

Day in the Bagdad Bazaars

In all the romantic Orient, from Tokyo to Teheran, there is no other spot where a white man feels the grip of the East as in Bagdad's splendid bazaars, writes Frederick Simpich in the Los Angeles Times.

For a thousand years swarthy men in abbas, turbans and red shoes have bought, fought, bartered and sold, wheeled and cheated in this famous market—for ages mule and camel caravans have come down from Persia, bringing rare shawls, rich rugs, bales of silk, wool and tobacco.

Here, too, as in American cities, eager, keen-eyed Jews hold trade in their practiced grip. Father Abraham himself was once a familiar figure in these parts, and 50,000 of his chosen people make Bagdad their home. One Bagdad Jew, grown rich from the opium trade, is now in the British parliament.

Armenians and Arabs, in tarbooshes and fancy belts, strive also for their share of Bagdad's business; but the big things go to Jews. The men who work with their hands—the brass beat-



PRIEST SELLING CHICKENS

ers, the weavers of exquisite cloths, the makers of red shoes and beaded camel trappings—are mostly Arabs or native Christians.

Time turns back ten centuries as one enters these narrow noisy shopping streets which stretch through Bagdad. Walk with me an hour and enjoy the shifting panorama. Let yourself be drawn along the current of men, mules and grunting camels. To shut out the Arab sun a vaulted roof of brick is built, arching overhead, turning the narrow, crowded streets into long tunnels; through these subterranean passages moves the multitude, and for miles along each side stretches the row of tiny stalls, hardly larger than telephone booths, all stuffed full of merchandise. Cross, legged before each booth, his wares piled high about him, sits the Jew or Arab merchant. To and fro surges the shouting, stifling human stream, stopping to paw at goods and haggle over the price. Arab women, their brown faces screened behind the eternal yashmak, pull aside their veil with one hand and with the other upset the ordered piles of goods—just as their sisters in America do—and then pass on to the next booth to talk down the price.

Everyone yells "Bariak!" Here, as in "Pipe Street," Feking, the men who sell the same sort of wares seem to seek the same streets, that they may watch each other. The narrow passages are crowded and blocked by the huge bales of wool borne on the backs of grunting Kurdish "hammals," who carry loads that would balk a husky donkey.

Wooden Beads. Children always like beads, and their stinging passes many hours safely and happily. At the same time, the children gain a knowledge of color and color combination and form from the bead work. Large wooden beads are the easiest for the small child to thread on a piece of stout thread. The end can be waxed, or a blunt-ended needle can be used. These beads, half an inch in diameter, are sold at 15 cents for three dozen, or 40 cents a gross. They are shaped in spheres, cubes and cylinders and are colored red, orange, yellow, green, blue and violet.

Rewards of the Commonplace. "If you want to go anywhere you have to start from where you are," said Burke. First steps are as important as last steps. Starting from where one is involves a right understanding of the commonplace. A great motive invests every deed with significance. Murillo painted Angela's Kitchen. The convent porter, faithful to his humble duties, finds the kitchen filled with angels, each doing

Everybody yells the tiresome word "bariak!" which means "get out of my way." Camel drivers from their secure and lofty perch about the word insolently, as their great crablike creatures stalk steadily through the throng. Turkish officers—or foreign consuls—sneezing through the mass of men and animals in their arabas, hear the Arab drivers shout the warning word. "Bariak, effendi," is the way it's put if the man in one's path be more than mere clay. Bariak! For 1,900 years the crowded, dusty, bustling bazaar has echoed to the hurrying cry. The crowd pushes and elbows like the human flow through an "in" sign at a subway entrance.

Public Life Centers There. The real public life of Bagdad centers in the bazaars and coffee houses, and on a busy trading day the crush is terrific. And men live, move and make money now just as in the palmy days of the Arabian Nights, when Haroun-al-Raschid frequented the coffee-houses of Bagdad, and the early Baby-

lonian kings toured the towns of Mesopotamia. The graphic tales told in the Old Testament about the early settlers of this country are easily verified, for nothing has changed. Here in the bazaar, for instance, sits a wrinkled but active person mending fishnets. Like the old apostles, the latter-day Chaldeans of Bagdad enjoy fishing in the Tigris, and every morning they bring their catch to the bazaar, giving one-fifth as tithe to the government.

In a narrow, noisy gallery leading off from the main bazaar are the tent-makers; just beyond, 300 half-naked men hammer away fourteen hours a day making red shoes and sandals; near by are the makers of fancy belts, and one man sells red fesses—made in Austria. Next is a harness maker, who turns out the camel and donkey trappings, all resplendent in shell and bead work.

