# ANDOVER NEWS

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By J. HARVEY BACKUS & SON

OUR KEYNOTE:
"If There Is Not A Way, Cut A Way"

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## Scholars Need Good Eyes

AS THE time for the opening of the public schools is here, parents should not lose sight of the fact that eyesight is the biggest factor in the education of a child.

Child welfare associations realize the necessity of making sure that the under-privileged child sees well before setting about the curing of other defects.

Parents should be as much concerned about their own children and not make the mistake of permitting them to enter school with defective vision as a drag upon them.

No matter how apt a child may be at learning, he or she cannot do well in school if laboring under the serious handicap of poor vision. Countless investigations have disclosed that poor eyesight is responsible for much of the retardation in school and causes a stigma to be placed upon many children, whose visual defects weigh them down.

Not only does poor eyesight retard children in their studies but it is also injurious to their general health. Headaches, stomach and digestive troubles and other illness often follow the continued strain upon eyes that do not see well.

This is a duty that should be clear to every parent. First, be certain that defective eyesight is at the bottom of the trouble, if any, with the child, and then have it corrected at once with the proper glasses.

Neglect in this respect is little short of criminal.

## Effect of Silver Nationalization

BY PROCLAMATION, President Roosevelt has nationalized silver, fixing the price at 50.01 cents per ounce. All silver has been called into the national treasury with the exception of silver coins and silver which has already been made into usable form.

Just what the President hopes to accomplish by the move is yet vague and no future plans have been disclosed. The immediate effect was an interpretation of inflation by the stock and grain markets. The country and prices leaped upward on the New York stock exchange and other stock markets as well. In the grain markets with grain prices setting a new high for the year. After considering the matter more thoroly, the same markets turned reactionary, deciding after all that the nationalization of silver did not mean inflation and stocks and grains went down again.

As yet, there has been no opportunity to determine whether or not there will be any reaction from business toward this latest power wielded by the President but it doesn't seem likely unless further important action develops.

The one indirect advantage that may follow the nationalization of silver may be an increase in export business to the important silver countries, namely Mexico, China, Japan and some others, since the money of those countries may be of greater value in our markets due to our silver situation.

# *History of the First Independence Seventh Day Baptist Church*

### *As Prepared by Walter L. Greene, D. D.*

#### CHURCH BUILDINGS, PLACES OF WORSHIP AND PROPERTY INTERESTS

In the early years of its history the church meetings were held in private homes and school houses. We hear of meetings being held at the school house near Hazard Clarke's and at the home of Isaiah W. Greene's and others. In 1844 some say "about 1844," a church building was erected on the present site on land purchased of Samuel Livermore for $15.00. The lot is described in the deed given to the trustees, J. C. Bassett, N. R. Crandall and W. S. Livermore, recorded in 1858, as "six by eight rods and a part of lot 105." The first church building was erected at a cost of $800, besides the volunteer labor and material contributed and it seated about 200 people. There was some remodelling in 1858 when the church voted that we make repairs on the meeting house, such as putting the pulpit in the back of the house, turning slips, etc." It is said that when the building was again ready to use, the church extended the courtesy to the pew holders to select the pew they wished. Because he was the deacon and among the oldest of the members, the first choice was given to "Uncle Slocum" Livermore. It is said he slowly rose and putting his hands under his coat tails and taking a characteristic pose, deliberately looked over all the pews. Finally he announced his decision. "I think I'll set where I used to sot."

This building was replaced in 1876 by another costing $3,000. Much of the material of the old church was used by Frank M. Bassett in building a barn on his farm now occupied by George H. Kenyon on Lot 127.

The second church building had been in use but a few years when it was destroyed by fire in January 1884. The same year the present building erected at a cost of $2,500, on the same foundation the previous building had occupied. Thus while we celebrate the centennial of the organization of the church, we are also commemorating the semi-centennial of the third house of worship.

