

# JEFFERSON HIGH SCHOOL PUPILS GIVE EXHIBIT OF DAINITIES

## Domestic Science Class Demonstrates That Growing Generation of Young Women Is Endowed With the Principal Attributes for Good Housekeeping



**Students Proudly Showing Dainties**

If Epicurus lived in Portland and wanted a wife, he would certainly have visited the exhibition last Thursday afternoon at Jefferson High School, when the domestic science pupils had on exhibition specimens of what they could accomplish after a one year's course.

In fact, male visitors to the exhibition were in grave danger of being classed among those seeking brides by Hopkins Jenkin, the principal, who quizzically remarked:

"Are you another coming to pick out a wife who you know can cook?"

No, if it be true with Lucille, in the novel of that name, that "civilized man cannot exist without cooks," there seems no danger of any great reduction of the race so long as the domestic science class in Portland schools is continued, for every exhibitor, and that means every student, at the Jefferson School was a cook of the most finished variety, from her roasts to her candy. It did not matter whether it was pate de foie gras, done to a turn, or a little what-not on a casserole or all those various sweets under the generic term "candy," they could all be seen, admired, but not tasted, at the Domestic Science Exhibition.

For two hours parents and visitors thronged around the tables where dainties were displayed. And the congratulations they showered on Miss Lillian Tingle, supervisor of domestic science in Portland schools, and Mrs. Ellen R. Miller, the instructor in that subject at the Jefferson School, would have turned heads not as accustomed as theirs to the admiration of all lovers of good cuisine.

**Artists Hear Praises Sung.**

While 50 young women sat in the window seats eagerly waiting for the comments to be made on their "goodies," eagerly keeping tab on the number of times their names were mentioned, which, by the way, is expurgated from the vocabulary of Miss Tingle's pupils, the visitors passed around the tables arranged in the form of an open square. On these tables were the implements of the cooks' handiwork in the form of miniature gas ranges,

blanked with plates of the finished product.

It was easily seen that white frosting was in strong demand and because "high school girls just adore" frosting," Mrs. Martin put no restriction on the numerous varieties of white-frosted cakes that might be shown.

A walk around the tables showed some of the following tasty edibles: Fish that was not greasy that had been fried in a frying pan, and there was emphasis placed on the "not greasy"; salads that would tempt even a jaded appetite; white and pink marshmallows that melted almost before they touched the lips; fried crab, that was "not greasy"; Swedish cups; hot cross buns; every variety of bread and bread sticks; little fluffy rolls made of gluten and washed out from wheat flour; doughnuts that also were "not greasy"; mint jelly, recommended as an alternative for mint sauce with roast lamb; an inexpensive steak that was also thick and juicy; bran muffins; sponge cake that "didn't fall"; "respectable" lemon pie that was also thick.

The quotations are those of the eager students who showed why their products of finger and brain were just as they should be.

Then it was pointed out there was plain biscuit. And the same plain biscuit was shown "slightly modified" into peanut cookies, spice cake, apple cake, muffins and coffee biscuits.

The sickroom was not neglected, for the exhibit of one young woman was a thoroughly equipped patient's tray.

The roast chicken would have tempted a confirmed dyspeptic and the wedding cake was so true to life that it seemed to demand a ceremony right on the spot.

**Reception Room Is Attractive.**

Inspection of the next room showed a reception room just ready for the guests. Here was a table charming, and invitingly decorated in wistaria and ivy, and a table of food that would tempt the blasse appetite of a woman who has spent the afternoon in a room

of calls. The many fathers who made the rounds sighed with anticipation of delights to come and the mothers smiled happily with a prospect of future relief from culinary cares.