Blend of Strong Odors. And the odor! It is that odd smell not easy to describe which is wafted up from all oriental bazaars, where half-naked men, cooking food, tobacco smoke and the stench of perspiring animals are blended.

And all around the strife for life keeps up.

This Arab boy of six is selling sweets from his big flat tray. The candy is made from pistachio nuts and date juice, and in shrill tones he shrieks the merits of his sticky, fly-catching mess. Odd-looking vegetables—pickled in vinegar—are carried through the streets in wooden tubs balanced on the heads of women, for sale to the hammals.

a simple service. The monk's vision was his reward for ordinary work well done. Commonplace tasks become great achievements when performed with all our might. The soldier dying in the trench—he is not equal to the king on the throne? To do common things in a perfect manner is a truer sign of religion than to do great things in an imperfect manner. The despised ordinary relationships of life may be the rounds in the ladder that reaches to the skies.

Linear Measure. The Frenchman and the American had gone a considerable distance in animated discussion concerning the merits of their respective countries. Neither would make any concessions. "Of course," finally said the Frenchman in desperation, "you will concede that there is only one Eiffel tower and that we have it!" "Certainly," agreed the American, "and I am mighty glad, for it has given us a means for measuring our skyscrapers. We now say in New York that a building is two Eiffels, or three or four, as the case may be."

TO GET BEST OUT OF COFFEE

Method of Preparation Has Much to Do With Success in This Important Matter.

There are two points necessary in getting the best out of coffee. One is, of course, to get that is good. The other is not to get what is bad. The best preparation of coffee extracts the aromatic oils and eliminates coffee-tannin to practically nothing.

In the first place the housewife must see to it that her coffee is finely ground. But having had it practically pulverized, she must be careful that it is quickly used, or confined in air-proof, moisture-proof jars, otherwise the oil will escape into the air and will absorb moisture.

In the actual preparation of the beverage, however, the important thing is to brew the coffee. "Brewed" coffee is not "cooked." In the process of brewing the oils are extracted from the fibrous tissue, whereas when coffee is boiled or "cooked" the fiber is stewed in and the flavor and purity of the liquid is damaged. The water must be boiled; the coffee must not be water at the boiling point should be poured on the coffee, but it should not stand too long, and it should not get chilled.

The elimination of the coffee-tannin is best brought about in the filtration or drip method of preparing coffee. When brewed in this way the coffee contains only .29 of a grain of coffee-tannin per cup, as against 2.90 grains by five minutes steeping in the percolator method.

HOUSEHOLD QUESTIONS

To clean a polished table that has been marred by having had a hot dish placed upon it rub it with camphorated oil.

To clean tinware dampen a cloth, dip it in common soda and rub the ware briskly, after which wipe dry.

To overcome the annoyance of the hands perspiring when doing fine sewing bathe them with strong alum water.

To lengthen the life of a comb wash it in soapy water before using it, and when it is dry rub it with a little olive oil.

To restore their natural color to ivory knife handles that turned yellow rub them with turpentine.

To preserve clothespins and clotheslines and keep them flexible and durable boil them a few minutes and then dry them quickly. This should be done twice a month.

White Fruit Cake.
To make an especially delicious cake of the lasting variety cream together one cupful of butter and two cupfuls of sugar and add one cupful of milk. Sift three cupfuls of flour and one teaspoonful of baking powder three times and add to the mixture and stir well. Slice very thin one pound of citron, blanch one pound of almonds and chop fine and grate one medium-sized fresh coconut and add to the mixture with one wineglassful of white wine, stirring enough to mix only. Last fold in the beaten whites of eight eggs. Bake in two loaves and cook in a moderate oven.

Dishwashing Wisdom.
While spending the day with a friend on a farm last summer, I noticed a clever little arrangement of hers in washing dishes. The water was piping hot, as it should be, and in the middle of the dishpan she set a small deep pitcher full of hot suds for the silver. This obviated the need of plunging her hand down to the bottom of the dishpan, as I have always done, and also kept the silver from collecting grease.—McCall's Magazine.

Apple Slump.
Pare and slice young apples, sweeten to taste, add cinnamon and a little salt. Prepare a crust as follows: Two cupfuls flour, two level teaspoonfuls baking powder, one teaspoonful salt, sifted together. Mix thoroughly with this two tablespoonfuls shortening, wet with milk or water until a soft dough. Place over apples. Make three or four cuts in top, to allow steam to escape, and bake. Serve with molasses sauce or with sugar and cream.

