SIDNEY SNOW will be glad to answer any questions on food

THREE MEALS A DAY

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Edited by WILMA DEUTE

Food, of course, must be well seasoned to be worthy of its piquancy

CARVING THE FILLET OF BEEF

There is more to carving than simply taking a knife and slashing through the roast! After the meat has been perfectly cooked and is brought to the table, browned and savory and deliciously tempting, it would be grounds for-well, at least a mild reproof!—if the man of the house in his role as carver should bungle his part of the job, serving jagged chunks instead of neat slices and leaving a platterful of shreds.

In carrying fillet or tenderloin, hold the meat with the fork grasped in the left hand and thrust into the meat, as shown in the illustration. Cut the meat straight across the grain in slices a little less than 1-2 inch in thickness, beginning with the thick end of the fillet. After the first slice is cut, take care not to alter the angle at which the knife is held or you will have a jagged slice.

Pot-roast: A pot-roast from the rump is carved in similar fashion; that is, in thin slices against the grain. But these slices should be much thinner. Cuts from the chuck, the round, etc., are harder to cut since the grain of the meat does not all run in one direction.

The best results are often achieved in carving these cuts if you do not attempt to cut a slice clear across the piece but cut off a portion with the grain, then carve this small piece across the grain.

SEVERAL WAYS TO PREPARE VEGETABLES, CORN

Corn Fritters, Corn Oysters and Corn And Tomatoes Lend Variety To Summer Menus

Seen on the market now and in a week or so very plentiful is an old favorite of many, "corn." It does seem a pity that we can't have this truly "American" vegetable all year around but as long as we can't, the next best thing is to take advantage of it while it is in season and prepare it in many different ways. Here are several ways to prepare corn that are truly delicious.

CORN FRITTERS

Select, husk and silk the corn in the usual way. Rasp off the kernels with a coarse cheese grater or a regular "corn rasp." Put the pulp in a mixing bowl with one-half it's quantity of sweet milk, a little salt and sugar. Add enough flour and the proper amount of baking powder to make it the consistency of thick pancake batter. Beat in a few raw eggs, one at a time. Fry in shallow grease. Sprinkle with powdered sugar and serve with a pot of maple syrup.

CORN OYSTERS

Rasp off the kernels as directed in Corn Fritters. Put the pulp into a mixing bowl, beat in a few raw eggs, salt, mix in equal part of flour and fine cracker crumbs (add a little baking powder) to make it the consistency of thick fritter batter. Fry in shallow grease, about the size of a half dollar. Serve as an entree or use to garnish chicken Maryland style.

CORN AND TOMATOES

Rasp off the kernels of the required amount of green corn, put them in a saucepan, add a like amount of peeled ripe tomatoes, cut in dice. Simmer until the juice is nearly all evaporated. Season with salt, Cayenne pepper and a chunk of butter. Serve on fancy cut slices of buttered toast.

NEW STYLES IN VACUUM CLEANERS PROVE PAYING INVESTMENTS

Spring Carpet Beating By Hand Labor Gives Way To Year Round Effortless Sanitary Cleanliness

Old time romantic house-keeping is something for the novelists to write about. It is not anything which the modern housewife would care to see come back.

Instead of the round of present day spring and early summer activities, centering around flower parties, the preliminary golf matches, the afternoon jaunts into the open country and the tuning up of tennis rackets, the high spot of house-keeping not so many years ago was the carpet beating week. Strange as it seems, no lyric song writer has ever written a song about the young man who planned on meeting the young lady "when it's carpet beating time in your house."

Those were the days when the men folks made themselves very, very scare. They probably did go so far as to stretch the heavy wire or rope between two convenient trees and then they suddenly thought of much pressing business which had to be done "up the creek."

With the men of the house well off their hands, the women folk hauled out the carpets and ranged them over the cables. Then, with heads wrapped in white clothes or sweeping caps, and armed with stout bamboo or hazel rods, the pounding process began. Beating steadily for hours on end, the dirt would be hammered out. With shining faces and amid clouds of dust, the job was carried out, with nothing to stimulate interest except the rhythmic beating over next door and throughout the neighborhood. Then, with the end of the elimination of visible dirt, the carpets were returned to the floors.

If the modern housewife, with her modern vacuum cleaner, could have dropped in upon such an occasion, she would quietly and casually start her contrivance right where her mother left off and bring out pounds and pounds of additional dust. And mother would be horrified.

