# CONOMY of MATERIALS and in COOKING



HIS is the third of a series of articles written by Marion Harland with a view to helping the housewife at a time when the practice of economy may mean the

keeping of a home. The two articles preceding this were "A Stubborn Fact," dealing with the question of necessary economies, and "Economy in Buying." Next Sunday's article will be entitled "Economy in Hired Labor." The writer of the articles will welcome letters and suggestions from readers.

HE admirable editorial which is the keynote of the present economy series supplies us with another and a pregnant

"Our garbage barrels are filled with material upon which European families would grow fat. Meat that here upon the average table would be a tough and tasteless mess, if properly treated would set forth a feast of soup, finely seasoned, a garnished stew and, for the breakfast following, slew and, for the breakfast following, a hash which, with the cheap vegetables boiled with the meat and some little additions of salad and cheese and coffee rightly made, would tempt the palate of the patron of the most expensive restaurant. And all at less than the cost of a tough hunk of indigestible and flavoriess stuff set upon tens of thousands of American tables to deaden not stratify appetite and to to deaden, not gratify, appetite and to breed dyspepsia."

breed dyspepsia."

Plain, strong language this, but not a whit plainer and stronger than is demanded by the facts in the case before us. We provide more lavishly for our tables, than any other people on the globe. The householder who risesearly and sits up late and eats the bitter bread of carefulness, in order to join the ends of expense and income, on the first day of the year, will state as a self-evident fact that "the best is always the cheapest." Furthermore, with the honest (?) pride of the free-born American citizen, that "the best is none too good for him."

A-year ago I awaited my turn in a A-year ago I awaited my turn in a batcher's shop, and as my wont is—

Whene'er I take my walks abroad. I kept an eye upon my fellow-custom-

behind the counter, who walked to the corner of the shop and uncovered a pile of what loosed like odds and ends of meat. She made her selection and purchase and went her way. In reply to the query I presently put him, the man smiled indulgently and let me have a closer view of the reserved

something in a low voice to the man

have a closer view of the reserved fragments. That was what they were —the ends of steaks and chops and roasts pared away in trimming, and laid aside, not as offal, but as salable stock. All were clean and there was nothing unpleasant about the pile.

"They are never bought by Americans," the man explained, "except now and then by a 'cute' boarding house keeper. The French and Germans get them whenever they can. How do I happen to have so many? You see, not one lady in ten who trades with me gives orders to have the trimmings of roast or steak sent home. Yet she knows that they are trimmed into shape after she buys them. Unless we have orders to that effect, we never send the trimmings. Most cooks don't like to be bothered with them."

I learned, too, that the odd bits—for which our American housewife pays and which she does not get—are bought by the canny foreigner for 5 and 8 cents per pound. I did not remind the civil

per pound. I did not remind the civil dealer that we pay for steak and roast and chop before it is trimmed into shape. Hence, that he pockets a tidy profit from each sale, even when he charges at the second one-third as much as the easy-going native house-mother paid at the first.

much as the easy-going native house-mother paid at the first.

Since it is my invariable practice to order the "trimmings" sent home with the bulk of the meat, it was none of my business to disturb his complacent computation of the petty gains that beneath the average customer's thoughts.
As surely as Michelangelo discerned

the embryo angel in the shapeless block of marble, the clever economist sees in the collection of odds and ends at the far end of the marble counter the possibilities of soups, ragouts, hashes, cannelons, meat pies, curries and an infinite series of other savories. The trimings of her neighbors tables would set forth hers for a week, and her family Our editorial has a smart slap at this

form of improvidence:
"We sit and growl at the impossible prices of meat, and all the while we insist upon having nothing set before us but prime ribs, porterhouse or sirloin steak, leg of lamb or round roast."

A sharper thrust at the native house-

mother comes in the next paragraph: "Because there is practically no proper cooking of chuck, flank, rump, neck or shin parts of mutton or beef."

I subjoin to the justly severe com-ment upon our national cuisine the as-sertion that our housemother looks down disdainfully upon what a very

with butter and put into a covered foasier when you have poured a cupful of the pot liquor about it. Reast until a fork pierces it easily. Turn the gravy into a saucepan and thicken with browned flour, two tablespoonfuls of stewed and strained tomato, a tablespoonful of onlon juice paprika and sait to taste.

Simmer gently at the side of the range while you wash the tongue with the yolk of an egg (beaten) and cost thickly with browned and crushed crumbs. Set in the oven, uncovered, for five min-

ly with browned and crushed crumbs. Set in the oven, uncovered, for five minutes, or until smoking hot and slightly incrusted. Butter again and serve. Bend in the gravy in a boat. Carve perpendicularly. This tongue is delicious cold.

