment once centred around the use of red flannel. Held both cure and preventive it was a reliable friend in cold ridden chests, it ran to strips when decorating necks in sororitarian season, and when rheumatism threatened was undauntedly draped around the growing foot.

Today such faith is all but dead. The common sense has killed the red flannel vogue. While it lasted it gave comfort to the mind—though possibly not to the body—its followers, thanks perhaps to the glorious gift of imagination it made racking pain seem less, turned drab winter cheerfulness and a cold world warmer. The Red Flannel era is no old wives' tale. It flourished when Canada was in the making, and should not be forgotten when the semi-climatic is under discussion.

"Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets." These people made the great mistake of assuming that a physical acquaintance with the Lord Jesus would gain them entrance into the Kingdom of God, whereas the only way in which they could enter the Kingdom would be through a surrender of their sins and selfishness, and a total following of Christ himself, walking in obedience to him.

"And he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity." (Mt. 23:35; Lev. 24:15, 16; 17:12, 13; 8:2, 3; 10:12; 23:6-17; Num. 6:15, 17, 19; 9:11; 28:17; Deut. 16:3, 4; 24:16; Amos 4:9). The use of the word in the New Testament explains its symbolic meaning. It is justice and righteousness as contrasted with sin and evil. "And he went on his way through cities and villages, teaching and journeying on unto Jerusalem."

"The definite time of this journey is not stated. We are positively pointed back to 9:51. This is Christ's last journey to Jerusalem, ending in his death. "And one said unto him, Lord, are they that are saved?" This question may have arisen in the mind of the speaker because of the preceding teachings of Christ. More probably, however, it was a superficial inquiry concerning a matter frequently discussed by Jews, of that time. Many Christians today can ask silly questions, which even if the answer were known would not be of any definite profit, as, "Whom did Cain marry?"

"And he said unto them, ye are the salt of the earth, but if ye have lost your salt, how shall ye season? Ye are the light of the world, but if ye have lost your light, how shall ye be called?" (Matt. 5:13, 14). The last here are probably those who, from all natural circumstances and external appearances would have no right to the privileges of the Kingdom of God, but whose hearts had been yielded to Christ, and who, because of this, were given first place in his Kingdom. Those who are first here, and this referred to the Jewish people, who were first in the privileges of the Kingdom of God, but whose hearts had been yielded to Christ, and who, because of this, were given first place in his Kingdom. Those who are first here, and this referred to the Jewish people, who were first in the privileges of the Kingdom of God, but whose hearts had been yielded to Christ, and who, because of this, were given first place in his Kingdom.

"For many, I say unto you, shall seek to enter in and shall not be able." Jesus does not say that there are many who strive in vain to enter, but that there will be many who will seek in vain to enter, after the time of salvation is past. Those who continue to strive now succeed.

"Gaze was much the more used as a weapon of all those used by Sir Henry Thubillier.

Write your name and address plainly, giving number of postage wanted. Enclose stamps or coin (coin preferred). Write carefully and send to 73 West Adelaide Street.

"Gaze was much the more used as a weapon of all those used by Sir Henry Thubillier.

"Red meat is very 'olated,' the clergyman concluded, 'and I have fenced the place completely with barbed wire and made certain—of all other arrangements. Nothing like taking proper precautions against danger...'

"As soon as I reached home I called on Scotland Yard..."

"There had been a series of attempted burglaries here at Redford, and this train episode alarmed me further," Mr. Eitham explained nervously.

"Suddenly Nayland Smith pointed a finger at Mr. Eitham and demanded: 'How long were you in China?'

"As soon as I reached home I called on Scotland Yard..."

## Velvet and Steel

PEARL BELLAIRS

THE REMARKABLE ROMANCE OF AN INDUSTRIAL DICTATOR

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## Doctor Divulges Interesting Tips

Says Poor Child Looks to Father as a God, Rich Child As a "Pal"

CLEVELAND.—The child's world may be a dizzy, uncertain place for him to live in even if his parents have the economic security of wealth. To the child a feeling of security seems to depend not so much on the parents being wealthy as it does on their staying for many years in one home and friendly neighbors.

These are some of the findings of a study reported to Dr. H. Meltzer, director of the Psychological Services Center, St. Louis, at the meeting recently of the American Orthopsychiatric Assn.

When a child does not feel safe and at home in the world he is apt to develop strange quirks and twists of personality which make it hard or even impossible for him to fit in with his school and community life. He becomes a problem child, and may get into difficulties with the authorities. Dr. Meltzer's study was undertaken to determine how economic security or insecurity made itself felt in the child's world and personality.

To learn this he questioned children from three economic levels on their feelings about their parents.

The swish, huge but strange member of the ray family, is plentiful in the warm brackish waters of tropical and subtropical river mouths and estuaries, where its formidable size makes it master of the deep. This fish has very inadequate teeth, but uses its saw to tear its victims so that he can be easily swallowed.

know in the society in which she and Hansen were to move that he had forced her into marrying him; least all, Miss G. It was all too shameful.