Instead of an annual half-way carpet cleaning, present day house-keeping means clean carpets and drapery and upholstery the year round through the contribution of the machine age.

And still, even now there is as much difference between the newer cleaning equipment as against that of a few years ago, as between that machinery and the old fashioned hand beating. Vacuum cleaners have improved tremendously of late. They do more and they do it with much less power. The shops selling vacuum cleaners are teeming these days with late models. They are worth looking over. They pay for themselves in the time and power they save and in the longer life they give to rugs and furnishings. Probably no more profitable form of curiosity exists than that of snooping about and learning of what the 1936 models of vacuum cleaners have to offer.

PRIZE RECIPES

Maryland is noted for it's delicious and unusual cookers so it seems most fitting that from this state should come a Bibical Cake (as delicious as it is unusual), submitted by Mrs. Ruth Coe of Catonsville, Md., a reader of the Catonsville Herald. Mrs. Coe will receive a Seceni, Hand Made, Hand Painted Salad Bowl.

BIBLICAL CAKE

4 1-2 cups First Kings 4-22
1 cup Judges 5-25 Last named article.
2 cups Jeremiah 6-20.
2 cups First Samuel 30-12 Last named article
2 cups Nahum 3-12
2 teaspoons First Samuel 14-25
6 Jeremiah 17-11
1-2 cup Judges 4-19 Last clause
2 teaspoons Amos 4-5
Season to taste with Chronicles 9-9.

Mrs. Bert Hull of Bronxville, N. Y., an interested reader of the Bronxville Press is the winner of a rice ball with a box of All Comet Rice Products, and Mrs. F. Hiltneer of Lindenhurst, L. I., a subscriber of the Lindenhurst Star is the winner of an apron and a box of Cox. Gelatine.

Mrs. Lizzie Schoemer, of Irvington, N. J., a reader of the Milford, (Conn.) News has been awarded a cheese tray with an assortment of seven kinds of Borden's Cheese.

A case of Trommers White Label Beer has been won by Mrs. Ryer of Patchogue, L. I., who subscribed to the Patchogue Advance.

Mrs. Frank DeVries, of Boontton, N. J., a reader of the Dover, (N. J.) Lakeland News is the winner of a case of Ruppert's Beer.

If you have a recipe that is novel or unusual, one that you may have added some little personal touch to, send it to Sidney Snow in care of this paper, it may be a prize winner.

HOUSEHOLD HINTS

By BETTY HOLLOWAY
Home Economist
Eastern Shore Public Service

REFRIGERATOR CHOCOLATE PIE

1 cup milk
1-2 cup sugar
3 egg yolks
1-4 teaspoon salt
2 squares chocolate
1 cup cream
1-2 tablespoon gelatin soaked in 1-4 cup cold water
3 egg whites
1-4 cup sugar
1 1-2 cups vanilla wafer crumbs or cake crumbs.

Make custard of milk, sugar, chocolate and egg yolks. Add soaked gelatin and dissolve. Cool. Line a buttered pie tin with crushed vanilla wafers, add filling. Cover and place in refrigerator 4 to 5 hours. Serve with whipped cream.

AUTO CLUB BLAMES SLOW DRIVERS

The slow-poke driver is on the gridiole of automobile club criticism.

"He's a menace," says Garrison P. Jnox, Manager of the Keystone Automobile Club of Maryland, adding: "While statisticians have busied themselves with proving the hazards of fast driving, the pokey driver has escaped all blame, whereas, he is indirectly responsible for many crashes attributed to other causes."

The Automobile Club executive doesn't want to be understood as advocating high speed. "Reasonable speed within the legal limits, governed at all times by road and traffic conditions, is what we believe to be necessary and desirable," he said. "There is nothing reasonable or safe, for example, about a Sunday driver who dawdles along at 15 to 20 miles an hour on the open road, holding up a long line of vehicles in his wake.

"This type of highway pest takes all the joy out of motoring. He holds traffic to the unreasonably slow pace he has adopted, and in so doing he creates innumerable hazards. With other drivers chafing at the delay, attempts are made to pass him in the face of heavy oncoming traffic often with serious results. Thus, the slowpoke may have his Sunday afternoon drive in perfect safety to himself, unmindful of the mischief he has done in causing other operators to take chances in passing and in traveling at high speed to make up for the time lost unnecessarily while held in the slow line."