It is in this adjoining room that the breakfasts and lunches are served from time to time by two students. Two young women, for instance, are given \$1 and told to prepare a breakfast for 10 women. Here is the breakfast that Miss Alice Cornwall and Miss Helen Dekum prepared a few days ago: Steamed figs and cream, fried halibut, creamed potatoes, yeast rolls and cocoa. That meal cost just 35 cents and the amount of proteins, fat, hydrates

and calories were all worked out to a percentage. The students added, "For 10 women with light exercise the standard of diet should be for one-third of a day: proteid, 270 grammes; fat, 270 grammes; hydrates, 1000 grammes; calories, 7700 grammes."

That meal won the commendation: "A perfect meal served on time" and was marked as follows:

Steamed figs and cream, 10; fried halibut, 16; creamed potatoes, 10; yeast rolls, 10; cocoa, 10; planning, 10; serving, 10; guests' estimate, 10; calculation, 10; cleaning up, 10, this winning a total percentage of 100. It was said that 90 to 95 per cent is by no means unusual, an occasional point being lost because the meal is not served just on the dot of the hour.

**Experience Is Practical.**

These specimen meals are served to teachers and visitors and are the source of real practical experience, the girls doing their own marketing, cooking, serving and cleaning up.

The exhibition was composed of one article cooked at home, which became the property of the student, and one or more cooked at the school which might be purchased after the exhibition at the cost of the materials.

The food value of the various materials is taught as scientific marketing and the kind that will make a most unbelievable dimensions.

All who saw the exhibition came away wishing they had been invited to participate and those fortunate enough to be invited to taste declared that even the fabled stories of what mother could do were banished by the new woman and the new cook in the form of domestic science graduates.

The annual art exhibit was in progress at the same time in another part of the large building and here could be seen textile work, metal and leather work in various stages of development. Bookworms, Mrs. M. Day and Miss Patterson, the instructors in charge, explained that the students first obtained their ideas from Nature study by sketching the actual flowers, ferns or plants or leaves. From this basic de-

sign they allowed free rein to their inventive genius and the charming designs that were everywhere to be seen were silent tributes to the efficacy of the work. It was shown that Nature's designs were applicable to any kind of work.

**Fine Clothing Is a Feature.**

Just a glimpse was permitted in the sewing room, which might have been taken for the room of a fashionable dressmaker, or part of an expensive department store. Women's garb from those frilly, intimate articles, which it is beyond the province of a mere male to discuss, to evening gowns, of elaborate and every variety of costume imaginable were to be found there.

It was obvious that the problem of "what shall I wear?" would never be a worry to the student who had passed through this feature of the Jefferson High School curriculum.

The sewing and art exhibits represented four years' work in those studies, while that in the domestic science room covered merely one year's course of elementary food study.

The course consists of one year's work in cooking, two years of sewing, the fourth year being devoted to food studies of an advanced nature.

With the exception of rare instances, the domestic science classes spell the asterisk in the culinary implement list, fair in Portland to be as extinct as the Dodo.

Incidentally a new vocabulary of culinary terminology and teaching, "Dainties" is taboo, so is "delicious," but those who dare not, for fear of the instructors, voice these words with respect to the Jefferson exhibit are compelled merely to think them.

**Twenty Years Ago Today.**

Chicago Record-Herald.

Some people were afraid Lillian Russell was becoming too plump.

Andrew Carnegie was making no effort to die poor.

Colonel Henry Watterson was inclined to be afraid that the Government was about to topple.

John Drew and William Faversham were matinee idols.

Rudyard Kipling was making no effort to keep the Irish from taking England.

The Champ Clark was a rising young humorist.

**Home Milliners and Dressmakers in the Making.**

**Ready for the Patient.**

**A Corner in the Art Class's Room.**

**Doams in Food Part of the Display.**



field of history and asks, "Why did this nation and that nation fall? Why did Greece with all its intellect, all its art, go down? For want of righteousness. Rome rose, prospered and fell. Why? For want of righteousness. France is today called a dying nation. France with its mentality which is the marvel of the world, with its artistic touch that converts everything into beauty, and France today is to be called among the dying nations. Why? For want of intellectuality? No. Because it is at war with the eternal order of the universe—for want of righteousness.