A "Left-Over" Soup.

A good soup may be made by adding minced vegetables to the stock in which the tongue was boiled. Simmer until the vegetable dice are tender; season with celery salt, color with caramel and drop tiny cubes of fried bread on the ton. Calf's Head.

In a story depicting the trials and training of a young and ambitious housekeeper, who "thought she knew it all," I have narrated, among the other

Sheep's Head.

Who but a Scotch housemother over

Who but a Scotch housemother ever thinks of cooking a sheep's head?

I put the question to a notable housewife the other day, and she thought I meant the fish of the same name. She had 'never imagined that anybody would eat a real sheep's head!" Then she said, "Ugh!"

I stood up stoutly for my "head," It yields the most palatable Scotch broth I have ever tasted. And there is no better in the world than that family soup one bias in perfection in the Highlands. I have a recipe which was given to me in rhyme by the president of the University of Glasgow.

Nor is a boiled sheep's head, served with caper sauce and accompanied by

with caper sauce and accompanied by creamed turnips, a contemptible dinner for the American who arrogates, as his the right to have the best things going. You may buy the cleaned head in a city market for 40 cents. In the country the butcher will toss it over to you with a laugh as a gift-with the

wool on! Take it home, scald and rub pow dered resin into the fleece down to the roots, strip, and you have the founda-tion for enough nourishing broth to



"Our queens of the kitchen object to cooking the giblets."

hours. It is then digestible and full of properties that foster wholesome growth in the young and keep adults use, to spread on bread and eat out off hand, have fresh and sweet butter. And when you cannot afford to use the same for cake and pastry, go without them. Make plainer cakes and cookies, using half butter or half land. Very fair 'family pastry' may be made with the cheaper shortening

Economical Pastry. Butter is a grievously heavy item in the expense book of our frugal house-mother, and one to which Britzet-Thekla-Dinah lends the full weight of her hand-one, too, that must know no degree, "Cooking butter" is not admitted to the economical calcula-tions of sensible home caterers. Betbuy and use half as much than purchase the second best. For table

Never waste a teaspoonful of good shortening, be it lard or dripping. Try out the dripping from roasts and set You know, I suppose, that it may be used over and over, unless when you have fried fish in it? Strain what is left in the frying pan into a bowl half filled with hot water in which you have dissolved a bit of seda yo before

dissolved a bit of soda no bigger than a pea. When it is dead cold you will have a cake of clean, odoriess fat on the top of the water, and all impurities will have sunk to the bottom. Take off the cake and keep it in a cold place.

Lemons may be kept soft and sound by leaving them in a cold place. by leaving them in cold water in the refrigerator. You may get them by the dozen cheaper than by the single lemon. Apples for apple sauce, and for ples for which they are cooked and strained, should not be pared. Core them and cut into quarters or eighths; then cook without sugar to a soft mass that may run through a fine colander or vegetable press. The peel gives a goodly flavor and pleasant color to the sauce, and not an estable bit of the king of fruits is lost. Sweeten to taste while hot and you have the veritable "bouquet" of the apple, instead of a taste and smell like foreserves.

preserves. Chicken Broth.

Another small (which is not a "petty") economy is to order your butcher or provision merchant to send home the heads, necks and feet of the fowls you buy from him. They make rich, good broth. Scald and scrape the legs, and scald the feathers from the heads. Then cook slowly until all the gelatinous strength is extracted. Let them get cold in the water, take off the fat; strip the meat from the bones and squeeze out all the moisture. Then throw the bones away. By adding rice to the liquor, seasoning with onlon juice, pepper and salt, with a dash of minced parsley, and, just before serving, stirring in a cupful of milk thickened a little with a roux of butter and flour cooked together, you have a nourishing, savory broth.

I might draw out this talk indefinitely without exhausting the nowmore-than-ever-before vital subject of the utilization of materials we are in the habit of underrating as foods for human beings. The list of maintains. Another small (Which is not a "petty")

human beings. The list of palatable vers" alone would fill many like this. And this I must leave untouched.

Marin Harland



"The canny foreigner buys the trim-

Distractions of Martha," her struggles. to prove the manifold capabilities of a calf shead. I repeat now what was said there in serio-comic fashion; that a calf shead may be wrought into more cairs head may be wrought into more savory and popular forms than any other bit of meat known to the ingenious cook. It costs from 50 to 60 cents, to begin with. The stock in which it is boiled makes delicious soup; the boned head, after it is boiled, may be breaded and baked, or made into that joy of the epicure, "tete de veau a la vinalthe epicure, 'tete de veau a la vinat-grette,' or into imitation terrapin al-most as good as the genuine delicacy, for which we pay a dollar a plate at restaurants. The tengue is nice eaten cold or pickled; the brains may be fashioned into toothsome croquettes or fried

mings at 6 and 8 cents a pound? "Meat" with him stood for his daily food.