Stuffed Celery.
Thoroughly clean perfect stalks of celery and cover with ice until crisp. Mix to a cream one-quarter pound of Roquefort cheese, one-half pound of cream cheese, one tablespoonful of butter, one teaspoonful of Worcester-shire dressing, one-eighth teaspoonful of paprika and one teaspoonful of finely chopped olives. Stuff celery with this mixture and serve ice cold on lettuce leaves. After the celery is stuffed cut it into two-inch lengths.

Sausages and Tomato.
Take three small pork sausages and dip in cold water for a few minutes. Now slip off the skin and form the meat into fat cakes. Fry in a small pan until nicely browned. Pour off the surplus fat and add one-half cupful of left-over tomatoes, a little chopped peppers and, if mixture is too thin, a little rolled cracker meal may be added. As soon as hot serve on a heated plate and press small toast points around edge.

For Your Bean Pot.
To clean the bean pot thoroughly put two large handfuls of washing soda in it and place in a large covered kettle. Now completely cover it with cold water and allow to boil for almost half an hour. Then wash in the usual way.

Nutty Fruits.
Take one pound of mixed fresh fruits; cut into dice; soak for 15 minutes in sherry; add them to a quart of lemon ice; mix well and freeze.

CONFORMATION OF RAM TO HEAD FLOCK



First Prize Leicester Ram.

It makes little difference what special breed of sheep is favored, there are always certain points to demand when a ram is to be selected for the flock. These points are not influenced to amount to anything by the special characteristics of any one breed.

Buying a ram is a good test of the sheep grower's judging ability. It is always best to go to the owner of some well-established flock when you are ready to pick a ram. Try to visit such a breeding farm before the annual sales have been held and you will then have a chance to obtain a really good ram, writes Joseph Cooper of Illinois in Farm Progress. If you wait too long there is a chance that you will either have to look further or take a ram that is not quite all that he should be.

It pays to be on hand a month too early rather than a month too late. You are not relying on pedigree alone. You want a ram of good blood, but good conformation is almost equally important. Get out and look the ram lamb over carefully. If he does not happen to just suit you it will be best to rely upon your own judgment to some extent and not trust everything to breed and blood.

Better have a look at both parents of the youngster if this is possible. That gives you a good line on him, and if he is all right so far as you can see and if the two parents meet your approval, take him if the price is at all reasonable. Saving on the purchase money paid for a ram is about the last place in the world for a thrifty sheep grower to practice economy.

What should be the ram's good points? He should have a good, bright eye, an easy way of carrying himself, and he should look like he had plenty of courage. Of course, you are not looking for a lamb that is going to

FEEDING VALUE OF SOY BEAN

Forage and Seed Relished by Cattle and Found Satisfactory for Dairy Stock and Swine.

(By E. H. JENKINS.)
The soy bean has been grown for human food in Manchuria, northern India and Japan for ages. It was first raised in this country early in the last century and as a farm crop in the early eighties. With us it is



Nodules Containing Nitrogen-Gathering Bacteria on Roots of Soy Bean.

only grown at present for cattle feed, green manuring and oil and seed production.

Its use as a forage crop is still quite small, but it is extending in widely-separated regions, for some varieties may be grown for forage wherever corn can be raised.

The soy bean (Sola bean) is an annual, growing best in warm weather and killed by moderate frost. It stands drought rather better than corn or cow peas. It has a branching stem ranging in height, according to the variety, from eighteen to fifty inches or more.

The somewhat hairy leaves consist of three leaflets. The flowers, white or purple, borne in clusters, are abundantly self-fertile. Different varieties, planted together, may occasionally hybridize, but not abundantly. Each of the thick, hairy pods contains two, three or four seeds.

The soy bean forage compares in feeding value with clover and alfalfa and the beans have about the same percentage of protein and twice as much fat as linseed meal.

The forage and seed, therefore, supply a very concentrated feed capable of reducing greatly the need of boughten concentrates. Both are relished by cattle and have proved to be satisfactory for feeding dairy stock, sheep and swine.

It is a hot weather, dry weather crop, does its nitrogen-gathering and

DESTROY GRASSHOPPER EGGS

Where Insects Have Been Abundant During Past Season Entire Fields Should Be Harrowed.

(By C. P. GILLETTE, Colorado Experiment Station.)
The grasshoppers have laid their eggs in the upper one and one-half inches of the soil, where they will remain until next May or June before they hatch. They are mostly laid about the borders of the fields, along roadsides and upon ditch banks.