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**Russian Evulsion Not Welcomed.**

"South Manchuria," declares this organ, "is already in the entire possession of Japan; if any power is anxious to take it away from her, let that power try. But demonstratively to announce the annexation of Manchuria and thereby to elicit a protest from America and the rest to violate the Portsmouth treaty, which lays down the principle of the open door in Manchuria—no, the Japanese are not so naive as to do this. In any case Manchuria belongs to them. But the penetration of Russia into Mongolia the Japanese will never allow."

**Thibet Is Feared.**

"A Mongolian federation can in no case extend to Thibet, which must not unite with Mongolia; otherwise the Mongolian element will derive too much importance in Central Asia and may prove dangerous to political equilibrium. The country in Mongolia state cannot suddenly be placed in possession of its powers; for if this were done it would speedily become an arena for political and economic conflict of both domestic parties and foreign powers, and therefore quite naturally the question of a Russian politico-economic protectorate over the entire region is reported attempts on the part of China to recover her political authority in Mongolia are possible. In order to paralyze such attempts Russia must consolidate her position at the gate of Mongolia; from the west in the valleys of the Black Irtilsh; from the north at Lake Kosogoda, and in the Kikhaia highways; she must develop her network of railways in the regions contiguous to the foregoing and introduce the same in conjunction with corresponding Mongolian railways."

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**MONGOLIA IS PROBLEM IN ORIENTAL SITUATION**

Statements of the Far East Worry Over Future of Territory That Looks Attractive to Russia, Japan and China—United States Figures.

**TOKIO, May 18.—(Special).—**Political affiliations lie largely at the root of such variations of the Russian attitude toward the Mongolian problem as may be observed through diligent perusal of press comment on the subject. But though it would be almost impossible to find a Kadet organ well disposed toward governmental proceedings, not all otherwise pro-government newspapers favor anything like an open seizure of Mongolian territory. Perhaps the consensus of well-informed opinion inclines to the side of an independent province which shall not heretofore serve a re-born China as a military base from which to plan invasions upon Russian territory.

Dealing with this subject a Russian official, stationed at Dalny, declares that Russian interests demand an independent monarchy or a vassal state in relation to China, but with the widest autonomy and guaranteed inviolability of territory. He says that China shall not cross beyond the Gobi desert, and that the whole of Mongolia northward from Gobi, including the Kobda region, shall not be converted into a Chinese province, but shall remain forever inaccessible to Chinese settlement and the introduction there of Chinese troops.

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# PROPHET IS MORE THAN A SEER OF FUTURE, DECLARES PASTOR

## Dr. Boyd, in Sermon, Says Men of Bible Who Foretold Great Events Were Men Who Had Discovered and Understood the Divine Mind and Had the Power to Interpret It.

"The Mission of Prophecy, or, the Eternal Demand for Righteousness."

BY DR. JOHN H. BOYD.

Pastor, First Presbyterian Church.

TODAY we are to study the blossoming of Judaism. We are to try to discover the results of the history of this great people. We are to study the function of "prophecy."

Let me ask you to rid yourself of the idea that the prophet is a man who simply predicts, and that prophecy is merely a foretelling. That is one of the functions of prophecy, but a prophet is more than a seer of the future. The word means not merely foretelling, but speaking before another, or in place of, and under the authority of another.

The true conception of a prophet is that of a man who has been in the presence of God, and has discovered the Divine Mind and the Divine Will, and then goes out to reveal the Divine mind and the Divine will to men.

In the case of Nathan we have an exact illustration of the function of the prophet. You remember that when David had taken Bathsheba, he saw Uriah, her husband, by giving orders that he should be put in the front rank of the battle to lead a desperate assault and Uriah was slain and the news came to David that Uriah was dead.