"Brose," alias oatmeat porridge, has nutrifive qualities to which the brawn and endurance of the Scottish peasantry bear triumphant testimony.

With us these would be better understood if oatmeat were properly cooked. The mother who would have her children strong in muscle and bone and generally hardy throughout their systems should learn the values of this cereal in the course of her economical

n batter. In skilful hands the calf's head may be counted upon for four meals, and when all the seasoning ingredients that help to make these are considered from

The new religion will not

"Our garbage barrels are filled with materials on which the European family would grow fat."

### DR. CHARLES ELIOT'S TOLD IN OWN

tized as "innards." I have had queens

of the kitchen of the same feather

and lineage who objected to cooking

the giblets of poultry as "ongentale."

If the old saw respecting the behavior

of a beggar on horseback applies to

them, it cannot be fitted to our well-to-

do American matron. The best is none

too good for her John and the children.

too good for her John and the children. Her wiser compatriot, who has made economy a study buys lamb's liver at 10 or 12 cents and orders it to be left at her door, and this without a blush of shame. She has taught her boys and sirls to like it when "mother" cooks it. It is washed and wiped; a few slices of fat salt pork are put into a frying pen, and when they are crisp are taken out. Into the fat goes a sliced onion, and when this is slightly browned the sliced liver is laid in the same hissing fat, It is left there just long enough to sear both sides of each piece. Then pork, onlen, liver and fat are turned into a casserole. A half cupful of stock from the stockpot is added, and half a dozen button onions that have been parbolled. This is seasoned to taste with salt and pepper, covered and set in the oven for an hour. It should be done tender by then. Next, the gravy is drained off and the covered casserole is kept hot over boiling water. The gravy is thickened with a dash of kitchen bouquet and a teaspoonful of chonped parsley.

ened with browned flour and seasoned with a dash of kitchen bouquet and a teaspoonful of chopped parsley. After bolling, it is poured back into the casserole. It is served in the same when it has stood, covered, for five minutes in an open oven, that the gravy may soak into the liver.

Calf's Liver.

Calf's Liver.

Calf's liver cooked in like manner is excellent. Or, if you wish to serve it whole, lard it with stripe of fat salt pork, treat it as directed just now and lay in the casserole. A spoonful of tomato catsup added to the seasoning improves the dish. Lay it upon a platter when done, pour the thickened gravy about it and garnish with the button onlong. Half a can of French mushrooms (champignous) make of the baked liver

onions. Haif a can of French mushrooms (champignons) make of the baked liver a really elegant family dinner. The mushrooms are cooked in the gravy when it is strained off for thickening. Cut it horizontally. What is left should be put under a weight. If properly seasoned and cooked, it is a fair imitation when cold of the famous (and costly) pate de foie gras. And this at an outlay of less than 70 cents, even if the champignons be added. Meat for two meals may be had by following the recipe I outline. I engage, also, that those who have never liked liver before will "take to it" in this guise.

Beef's Tongue.

Beef's Tongue.

A beer's tongue relais in city markets for \$1. Wash and wipe it and parboll for half an hour after the boil is fairly on. Take it up (saving the liquor in which it was boiled), rub all wer,

A beef's tongue retails in city mar-

R. CHARLES WILLIAM ELIOT, former president of Harvard university, now its president emeritus, has been the center of a storm of comment, favorable and adverse, as the result of his recent address before the Harvard Summer school on "The Religion of the Future," yet that address appears in print in full for the first time in the Harvard Theological Review, and for the first time in Chicago the most significant pasfor the first time in the Harvard Theo-logical Review, and for the first time in Chicago the most significant pas-sages of this notable address are given authentic publicity. This the Sunday Record-Herald was enabled to do through the courtesy of Charles S. Lane, publishing agent of the Review. President Eliot divides his considera-tion of the subject into parts first tion of the subject into parts, first formulating a series of statements as to what the religion of the future will not be and following out this part of the address with a series of positive

religion of the future will not be ern world. This decline is to be seen everywhere—in government, education, in the church, in business, and in the family. The present generation is willing, and, indeed, often eager, to be led; but it is averse to being driven, and it wants to understand the grounds and sanctions of authoritative decisions. As a rule, the Christian churches, Roman, Greek and Protestant, have heretofore relied mainly upon the principle of su-