"But I thought it was not seem him for a long time?" said Miss La Fontaine.

"I saw him yesterday." "And you settled it then? Oh, you dear, impulsive thing! When did you turn your mind about him, Joan or may I not ask?"

"No, you may not ask?" said Joan. "I thought to laugh, though she felt more like crying."

"I believe I know," said Miss La Fontaine, smiling, with a shrewd look. "It was when I found that fact in the wardrobe was it not?"

"Perhaps," replied Joan. The tears sprang into her eyes. Something had happened to her then—it seemed to her that it was then that this pain came into her heart, not yesterday when she had found her self in this helpless situation.

Finding that she had done nothing to all about her troubles, Miss La Fontaine insisted that she must take all the frocks that remained in her old room upstairs.

"My dear child, you'll have nothing to do against me now, and refuse to take them, I'll be very cross!" Joan consented, for she knew that she was beaten. Let them all shower luxuries upon her, they could really give her nothing to console her; she had lost her fight.

"I shall get Smithers to pack them all for me, and send them to—Good Heavens, I never asked! Where is the honeymoon to be?"

"I don't know," said Joan, at a loss for the moment, how to explain. "I was going to arrange all that. I had my dear child and you don't know what you're going to do. It's a complete surprise, is it? How absurdly romantic!"

Joan, pleading that she must hurry home to her mother, got away a few minutes later, satisfied that Mrs. Denby, at any rate, did not suspect there was anything wrong.

At Hooker Street Mrs. Denby heard the news with gratification. She kissed Joan, and for a moment could not speak for her delight. It was a dreadful moment for Joan, who dared not tell her mother the truth of the matter. To know that her husband was a blackmailer would be too cruel—Joan could not betray her father. And she had to appear really happy, because even the slightest shadow on her spirit would have made Mrs. Denby miserable. Knowing as she did Joan's former animosity towards Hansen she would suspect Joan of making this sacrifice because of the benefits which Hansen could bestow on the family.

It was so difficult to keep up the pretence of being light at heart, that she had answered all their questions, Joan went to bed early. Mrs. Denby had not come in, to have her relief from some one to have faced him that night. But in the morning she would see him before he went to work; she would tell him that he was found out, and she would tell him from him. She no longer felt as though she were his daughter—the dreadful, sneaking, meanness of it! She felt tremendous with anger at the thought of it, and what it was to cost her.

(To Be Continued)

## Deadly Workers' Disease Found Prevalent in N.Y.

At Least 400 Stone Cutters Doomed to Die Before Normal Life Span Is Up.

NEW YORK.—At least 400 New York City men, victims of silicosis, lung disorder which has proved fatal to scores of rock workers at Ganley Bridge, W. Va., are doomed to die before their normal life span is up, it was learned recently.

A State Labor Department expert discovered 78 cases of silicosis among a group of 125 granite cutters. A tuberculosis survey by the P. W. A. a year ago found 123 cases of silicosis.

The city Board of Health took up the problem of silicosis on March 10, at the request of Health Commissioner John L. Rice.

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## Humour Types

Englishmen and Americans Respond to Different "Wiscracks"

VICTORIA, B.C. — "Wiscracks," that ticks the risibilities of Americans are lost on the average Englishman, who, in an attempt to understand them, "looks a trifle wistful," said Dr. Henrietta Anderson in an address here.

The Englishman's method is to take the rational and make it behave in an irrational manner, while the United States humorist takes an irrational creature such as "Mickey Mouse," and makes it behave in a rational manner.

Humor of men like Mark Twain and Oscar Wilde, however, had universal appeal, and English humor, subtle and leaving much to the imagination, appealed to sophisticated of both nations. Scotch humor, the speaker defined as unconscious and in a class by itself.

The Englishman takes his humor as he takes his sport—for the fun of it, whereas in the United States it is a more serious business.

Dr. Anderson selected Charles Lamb, H. G. Wells, W. S. Gilbert, Hilary Doolan and Lewis Carroll as distinctive types of English humorist.

The announcement said the "main subject" is to provide a component for professionally and technically trained men and women on relief.

The "family" for the housewives school will comprise persons taken from relief rolls and trained for teaching by the professional staff of the state education department.

he will send me his full address, which he has strangely omitted from his letter, I shall be pleased to send him, or to any other interested correspondent, the names of two or three good schools for consideration.

NOTE: The writer of this column is a trained psychologist and an author of several works. He is willing to deal with your problem and give you the benefit of his wide experience. Questions regarding problems of EVERYDAY LIVING should be addressed to: Dr. M. M. Lappin, Room 421, 73 Adelaide Street, West, Toronto, Ontario. Enclose a 3c stamped, addressed envelope for reply.

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