As King David sat and listened to the story of injustice, he demanded to know who the rich man was, for he should suffer for his wrongdoing, and the response from Nathan was, "Thou art the man."

That is the function of prophecy, it is to understand the function of the Eternal through inspiration: to know God's secret and his will for man, and to come from the presence of God to speak that message before men.

standing forth as the defender of all that is sacred in Jewish tradition. He resists Jezebel and her malign influences in the court, and almost alone, protects the sacred traditions of the nation, the great conceptions of Jehovah, and all the optimism of hope that had burned in the hearts of Israel.

After these prophets we have those who began to record their messages—Amos, Hosea, Isaiah, Jeremiah and the other lesser prophets. They are men who, in some way, under the mystical influence of the Divine spirit, had reached the complete conception of the meaning of the religion of Jehovah.

They had learned to see that the great power which created the universe and humanly governed the stream of centuries, and was the ruler of all history, was a God of character and rightness; and that this universal power outside of men, and over and under and through humanity, was manifest above all things character in the individual and right relations in society and in the state.

The very time when this conception of the Almighty blossomed out into this clear form was the time when the court, the King, the princes, the nobles, the rich, the mighty, and the vast masses of the people were looking in the other direction, and were interpreting life in terms of power, pleasure, sensuality and wealth.

Amos and the rest, you will find that they deal with a stupendous conflict between the ideal of righteousness and the actual life of unrighteousness in the King, the court and the people, and, therefore, the whole period of prophecy is marked by a stupendous antagonism between the two.

**People Are Warned.**

These lofty men of God, with their gaunt faces and sensational methods, walked through the streets of the cities and resorted to all sorts of devices to get a hearing of the people. At times they stood in the presence of the court itself. At other times they stood on the street-corner, turning upon the people with the declaration that the morals of Israel were decaying, that the Almighty Judge was above them, and that the doom of the nation sealed unless the people turned to righteousness.

bringing back the answer that the all-powerful is in his essence the all-righteous, and that he is making a demand upon humanity that the individual man shall walk in purity and honor, and that in all society righteousness shall be the supreme thing.

**Writings Are Most Modern.**

That is prophecy, and the writings of the prophets are in some respects the most modern of all the sacred work. This is the philosophy for all time.

Men are asking, "What is the attitude of the divine toward men? What is his aim? What does he demand?"

The answer comes back from the lips of the prophets, "The divine is all-righteous, and that he is making but one demand—that men shall adjust themselves to purity and righteousness. Here is the controversy between God and man. God is demanding that men's lives shall be based upon morality. Humanity is an unwilling human-being. The world cries, 'Peace, peace,' and there is no peace."

**Eternal Will Must Be Heeded.**

We are looking to legislation, to laws, to party platforms, to popular opinions, when the thing humanity needs to look to is the eternal will, as it demands righteousness and character. "The world cries, 'Peace, peace,' and there is no peace."

I wish that Matthew Arnold could have discovered the personality of the divine. I wish that he had said that there is consciousness and freedom with the divine. But he did not say it. He did say something which ought to be lodged in the memory of every man. It is his definition of the divine: "God is a power which makes for righteousness."

This is the key to a true philosophy of history. Stand upon the high place where that imperial intellect of the German Hegel stands, and ask, "Where is God going?" The answer comes back from the great mind of the German that God is aiming at morality. That is the meaning of history. The divine is moving toward the moral.

One can touch after another is added, until Daniel sees the vision of the son of man, and of the great deliverance which is to follow.

Under these influences grew up this vast hope of a coming king, a prince,

of the world, and that nation fall? Why did Greece with all its intellect, all its art, go down? For want of righteousness. Rome rose, prospered and fell. Why? For want of righteousness. France is today called a dying nation. France with its mentality which is the marvel of the world, with its artistic touch that converts everything into beauty, and France today is to be called among the dying nations. Why? For want of intellectuality? No. Because it is at war with the eternal order of the universe—for want of righteousness.

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