Such are some of the most important negations regarding the religion of the future. The longer and perhaps even more forceful portion of the address is devoted to a positive exposition of the new religion

"Every age," says Dr. Ellot, "barbar-ous or civilized, happy or unhappy, im-proving or degenerating, frames its own conception of God within the limits of its own experiences and imaginings. In this sense, too, a humane religion has to wait for a humane generation. The statements regarding what it will be. central thought of the new "The religion of the future will not be based on authority, either spiritual or temporal. The decline of the reliance upon absolute authority is one of the most significant phenomena of the modern world. This decline is to be seen everywhere—in government, education, in the church, in business, and in the interest and loveliest teachings which have come down to us from the past. The new religion rejects absolute the church, in business, and in the lately the conception that man is an alien in the world or that God is religion allen in the world or that God is alienated from the world. It rejects also the entire conception of man as a fallen being, hopelessly wicked and tending downward by nature, and it makes this emphatic rejection of long

with the lack of hope of future compensation. Indeed, he considers that, in the past, the hipoe of compensation in a future life for ills suffered here has done infinite mischief by inducing human beings to be patient under conditions which they should have stranggled to put an end to. But this important passage of "The Religion of the Future" is should be given verbatim and here it is:

"To the wretched, sick and downtrodden of the earth, religion has held out hopes of future compensation. When precious ties of affection have been broken, religion has held out prospects of immediate and eternal blessings for the departed and have promised happy reunions in another and a better world. To a human soul, out prospects of immediate and eternal blessings for the departed and have promised happy reunions in another and a better world. To a human soul, lodged in an imperfect, feeble or suffering body, some of the older religious have held out the expectation of the control of the have held out the expectation of de-verance by death, and of entrance upon a rich, competent and happy life—in short, for present human lils, however crushing, the widely accepted religious have offered either a second life, pre-sumably immortal, under the happlest conditions, or at least peace, rest and a conditions, or a happy oblivion.

## Conforms to Natural Law.

"Can the future religion promise that A candid reply to this inquiry involves the statement that in the future religion there will be nothing 'supernatural.' This does not mean that life will be but it is avere to being driven, and it was anctions or authoritative decisions. A a rule, the Christian churches, Roman, a rule, the Rule, Roman, a rule, the Ruling Essence.

One of the Indian, cliric, and that the tendency town of the Ruling Essence, and that the tendency town of the Ruling Essence, and that the tendency town of the Ruling Essence, and that the tendency town of the Ruling Essence, and the Ruling Essence, an

they love. The new religion will not attempt to reconcile men and women to present ills by promises of future biessedness, either for themselves or for others. Such promises have done infinite mischlef in the world by inducing men to be patient under sufferings or deprivations against which they should have incessantly struggled. The advent of a just freedom for the mass of mankind has been delayed for centuries by just this effect of compensatory promises issued by churches. Surgeon the New Minister. "The religion of the future will apsort of compensation for the ills of this proach the whole subject of evil from world any more than it can promise mir- another, side, that of resistance and aculous aid against threatened disaster? prevention. The sailor who had his arm poisoned by a dirty fishhook which had entered his finger, made a votive offer-ing at the shrine of the Virgin Mary and prayed for a cure. The workman today who gets cut or bruised by a rough or

they love.

describe, or even imagine the justice of God. We are today so profoundly dissatisfied with human justice, although it is the result of centuries of experience of social good and ill in this world, that we may well district human capacity of experience of social good and ill in this world, that we may well district human capacity of experience of social good and ill in this world, that we may well district human capacity of the social good and ill in this world, that we may well district the social good and ill in this world.

"Brose," still cheerfully.
"And what will you have for sup-

per?"
"Why — brose!" surprised at the stranger's inquisitiveness.

"And do you not get tired of eating the same thing all the time?"
"An' wha' for suld a mon weary o' his meat?"
"Meat" with him stood for his daily

cereal in the course of her economical studies. Soak it for hours. Distrust the plausible advertisements that commend this or that brand requiring

no soaking and but twenty minutes' cooking. That is a concession to the American habit of living fast and hard. Soak the Irish or Stotch meal long, and boil it longer. The fireless

cooker cooks it to perfection without waste of fuel. Bring the sodden meal to a boil on the range, then shut it up in the heart of the cooker and leave it

there for eight, ten or twenty-four

for which the punishments were in-flicted; so that penology, or the science of penalties, has still to be created. It is only very lately that the most civilized communities began to learn how to deal with criminal tendencies in the young. In the eyes of God human beings must all seem very young. Since our ideas of God's modes of thinking and acting are necessar-ily based on the best human attain-ments in similar directions, the new religion cannot pretend to understand civilized communities began to learn how to deal with criminal tendencies in the young. In the eyes of God human beings must all seem very young. Since our ideas of God's modes of thinking and acting are necessarily based on the best human attainments in similar directions, the new religion cannot pretend to understand food's justice, inasmuch as there is no human experience of public justice fit to serve as the foundation for a true conception of God's.