BACCALAUREATE SERMON

by Dr. Gilbert W. Mead

THE TROWEL AND THE SWORD

(continued from page one)

I recall to you today the story of Nehemiah, and his brave and successful struggle to rebuild the walls of Jerusalem, long before laid waste by the enemy who had carried away into captivity the Hebrew people. The traditions, religious observances, civic and national organization of the people had been destroyed. The Books of the Law had long been lost. A generation had growu up in a captivity which knew not the glory of their fathers. Then came the beginnings of a renascence, wherein the events of this story played their great part. We see the returned exiles laboring under difficulties well nigh unsurmountable, fighting against weak and wavering spirits within their ranks as well as armed and taunting enemies from without. But the work went forward, as the men labored, with spears and swords at hand, while they plied the rude tools to make safe again the broken and cast down walls.

These were their implements, the trowel and the sword. The symbolism of these objects furnishes the thought I would put before you today.

We must overlook the fundamental absurdity of expecting the finest type of masonry from a man whose one hand must hold a sword while he tries to labor with the other. It is not the ideal situation, of course. No one would think of trying to have a plumber increase his cultural equipment by carrying about a volume of Shakespeare in one hand while he wielded a pipe-wrench with the other. But here was a situation which brooked no delays and recognized no absurdities. The wall MUST be built, and the enemy MUST be held at bay at the same moment. The occasion forced its own conclusions. And because, as the chronicler tells us, "the people had a mind to work," the project was successfully completed, the walls were reestablished.

I wonder if there has been, in very recent years, a more thoroughly worked theme than that of the building of a social Utopia to replace the world which has gone so awry. Far too many of the schemes of which we have so recently been told, seem based on the feeling that a few individuals can do the building of a perfect state, into which all can soon enter, to enjoy the fruits of a labor which was not their own. "If some one else will build the palace," many of them say, "we will be content to live in it—if it has all modern conveniences, and is given to us rent-free." The worst result of a system of direct dole for relief has always been that; not the burden of the money which has been spent, but the pauperization of spirit, creating a generation whose foundation philosophy is that the world owes them a living as comfortable and as expansive as that ever secured by the thriftiest and hardest working neighbor.

Real Utopias are not built that way.

As persons of my age and generation figure time, it has not been many years since the only choice a college graduate had to make was which job he should accept. He chose his field; and unless he was a total misfit, there was a place of some sort into which he might almost immediately go.

A generation earlier, there was always the challenge of pioneering, either in a vanishing frontier, or in one of the multitudes of new fields which industry and finance were opening. It seems almost as though the generations from 1870 to 1920 had used up all the frontiers, leaving little or nothing for their sons.

The physical cataclysm of the war years, 1914-1918, terrifying in its force and effect as it was, was possibly less disturbing to the faith and vision of man than has been the economic cataclysm of 1929-36. The one contributed largely to the other. You seniors did not see the War. You were infants. But you have seen and are experiencing the economic depression and its results in starvation, doubt, industrial stagnation, unemployment, loss of property and loss of hope.

The curtain is beginning to rise, and your venture into the world is less clouded than your predecessors' of the half dozen classes before you. There is, thank God, some well-building going on, and there is a place for one who can wield both a trowel to build and a sword to defend.

Your college years are presumed to have given you the necessary equipment. No one but yourself, and nothing but the exigencies of the conditions you will meet, can give you that "mind to work" which stimulated and motivated Nehemiah's men. Possibly you had some of that in the first place, and came to college by reason of it. Possibly you have caught it from something said or done here—or some influence under which you have come. But have it you must, or the world will go its relentless way over you. Yes, you must have a mind to work, if you would survive.

The need for rebuilding in human institutions is not new. There has always been that necessity somewhere. There has been no Golden Age except in imagination. The most certain thing about the perfection of the "good old days" is that it did not exist. So also, Utopia will not be in the realization of the impossible, but in the striving.

"A man's reach," says Browning, "should exceed his grasp, or what's a Heaven for?"

There may have been other times in human history when the walls needed rebuilding as badly as they do today. If so, it is little more to us than curious historical information, except as we may catch some suggestion as to how to avoid the delays and mistakes our predecessors made in their attempts. Leave remote history aside for a moment. We are faced by a fact. That fact is that society has, in its very elements, been shaken; and with our own eyes we have seen some of the walls fall about us.