These places should be plowed or several times harrowed before the first of next May, wherever the eggs have been laid in large numbers. A little careful digging for them will enable the farmer to tell where they have been deposited. In alfalfa fields the eggs are often found about the alfalfa plants.

Where the hoppers have been abundant the past summer and fall the entire fields should be thoroughly harrowed two or three times this fall or during winter or early spring when the ground is loose.

GENERAL FARM NOTES

Boost for good roads.
Well cured corn fodder is nearly equal to good mixed hay.
Many a collar has been worn out on a sore shoulder on a horse.
Improved farm management would change many a man's poor luck to good luck.
New silage may be put in on old silage just as new hay may be stored on old hay in the mow.
Bran is a good deal better for fattening steers than most farmers understand. When you can buy it at a low price, try it.
Improved hogs are improving hog profits; that is, the better the breeding stock the better the chances are for larger profit from the business.
A modest investment will give a fair start in poultry farming. Numbers multiply rapidly. The demand for the products is sure and reasonably steady, and the returns quick.

WITH GINGER FLAVOR

MANY APPETIZING DESSERTS AT COMMAND.

Condiment is Also Recommended for Its Health-Giving Properties—Should Have More Definite Place in the Larder.

Preserved or canned ginger gives a most interesting flavor in many desserts and really deserves a more definite place in the larder. For it can be kept always on hand and therein possesses a great advantage over many other fruit flavors.

Dates freed from their pits and stuffed with slivers of preserved ginger, then rolled in granulated sugar, are a delicious sweetener.

Ginger Bavarian cream is a dessert with an almost elusive flavor. To make it chop half a cupful of preserved ginger into small bits and mix it with half a cupful of sugar. Then add half a package of gelatin, which has been soaked and dissolved in a cupful of water. Whip a pint of cream stiff and add it to the other ingredients. If necessary add chilli. Serve with whipped cream, garnished with bits of preserved ginger.

Chopped preserved ginger can be added to rice pudding before it is baked to give it an unusual flavor.

For a baked custard ginger sauce is delicious. Make it by stirring a cupful of sirup to which a quarter of a cupful of chopped preserved ginger has been added. Serve hot.

Ginger custard sauce is made by simmering the milk from which the custard is to be made with some chopped ginger in it for 15 minutes. Then strain and proceed with the custard sauce in the usual way.

For ginger water ice boil a quart of water and a pound and a quarter of granulated sugar together, for five minutes with the rind from four lemons and one orange. Cool and add the juice of the lemons and orange, strain and freeze. Pound four ounces of preserved ginger to a paste and cut two ounces into shreds and add to the ice when it is hard. Pack for a couple of hours.

Ginger ice cream is made in this way: Pound six ounces of preserved ginger to a paste and add slowly two tablespoonfuls of lemon juice. Mix a pint of cream with half a pound of granulated sugar and add slowly to the ginger mixture. Press through a fine wire sieve and freeze.

Oriental Eggs.
The Chinese are great eaters of eggs, which they take hard boiled. These are to be had in all the roadside places for refreshment. While the Chinese have an expression, "eggs of a hundred years," it is not to be understood that their eggs are always a century old, though one may be able to procure those that are of many years' standing.

The Chinese evince a preference for the egg of the duck or of the goose. These are placed with aromatic herbs in slaked lime for a varying period, the minimum being, it is said, five or six weeks. Under the influence of time the yolk liquefies and takes on a dark green color, and the white coagulates and becomes green.

How to Clean White Feathers.
White feathers of any description can be cleaned at home to look like new at a small cost. Take gasoline and plaster of paris and mix the two together to the consistency of whipped cream. Dip the feathers in this mixture, squeezing and pressing them; then hang in the open air to dry thoroughly, and until the gasoline evaporates. Be careful not to handle until thoroughly dry; then shake well, and the result will be a beautifully clean and fluffy feather. White wings may also be successfully treated in this manner. The gasoline must never be used in a room where there is a light or fire.

To Make Pot Pie.
This can be made with veal alone, chicken or any nice meat. It can also be made similar to the Irish stew with left-over meat and adding a little fresh meat. Meat can be used alone or with a flavoring of vegetables. Cut up small and simmer, as the Irish stew is made, then put in a deep baking dish and cover with a biscuit crust or a mashed potato crust rolled out with flour. Bake a rich brown in moderate oven. Serve in the baking dish. Veal stew, which is made by cutting a pound or two of veal into six pieces, makes a good pie.