#### The Parsonage

January 21, 1849, during the pastorate of Thomas E. Babcock, the church voted "that Bren. S. S. Clarke, J. P. Livermore, I. W. Green and A. C. Burdick be a committee to draft a plan and ascertain the probable cost of building a parsonage for this church." At the next meeting in March it was voted "that we accept a proposal made by Bro. I. W. Green to sell his house and lot opposite the meeting house, provided a sufficient amount can be raised by subscription to pay for it." William S. Livermore and Barney Crandall were appointed a committee to circulate subscriptions. Then it was found that much more could be secured for a new parsonage. A little later a half acre of land was bought for $30 from I. W. Green on Lot 104 "opposite A. C. Burdick's lot" and the parsonage where it now stands was erected under the direction of the building committee, J. P. Livermore, T. E. Babcock, A. C. Burdick and Henry Crandall. The building was completed in the fall of that year. In 1902, Elder Jared Kenyon gave a plot of ground west of the parsonage to the church, and the same year a barn 24 by 30 feet was built on the parsonage lot under the direction of John M. Greene at a cost of $87.87 besides "the timber, a large part of the lumber, all the labor contributed, and the paint and the labor for applying the same." In April, 1912, Mrs. Abbie Bliss Berry left by will her home and eight acres of land on the east of the parsonage lot for parsonage purposes, expecting that the land and gas privileges would be of substantial help to future pastors.

#### The Parish House

In 1913 it began to be more keenly felt that more adequate provision should be made for the social needs of the church and community, and at the annual meeting in January, 1914, Sherman G. Crandall and John M. Green were appointed a committee to investigate the matter of purchasing a building or lot for the purpose of a parish house. A few weeks later they reported that the "old Brown store" building could be purchased for $500 and that "the land east of the church lot could be secured if it should be decided to build there." Maxon A. Crandall was made a committee to secure pledges. He then reported that $415 had been pledged for the Brown store building. M. A. Crandall and E. E. Clarke were authorized to purchase the building from the owner, Mrs. Myrta Brown Briggs. The pledges had been increased and paid so there was a balance to turn over to the church treasury. Thus a building came into the hands of the church that has been a splendid asset to the church and community life during the past 20 years.

#### SPIRITUAL LIFE AND SPIRIT

Membership of the church by decades:

| Year | Ttl. Mem. | Year | Ttl.Mem. |
|---|---|---|---|
| 1824 | 21 | 1884 | 154 |
| 1834 | 39 | 1894 | 123 |
| 1844 | 135 | 1904 | 106 |
| 1854 | 155 | 1914 | 105 |
| 1864 | 169 | 1924 | 103 |
| 1874 | 188 | 1934 | 95 |

The church began its career with 39 members and closes the century with 95, one-half of which at the present time are non-resident. The membership has never been large and reached its high point in 1874 with 188 members. The first 50 years saw a gradual increase corresponding to the population increase of the community. The second 50 years has seen a gradual and steady decrease, also seemingly coincident with the trend from the hill farms to the villages and cities. There are now many vacant houses and home sites and some abandoned farms, tho there has been much consolidation of farms and the smaller farm population till about as many acres as in the days of larger population and greater farm prosperity.

The ebb and flow of spiritual life of any church is largely a part of the unrecorded history. We look in vain in the records for the account of special meetings and seasons of spiritual refreshing. It is significant however, when a large number were added to the church roll. This was notably true in 1843-44, 1857, 1861-62, 1871 and early 80's and late 90's. It is probable that the increase in membership has not come with great revivals as much as in some churches but with normal increase from the families of the church, after pastoral labors and nurture in the church thru its regular services.

The evangelistic labors of J. L. Huffman, George B. Shaw, L. D. Seager, W. D. Burdick and others are remembered by many.

#### Church Discipline

As one looks thru the early records of the church, one is impressed with the solicitude manifested to give guidance to the moral and spiritual interests of the members. Many pages of records are given to charges preferred against some delinquent member and the hearings and action regarding the same. This church played its part in helping to regulate moral and public welfare in a new and unstable society of the pioneer days.

Charges of slander, immorality, failure to attend church, drunkenness, profane swearing, business disagreements among the members, Sabbath desecration and the general "breaking of covenant relations" were the most frequent charges brought to the attention of the church. For many years there was a "standing committee that had as its particular business the watch care of delinquent members and the work of trying to reclaim them to the work of the church." On the whole one is impressed with the wisdom and patience of the committee and the church with those who had departed from the straight and narrow way.

There is recorded one instance where one brother preferred charges against himself and asked the church to take action. In this case the church "voted to receive them and kindly and affectionately admonish him to abstain from such a course of conduct and retrace his steps." At another time a brother who had some disagreement with another member of the church had absented himself from the communion table for some time. To him, the church sent the following letter:

"We, your brethren, do most deeply regret that you cannot feel it a duty as well as a privilege to meet memorate the death and sufferings of our dear Saviour with us your covenant brethren. We prefer no charges against you of covenant violations. We know that your heart and house are always open to receive the needy, and your Christian benevolence is not probably surpassed by any of your brethren, but it does grieve us to see you turn away from our Lord's table, year after year, and we do earnestly and most affectionately exhort you to return to this duty. We ask it for your own sake, but above all for the sake of your Jesus on whom you trust for eternal life." (Church Record, June 5, 1864.)