To the question as to what consolation for human lills the new religion will offer the reply proffered is that it is "the consolation which often comes to the suffering for which consolation is needed; the consolation of being more serviceable to others than he was before the loss or the suffering for which consolation is needed; the consolation of being more serviceable to human kind in the best ways; the consolation therefore more able to be serviceable to human kind in the best ways; the consolation therefore more able to be serviceable to human kind in the best ways; the consolation white, the first properties of the suffering for which consolation is needed; the consolation of being one's self where and tenderer than before and therefore more able to be serviceable to human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the best ways; the consolation of human kind in the human kind the recent advances in business and into the cent with the medicine and the recent advances in business and into the re

the suffering for which consolation is needed; the consolation of being one's self wiser and tenderer than before, and therefore more able to be serviceable to human kind in the best ways; the consolation lation through the memory, which pre-serves the sweet fragrance of character and lives no longer in presence, recalls the joys and achievements of those lives while still within mortal view, and

while still within mortal view, and treasures up and multiplies the influences they exerted."

One of the most striking pronounciamentos is that the new religion will foster powerfully a virtue which is comparatively new in the world, the love of truth and the passion for seeking it, and the truth will progressively make men free; so that the coming generations will be freer and therefore more productive and stronger than the preoffice and stronger than the pre-

## Fear of Hell Useless.

Fear of Hell Useless.

Dr. Eliet does not consider that the four of hell sought to be engendered by orthodox religion has proven a great deterrent from wrongdoing, nor that the terrent from wrongdoing as attractive. eaven has been described so attractive. ly as to entourage men to do right. Whether the new religion will prove an efficient to deter men from wrong doing as the prevailing religious have been, is a question which only experience can answer. In these two respects meither the threats nor the promises of

the older religions have been remarkably successful in society at large. The fear of hell has not proven effective to deter

prevailing Christian conceptions of beeven and hell have hardly any more heaven and neil have hardly any more influence with educated people in these the masses.

days than Olympus and Hades have.

The modern mind craves an immediate metive or leading, good for today on residuum—the people who go about their this earth. The new religion builds on business and neither pray on street the actual experience of men and women. the actual experience of men and women corners nor preach from housetops. To and of human society as a whole. The and of human society as a whole. The corners nor preach from housetops. To motive powers it relies on have been, them babes are born and the wires flash and are, at work in innumerable human no news; they visit, but the society lives, and its beatific visions and its columns are not burdened with names

in this world, that we may well distrust human capacity or conceive of the justice of a morally perfect, infinite being.

"The civilized nations now recognize the fact that legal punishments usually fail of their objects, or cause wrongs and evils greater than those for which the punishments were inflicted; so that penology, or the science of penalties, has still to be created. It is only very lately that the most civilized communities began to learn how to deal with criminal tendencies in the young. In the eyes of God

## Classes and Masses

By Elbert Hubbard,

of hell has not proven effective to deter men from wrongdoing, and heaven has never yet been described in terms very attractive to the average man or woman. Both are indeed unimngifiable. The great geniuses, like Dante and Swedenberg, have produced only fantastic and incredible pictures of either state.

The modern man would hardly feel any appreciable loss of motive power toward good or away from evil if heaven were burned and hell quenched. The prevailing Christian conceptions of saved or lost.

In addition to these classes we have

columns are not burdened with names

Ished gold.

Gold eyes that shimmer with rich mellow light

From a pure spirit, and thy vesture white.

Lend thee a grace, a radiance austere, yet warm, with all the wealth of Khama stoled!

What holds for thee the garden! Dost thou wait.

Like her of Ithaca, the long return of some far loved one, while the dead hours burn hours burn fame.

He shows burn fame.

An Answerless Riddle, From the Houston Poet.

The New York World has vened the curious-minded people for a fong time with the question. What is a Demograti. Now it has simply gone the primated people for a fong time with the question. What is a Demograti. Now it has simply gone the propounded. It asks, "Why should be rome of the most answerless propounded. It asks, "Why should be rome to the most answerless propounded." It asks, "Why should be rome to the most a