Let us waste no futile tears over Nehemiah's problem. We have one of our own. Let us not shake our heads sadly over the ravages of poverty in the Middle Ages, or the intolerant bigotry of the Inquisition, or the injustices of slavery in ante-bellum America or Serfdom in Czarist Russia. We have poverty with us now—and intolerance, and bogotry, and economic injustice. We have a complexity of social problems our ancestors could not even dream of in their wildest moments. Here the situation is—what are we going to be able to do about it?

The builder's tools are needed first. Have you schooled your intelligence to meet new situations as they rise before you? That has been one great aim of the training here. The myth has been long ago exploded that there is no relation between collegiate success and effectiveness in later life. Modern statistical research can furnish you the figures. the answer is clear. Intellectual leadership here bears a definite and significant relationship to later success. The contrary myth was a rationalization invented by the less successful. Whatever your professional bent may prove to be, the first tool which will prove effective in building the wall of your life, and of society, will be your trained intelligence.

Have you learned the secret of control? "He that ruleth his own spirit is greater than he who taketh a city." Thirty centuries have not destroyed the validity of that judgment. What hope can you have of joining with others in remaking society, or of leading them in their struggles, until or unless you have established a combination over yourself—your thoughts, your habits, your spirit in its relation to God and man. "Because we know that we can." One modern writer reminds us, "we assume the right to play providence to others; to train and educate them, to choose for them, frame conditions for their living, and shape the course of their lives. It is a godlike assumption, this assumption of governorship and dominion. "It takes a lot of wisdom," he reminds us, "to rule one's own life; how much more to rule that of others!" No one has SUCCESSFULLY ruled a family, a community, a nation, who had not kept himself ruled and under control. Have you, by precept or by sad experience, learned that primary lesson? If so, hold fast to it as a powerfully efficient instrument for your building.

Have you the zeal for labor which can keep you going in the face of criticism from within your circle as well as opposition from without? Can you bear to stand alone? It is commonplace to refer to the unpopularity of a high ideal in a community of low ones; of purity in a group of the impure; of personal integrity surrounded by cacillation and compromise. How sadly often, especially in youth, the more impressionable nature permits itself, possibly unconsciously at first, to be invaded and ultimately captured by another stronger, possibly unscrupulous or self-seeking one, to the breaking down of independence of decision, and the capitulation of a better nature to a less worthy but more insistent one.

Will you, in your community life, in your business or your profession remember and follow what Emerson called for, an unvarying devotion to truth, courage, freedom and self-reliance, crying as he did, "We will walk on our own feet; we will work with our own hands; we will speak our own minds."

Have you a clear conception of the terrific burdens which Liberty imposes? It is a queer paradox that the restraints and obligations which freedom brings are more numerous and more binding than the simpler restrictions of chains and slavery. A slave need not think; a free man must. Serfdom requires nothing but simple obedience; freedom brings in her train a multitude of necessities—of considerations of others; of the exercises of the franchises of liberated men. Release from Babylonian captivity was for the Hebrew only the beginning of the burden of freedom; the hard obligation to hew the wood, and draw the water, to heave the stone and mix the mortar, to labor and sweat to build the walls which were, strangely enough, the symbol of their liberation.

The tools of your trade in your obligation of wall-building may be handed you with the boast that you are now free men—but your acceptance of that enfranchisement is also your pledge of enlistment in a laborious task which will not soon be completed.

Have you an appreciation of the destiny to which you are summoned? I mean the obligation which lies upon you as upon every educated man and woman in the world today to dedicate your energies to a betterment of the civilization in which you have come of age? Do not misunderstand me. I am not calling you all to enlist as social workers or professional "fixers" of society. Nehemiah's men were not professional stone-masons. They were the average citizens, meeting an emergency. Within five years, the last of you will have finished your advanced professional training, or will have become settled in a business, or will be married, and as young parents will be settling into your niche in society. Your every act or important decision will be one of the stones in the wall you are building to protect yourself, your family, your community, your portion of human society. You will have the opportunity to participate in settling, in your own town or city, the acute problems of community management, of local leadership, of right and justice, of legislation and representation. You will have to meet, as we all do, the questions of injustice, intolerance, bigotry, inequality, dishonesty, the undermining of home institutions, of your church, of law and order, of personal and public morals and manners. Here, as in Jerusalem, the walls must be builded by average citizens, each man and woman laboring in his appointed place. As doctors, you would rather your professional life were spent in a decent community. You cannot depend on the other fellow to make it decent for you. As business men, as lawyers, as teachers, as workers in whatever business or profession you may follow; as citizens, as parents of the next generation—merely as citizens of a free country, you can never expect to escape your clear duty to lay as you go the walls of protection for yourself and your community against the malign forces which have so nearly destroyed us in the recent past.