The matter of discipline was not alone the duty of the standing committee but for the whole church as well is seen by a resolution voted in 1845: "Whereas, we feel desirous that the standard of vital piety should be elevated in this church. Therefore, Resolved, That we will act in concert with our standing committee to reclaim our wandering brethren and sisters, and that we will labor for a revival of the spirit of religion among us."

Membership in secret societies came up for serious consideration in 1850. After prolonged discussion a resolution was passed: "Whereas, we consider secret organizations not consistent with the spirit and genius of the Gospel of Christ, therefore,

"Resolved, That we as a church earnestly, yet kindly advise and entreat all our brethren, both old and young, from uniting with any of them."

#### THE CHURCH AND DENOMINATIONAL MOVEMENTS AND ORGANIZATIONS

This church became a member of the General Conference one month after the organization in 1834, and has consistently supported its work, and has usually been represented at its annual sessions since that time.

When the Seventh Day Baptist Association was formed in 1835, John Pierce Livermore, a member of this church was the first secretary, and the sessions of the Association have been held in regular order, once in four or five years since that time, and much of the time has been represented by an officer on the executive committee.

From this church have gone several denominational workers. Rev. Leander E. Livermore, a son of Edmund Livermore, a pastor in several churches, and an editor of the Sabbath Recorder, was raised under the influence of this church and ordained by a council called by this church in 1866. Two efficient workers in the China Mission were from this church: Olive Forbes, wife of Dr. Nathan Wardner, and Lucy Green, wife of Rev. G. H. F. Randolph. These were baptized into the membership of this church in early life and remained members until consecrated to the foreign field. Rev. G. H. F. Randolph, tho reared in another church was called to the ministry by this church and went to China three or four years after his marriage.

In the earlier years it was customary to encourage promising young men to "exercise their gift." In 1841, Decatur M. Clarke was licensed to preach, which he did "very acceptably for several years as occasion offered." In 1846, the church voted: "Resolved, That our brother, Philarmon Livermore has the liberty, and is requested to improve his gift in speaking in the church or on other occasions, as in his judgment he deems it for the glory of God and the edification of the church." Neither of these became ordained ministers.

#### CHURCH RELATIONS

A good many members from this church have gone to other churches of the denomination, notably to the churches at Little Genesee, Nile, Alfred, Wellsville, Andover and to churches in Wisconsin, Iowa, Minnesota, and Nebraska. In 1872, on one date, letters were voted to William Bliss and Relief Clarke, Phoebe Clarke, Grace Everett, Clarissa Livermore, Anna Ware, Nora Green and LeRoy C. Davis to unite in Andover.

In a community where there are people who observe different days of the week as a Sabbath, there will inevitably arise some complications in the ordinary social and business affairs. These circumstances bring out some fine expressions of conscience and of respect for other people's conscience.

One of these happened many years ago, but was related to one of our present members quite recently by a Mr. Rice of Wellsville, a man now past 80. Mr. Rice's mother, during the Civil War, had been left a widow with several young children, on a farm several miles from Independence. It fell to the neighbors to supply wood for the winter. A "bee" was called for a Saturday. Some of the people about Green's Corners heard of the "bee" but did not care to go on their Sabbath. Friday morning, Elisha Green, who ran one of the stores here drove over with a substantial lot of groceries and the explanation that this was his part of the "bee." Not wishing to encroach on the Sunday observance of the Beach Hill community, some men from "The Corners" appeared early Monday morning with saws and axes, and another Seventh Day Baptist who lives in that neighborhood drove in with his sled to draw the wood. Mr. Rice relates that about this time his mother realized that the "bee" had been called on the wrong day, and offered an apology. The Independence men, mostly the Livermore brothers, I am told, assured her no harm had been done and that Monday was a fine day to cut wood.

The other incident occurred in recent years since the potato spraying began. The man who drove the sprayer, a member of this church, in making the rounds, came on a Friday afternoon to a certain farm whose owner kept the "First Day," and where the job could not be completed Friday. The owner of the farm recognizing the situation said, "You are a Seventh Day Baptist, and probably would prefer not to work tomorrow. Leave the sprayer here and I will use it tomorrow and then it will be ready for you to use elsewhere on Sunday."