Breakfast Pie.
An appetizing and substantial leftover breakfast can be made in the following way: Grease a baking dish and cover the bottom well with hot—shred potatoes and add a layer of the meat chopped fine or ground and rather highly seasoned. Top off with a thin layer of the mashed potatoes. If there was gravy with the meat this may be poured over the pie; otherwise moisten it with water in which a little butter has been dissolved. Set in the oven and bake until brown.

Serve With Turkey.
Rice.
Celery.
Chestnuts.
Boiled onions.
Sweet potatoes.
Cranberry sauce.
Oysters in the stuffing.
Oyster plant is good, too.
Apple butter is sometimes used with it.
Cold slaw gives the requisite bite when cranberries are missing.

Pecan Cookies.
Prepare enough pecans to make one pint of meat and grind them into flour in the food chopper. Cream one cupful of sugar with two tablespoonfuls of butter, add three eggs, two tablespoonfuls of milk, a pinch of salt and the ground nuts. Use barely enough flour to make a dough. It must not be too stiff nor too thin, just a good rolling dough. Cut into cakes and bake a light brown.

The Birth of Christ in the Soul

By REV. JAMES M. GRAY, D. D.
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TEXT—My little children, of whom I travel in birth again until Christ be formed in you.—Galatians 4:19.

I go out of the beaten path in this Christmas message, and called to contemplate the birth of our Savior into the world. I would apply the event to his birth into the individual life. Opportunity is not afforded for enlargement on the meaning of the text, but

I suggest that the birth of Christ into the experience of men is a process of three stages. Christ must be formed in their understanding and in their will, but especially in the affections which mold their character and conduct. Their understanding is reached in the preaching of the Word of God, but their wills and affections are moved only as the power of the Holy Spirit accompanies that Word. This explains why there is much preaching and teaching of the Bible, and so little effected in the conversion of souls. How much Christians need to pray for their pastors, for the Sunday school teachers of their children, and, above all, for themselves, that the unction of the Holy One may rest upon them as they witness for Christ, that their testimony may beget in others the new life through faith in him.

The Second Adam.
II. But the text suggests that the birth of Christ in the soul would be impossible had not Christ himself been born into the world. Our natural man could have no existence without a natural progenitor, and this is equally clear of our spiritual or regenerated man. Why is Christ called in Scripture the second Adam, if not that he was, so to speak, a new starting point for man, "the pure spring of a redeemed race"? This does not mean merely that he was the purest, noblest and best man who ever lived, but that in his humanity he was much more than any other man from Adam down. In a certain sense humanity was reborn in the manger at Bethlehem. Redemption begins by a new birth in the race which includes all men, at least to this degree, that in Christ dwells potentially all that all men need. There is now a chance, which but for the incarnation of Christ never could have been, that each of us may become regenerated and begin our life over again.

But in speaking of the humanity of Christ, it must be kept in mind that in his person there was united the two natures, the human and the divine. Christ was man, but also he was God. We are unable to understand this mystery, but we accept it by faith on abundant testimony, while we adore and praise him that of his fullness all we may receive, and grace for grace.

Birth of Christ in the Soul.
III. Just as the Holy Ghost was instrumental in the birth of Christ into the world, so is he necessary to the birth of Christ in the soul. The virgin could not have given birth to the Son of Man had not the Holy Ghost come upon her and the power of the highest overshadowed her, and it is written that "no man can say that Jesus is the Lord but by the Holy Ghost." As the great Puritan divine, John Owen, used to say, "We can have no real design of conformity to Christ unless we have their eyes who beheld his glory." But how shall we obtain those eyes if they are not given us from above? The natural man beholds no excellency in Christ, and appreciates no need of him as a Savior, until these experiences are begotten in him by supernatural power and grace. We have referred to this before but it needs to be emphasized again and again.

IV. Finally, as the birth of Christ into the world marks the most important era in the world, so the birth of Christ into the soul marks the most important era in the soul. It is this which turns the believer "from darkness to light, and from the power of Satan unto God." No converted man would change his experience of salvation and the indwelling Christ for all the world could give him. It is this fact that makes the Christmastide a time of sadness as well as of happiness and joy. We see merriment about us, yet we shrink from it as from the thought of that infidel who strove to balk the King of Terrors by ordering in a game of cards with his dying breath. There is no Christmas joy a believer in Christ so earnestly covets as to learn of some one who, as a result of his ministry, has come to interpret the Christmas in the earth from the point of view of a Christmas in the soul. While it is the work of the Holy Spirit to perform this miracle of grace in him, yet it is his duty to yield his will to him that he may perform it. And so I close with the appeal of the German mystic:

Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul will be forlorn.
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again.

The Christian life must be in its own degree something like the Master's own life, luminous with his hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.