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New York City.



Hangry Jimmie .- De Society for de Prevention of Croolty ter Children ourter close dis store up.

How to Make Corned Beef Hook. Chop the trimmings and poorer por-tions of meat very fine, being careful to remove the stringy membranes, gristly portious and fine tionen. Chop en equal amount of cold potatoes, and add one tablespoonful of onlos juice for each pint of mixture. Sesson highly with pepper and carefully with sait.
Molaten with the meat liquor and turn
into a skillet with hot beef dripping to cover the bottom. Let it cook slowly until a brown crust has formed, then fold over and turn out. It may be served without the crust if preferred.

Can't Stop the Sign Man.

The scenic beauties of Niagara falls are to be increased this summer by a sign 280 feet long and 37 feet high which is to be placed on the Canadian side of the falls on the site of the burned Clifton House. -Philadelphia Ledger.

Washing Cut Glass.

Housekeepers know that cut glass carafes or water bottles are very hard to keep clean and new looking. When a lime deposit has formed on the inside, fill the carafe with sour milk and let it stand a day or two; empty and wash in soft warm water empty and wash in soft warm water to which a teaspoonful of ammonia has been added. Rub thoroughly with a soft brush, tie a paper or cloth over the mouth, and, while it it is still wet, bury it in a box of fine sawdust. Leave a day or two to dry, rub off the sawdust with a soft brush, and the carafe will glisten as it did on the shelf in the shop. All cut glass is improved by this treatment. Jewelers realize the values of the same of the sam ue of fine sawdust in cleaning diamonds and other fine jewelry.-

GEMS IN VERSE.

Little Johnny.

Johnny Ratenest to a phonograph And danced in children glee; He thought it was the nicrot thing That ever he did see.

He rould not tell just how it played.
But got the curious white.
That he could sing those songs himself
If the records were in him.

So he broke one up in pieces
And swallowed it one day,
And in the quiet of evening
His spirit scared away.

And they rarved upon his tombetone.
This little paragraph,
"Johnny learned to sing with the angelo
fly sating a phonograph,"

Down With the Slang Habit.

The a hideous practice, this using of slang.

A blot on the language we spict!

The bells of progressiveness never yet rang.

A more incavasable peal!

The mouths it pollutes of the old and the roung.

With its vilely contaminate touch!

Makes a flippant, degenerate slave of the tangua.

When it once gets it into its clutch!

It throws all politicess clear off of the track!

Our delicate instincts if rips up the back!

Young fellows just starting upon a cureer That promises bonor and fame, Whome trail memms a amouth one, whose beaven

Are clear.

Who holds all the tramps in the game,
Pall into the habit so fearfully rank.
Their language is that of the shuna!
They low with the monster while trying to yank
From the tree of distinction the plums.
Their shining excutches of language they stain
With the feetiness of slangt Oh, it gives us

A maiden as fair as the blush of a rose,
A gern of the sex that we love,
A model of grace from her block to her tore,
As sweet as a sprite from above,
Will reddle her chinning with hideous things,
Will bent phraemings, till
The language she so inadvertently alings
Would give a cataver a chill!
Each flower of speech is attached to a bur
Of slang, and that's just what's the matter with
ber!

And even the old, whom we ought to revera.

Knock our four veneration to wreck.

By giving the language we all hold as dear

A chickeny slash in the neck.!

The once who as shining examples should pops

As models of good for the young.

Low respect for their training, and everything

goes.

As their slang they fire off from the tongue!

And their slang they fire off from the tongue!

And their slang they fire off from the tongue!

And their slang they fire off from the tongue!

They keep it a comin and never ring off!

Ch, ye who believe in the chasteness of speach, Sit down on this idiot fact!
This sime covered pubble that lifters the banch Of purity, give it the gad!
If all will unite in a vigorous war.
And hustle for all we are worth,
We'll knock out the habit we all so abhor,
Just make it get off of the earth!
I we all inche a plan at the carth!
I we all inche a plan at the carth!

The we'll have plan at the carth!

Derver Past.

The Harvest.

Ob. I saw her at the time of the sowing of the The April oun had broken through a flimy mist

of rain,
And a little wind and sweet
fivenced to look and turned to emile
ed to look and turned to emile
ed to look again.
And I mid, "How good a thing
is the promise of the spring!"
At the time of the sowing of the grain.

I placed her at the time of the growing of

the grain!
laugh was like the melody that threads the
lark's refrain;
Bud and blomom everywhere
Sent their perfume through the sir,
It be branches best above her where the sipening fruit was lain,
And I said, "Lo, love hath grown
Like the seed thy hand bath sown!"
the time of the growing of the grain,

Oh, I won her at the time of the mowing of the grain! mided o'er the empty fields the heavy laden

And my life was like to sing

Oh, love's sowing nor his growing nor his ing was in valo,
And I said, "dive thanks, my heart,
For the store that is thy pest!"
At the time of the moveling of the grain.

McCres Pickering in Smart

How to Make Rhubarb Ple Skin and chop two cups of rhubarb before measuring. Mix 1½ cups of sugar and two tablespoonfuls of flour together and add to the rhubarb; then add the yolks of two eggs slightly beat-en and one tablespoonful of butter. Line a pie plate with plain paste. Fill with the mixture and bake in a mod-erate oven until the rhubarb is soft. Cover with a meringue made of the whites beaten stiff, add two tablespoonfuls of powdered augar and continue beating. Pile lightly on the pie and bake in a slow oven about 15 minutes. If the rhubarb is scalded before using. some of its acidity is lost, so less augur is required.

Man builds no permanent croeds.

They are all temporary dwellings—
tents on the line of march to the promised land—Rev. A. D. MacKinnon, Presbyterian, Boston.

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