

## Herald Home Corner

Housewives may mail requests for recipes or ask any questions concerning recipes published. A Herald subscriber, a woman versed in cookery, who desires to remain anonymous, will be delighted to publish requested recipes or answer questions.

—The Editor

### Parsnip Fritters

Boil four or five parsnips; when tender pare and mash them fine, add to them a teaspoonful of whole wheat flour and one beaten egg. Put a tablespoonful of lard or beef drippings in a frying pan over the fire, and add to it a saltspoonful of salt; when boiling hot put in the parsnip mixture and shape it into little cakes with a spoon; when they are fried a delicate brown, turn them and brown the other side; when both are done, take them out on a hot platter, dishing on each little cake a tiny spoon of melted butter or the fat in which they were fried. Garnish with parsley.

### Creamed Cauliflower

Remove leaves and stalk; soak cauliflower head down in cold water 30 minutes; tie in a cheesecloth bag to prevent breaking; cook in boiling salted water until tender; drain and place whole on hot dish and serve with white sauce.

### White Sauce

Mix two tablespoons of sifted flour with 1/2 cup of soft butter. Place sauce pan on stove with one pint of sweet milk, salt and pepper to taste, when this boils add the butter and flour and stir all the time until it becomes smooth like cream. Have ready two or three hard boiled eggs, sliced or chopped, add this to the sauce. Let all heat thoroughly and serve. The eggs may be omitted also the butter, and cream used in its place.

### Cottage Cheese

In making cheese from sour milk the best results are obtained through not heating the milk. Use freshly clabbered milk, place in a cheesecloth bag to drain over night. Turn into a bowl and add 1/2 teaspoon salt and 1/2 cup cream to each pint of curd, breaking up well with a fork. Two tablespoons of melted butter may be

used in place of the cream, though the latter is preferable.

### Birds' Nests

Pare three apples and cut across in halves. Scoop out cores and fill with boiled rice sweetened and flavored with a few drops of lemon or vanilla. Place each half apple in a patty pan, pour a custard mixture round the apples and set the tins in a pan with a little water in it. Cook the apples half an hour, then set the pan in the oven to brown the top a little. Cool partly, then turn out on a small dish and serve with whipped cream. Put a dot of jelly on each or a bit of candied fruit.

## EDUCATION MINUS

### RELIGION FAILS

Declaring that education that confined itself entirely to the accumulation of knowledge without regard to the will or intention of man was a menace to society, Dr. John J. Tigert, United States commissioner of education, made a strong plea for the moral and religious training of youth at the annual convocation of the school of religion at Howard university.

"In its widest connotation," said Commissioner Tigert, "education is the result of all the forces which affect the life of man. Taken in this sense, religion is the most universal element in education as well as a very powerful stimulus to human action."

"It is not only true that the notion of God exists and has existed in all species of mankind known to us, but it is likewise true that the notion has everywhere been a powerful force, if not actually the most powerful force, operating in the lives of men. In every form of communion with the supernatural, the notion of the deity has been sufficiently powerful in its influence upon man to move him to make the supreme sacrifices of his own life or the lives of those dearest to him. . . . There certainly has been no more impelling motive in the life of man than his belief in the deity."

### Recognition of Deity Essential

"Again, we think that sufficient significance has not been attached to the fact that among the great thinkers who have interpreted reality and who have explained the origin and the meaning of the cosmos, almost without exception these philosophers have required the notion of the deity to make the universe possible, intelligible, or thinkable. Those few who have not required the deity for an explanation of the universe do not loom up among the great figures in the history of philosophy. We have atheists among the Greek philosophers in Democritus and Leucippus, but they sink into insignificance as compared to such theists as Pythagoras, Socrates, Plato, Aristotle and others. We do not recall an out-

standing atheist to match against the cloud of theologians and schoolmen of the middle ages. Among the moderns, Diderot and the so-called French encyclopedists, a few Germans, including Haecckel, a small number of Englishmen and others who compose the atheistic schools of thought, hardly are recognized within the pale of philosophy in a large sense. As against these stand Descartes, Leibnitz, Spinoza, Locke, Berkeley, Kant, Fichte, Hegel, Lotze; in America, James, Bowne, Ladd; and a whole host of others who include within their number the great names of modern philosophy, who have grappled seriously with the explanation of this world and who have traveled many paths but have all reached the same destination—God.

"If education consists in the evolution of the man's inherent capacities or untying the bundle of possibilities; if religion be a universal phenomenon among men, and if great thinkers find God indispensable to the explanation of reality, then education which lacks the religious element is certainly seriously defective. "Education which devotes itself entirely to the discovery of knowledge without regard to the will or intention of man is likely to prove the undoing of society. Certainly, it is not worthy to be called education."

**Ethical Teaching Insufficient**  
"How shall we direct the will and train the heart as we enlighten the intellect? Naught but religious feeling, the inspiration of the soul, and faith in God can accomplish this. Even ethical teaching and morality, though helpful, will not suffice. Moral philosophy may be similar to other knowledge, the product of man's mind but not a force which controls his acts. There are abundant examples of the failure of ethical teaching to affect life. France has given non-religious moral training; a more thorough trial perhaps than any other nation. And yet says an eminent authority, 'In 50 years criminality has increased three-fold, though there was scarcely any increase in population.' This statement was made before the war and does not comprehend the violent increase of crime since the war. One French professor complained, 'My prize pupil in morals is the biggest knave of the lot.'"

"But this moral instruction requires the reinforcement of religious teaching and feeling. . . . Rousseau, a great name in the history of education and philosophy, gives us his ideal training for Emile and dwells especially upon the value of his moral code, meantime neglecting shamefully the rearing of his own child and engaging in dissolute living. His confessions are amazingly frank but even they do not uncover the villainess of his life. "Morality is, indeed, the worthy helpmate of religion, but history and experience reveal over and over again that it cannot be substituted for it. Ethical societies have failed to supplant the church."

### Truths That Are Not Popular

"I am well aware that the position that I am taking is not popular

today among educators, but I reiterate the words of a chancellor of one of our colleges uttered in his inaugural address more than a decade ago, 'Powerful as is the force of opinion today in the direction of secularized education, mighty as are the millions devoted to that purpose, earnest and numerous as are the advocates of education without religion . . . yet I am undismayed. For there is a power greater than the opinion of men; there are resources vaster than the millions of earth. Let us not 'trust in uncertain riches, but in the living God.'"

### Impossible Condition

"Going to be busy this evening?" Brown asked Purdy, according to the Kansas City Star.

"Don't know as I am," Purdy replied. "Why, what's on your mind?" "Well, I thought maybe the wife and I might get over to see you and Mrs. Purdy awhile," Brown explained. "That will be fine," Purdy assured him. "We'll be mighty glad to have you. It's been quite a time since you two played a rubber of bridge with us."

"So it has," Brown agreed. "Well, look for us about 8 o'clock."

"But, Brown," Purdy called as his friend started to walk away, "I have just one request to make on this proposition. If you'll pardon my being a bit personal—my wife has been worrying me to death about a new coat. Well, sir, I'm about strapped for spare change about this time, and I simply can't see my way clear, to get one now. My request is—for goodness sake don't let your wife wear that wonderful fur coat she just

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bought over to my house this evening!" "Why, man, that's ridiculous!" Brown exclaimed. "That's mostly what my wife is coming for!"

"My memory is excellent," said Smith, "but there are three things I can never remember—I can't remember names, I can't remember faces, and I can't remember—I forget the third thing."

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