Beware lest in the careless delight of the freedom which has been imposed upon you, you let carelessness enslave you, for the forces of destruction are quick to take advantage of every lapse, and you may wake to find yourselves in that sad state which Coleridge imputed to France after the first fine fervor of the Revolution:

"The Sensual and the Dark rebel in vain,
Slaves by their own compulsion. In mad game
They burst their manacles, and wear the name
Of Freedom, graven on a heavier chain."

The stones which you lay of justice, of righteousness, of freedom under a social contract, of liberty under law, are defenses for the better things of the whole world, as well as of your commonwealth or of America alone. This is clearly expressed in President Butler's remarks at the Columbia graduation a few days ago: "Any significant happening anywhere on any continent at any time in any language—whether it be in the field of letters, of science, of the fine arts, of politics, of economics or of social service—is of worldwide effect and influence and of worldwide importance. Since morals speak no one language and are confined to no one hemisphere, they are the test by which these changes and happenings are to be measured and weighed. If we can get back to morals, the world will again begin to progress in the spirit of achievement which has marked it for more than two thousand years. It will leave off the nonsensical chatter about a non-existent class struggle, and an imaginary class consciousness, and it will learn that in a democracy ruled by principles of liberty, the reign of morals makes these as unnecessary as they are impossible."

Devoid of the high moral sense, personally and socially, there can be no rebuilding of the protecting walls about our threatened institutions, national and world-wide. The foundation of social morality is found in personal morality, without which the wider virtue cannot survive.

It would seem that up to this moment I have neglected mention of that second implement which Nehemiah and his men bore in their hand—the sword. With them it was a weapon not of offense but of defense. In making mention of it now ,I do not refer to physical armament. With us as with them it is the symbol of the spirit, exhibited constantly before the eyes of their enemies; the determination that the work must go forward without hindrance. A year ago, I quoted to your immediate predecessors along this road of graduation, as I quote to you today, the lines in which William Blake dedicated himself, more than a century ago, to this same struggle:

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

Far too often the symbolism of the sword is that of destruction—the sword of offense. I do not give you in that sense the spirit of the sword. To reverse the phrase, I give you rather the Sword of the Spirit. You know without elaboration what that means. You are not ignorant of what are the best ideals to which to dedicate yourself. Fail not to include in them the determination to defend, as you build, the best things.

Defend with this sword yourself and the work you build, from enemies within as well as without. Defend your work from indecisions and waverings, vacillations and compromise. Keep your work free from shoddy materials and unsafe workmanship. Cast out fear and see it flee before you!

Be sure that the enemy does not desire to build. Destruction and hindrance are his aim. It will demand all the spirit you can summon to keep your sword bright against him.

Many men have preceded you from the halls and lawns of this College into wider life in the last 154 years. Not all have achieved greatness or public fame. Let not that be the true measure of success. Weak or strong they have become our history. Those whom we shall best care to follow, whom most of all we will honor and remember are they who went to their life's tasks as I counsel you now to do—equipped with their tools of buildings and their swords to defend their labors—the exemplars whom we would today choose to follow. In whatever material rank they were to be found, they builded not only as did the men of Nehemiah, but like those nearer at our hand, the ones of whom Wordsworth spoke, the average citizens:

"Now was it that both found, the meek and lofty,
Did both find helpers to their heart's desire,
And stuff at hand, plastic as they could wish;
Were called upon to exercise their skill,
Not in Utopia—subterranean fields!
Or some secreted island, Heaven knows where!
But in the very world, which is the world
Of all of us—the place where, in the end,
We find our happiness, or not at all!

In a real world, of real problems and real temptations; among real people with real weaknesses, you must live and labor. You cannot build your walls safe at home like children playing with blocks. Your work must be constantly open to the scorn of your critics and the taunts of your enemies. Jerusalem was rebuilded because "the people had a mind to work." This same mind must be in you. Your college reposes now in the trust that it is so; and that your labor will not be in vain though you too must work with the sword at hand to defend and support the walls that you must build. To this labor and this devotion, we commend you.

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