Such considerate expressions of regard for another's conscience is one of the fine fruits of the Spirit. May it ever be characteristic of this community and its people.

#### CONCLUSION

One who looks into a plate glass window may see both what is behind and what is beyond. We have been looking at what is behind and that has been the purpose in this historical sketch. It is fitting that we pause for a little and reverence the self-sacrificing labors of those worthy pioneers and heroes of the faith who lived and wrought and achieved that our heritage and opportunities of today may be the greater. Many of these, our forefathers in the flesh and in the faith lie in our own nearby "God's Acre." Tread lightly and with bowed head and humble heart as you pass among them and recall their heroic sacrifices and worthy deeds, for "He who regards lightly the past is likely to care little for the present and future."

However, the record of the century past has closed and the clean page of the scroll of the coming century lies open before us. What will this and succeeding generations write upon it? Will the record be any less worthy than that of the past? God grant that it may be a record of yet greater deeds and even more worthy endeavor. From the heights they have attained it is possible to go on to yet greater heights. "Others have labored and ye have entered into their labors."

#### YOUNG PEOPLE'S WORK AND SABBATH SCHOOL

By Devillo E. Livermore

There seems to be but little data on record concerning young people's societies in the early history of the church. During the pastorate of Rev. I. L. Cottrell, the Excell Band was organized and carried on for some time very successfully, and resulted in much good to those engaged in its work. This was about 1880.

Following this the Young People's Society of Christian Endeavor was organized here, the date of membership beginning October 6, 1889. During its life 62 had joined as active and associate members. There has not been as much activity along this line as one would wish for some time past. Some time ago an organization was effected called the Community Young People's Society of Christian Endeavor. Usually, there has been a good attendance at its religious services, and others than those of our own faith joining with us, and good has resulted therefrom.

In the earlier years of the church much attention was given to the care of the young people in the Sabbath School.

Thirty years ago it was said by one whose memory went back to the early days that there was a Sabbath School before the formation of the present church and it is quite certain that there has always been one since that time. In the fall of 1845 a resolution presented by Nelson R. Crandall was passed by the church: "Whereas, the religious instruction of children is a duty incumbent on us parents, and whereas the Sabbath affords special opportunity for such instruction, Resolved, That we believe Sabbath School instruction to be highly beneficial. Resolved, That we recommend to the youth of this vicinity and especially those of our society to attend the one already established here."

In addition to the weekly session of the Sabbath School, there have been from time to time special classes for instruction during the week after school hours and in more recent years Daily Vacation Bible School of two to three weeks have been held at the Parish House for the children of the church and community. A large proportion of the additions to the church have followed these vacation schools.

Among the superintendents of the Sabbath School were: Edwin Stillman, Sherman G. Crandall, Devillo E. Livermore, Louis C. Livermore, C. Milford Crandall, Samuel W. Clarke, Carl Tassell, Francis Clarke and earlier pastors H. D. Clarke and others.

I well remember my Sabbath School Class when I was a little boy 60 years ago, and sacred to me is the memory of the kind loving lady who was my teacher. An influence like hers is a priceless heritage to any child. She was Mrs. Mary Hill, the mother of Hon. Frank Hill

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## Initiative Needed

WHEN the pioneers came into this land they asked no government aid. They knew that they must fell the forests and build houses before they could have farms and homes. It required initiative, industry and vision to foresee fields of growing grain and comfortable homes where the primeval forest held sway. But strong men with the love of land born in them did not hesitate to tackle the job.

Each did for himself so far as he was able and asked no odds. Only when the task was too great for one alone was co-operation sought and help was then asked only that it might be given in return. When difficulties beset them they solved the problems themselves. They were self-reliant because they knew that on themselves depended success. Villages grew and became cities in response to conditions that demanded them.

Whatever progress was made was due to the efforts of individuals working alone or in co-operation with others. Our forefathers had no delusions about work. They knew that nothing is accomplished without effort.

Of course, the problems of today are different in their individual aspects and the methods needed to combat them. Many things have been done, especially in the past year or two in the effort to regain economic prosperity that are entirely new departures and must not be judged until time has proven them good or bad. But it appears that we have gone far from the ideas of the pioneers. Too many people believe that there are shorter cuts to accomplishment than hard work, coupled with good judgment. This, that and the other interest wants the government to do something. It is true that government can give encouragement and financial aid to certain limits but it cannot go on indefinitely. People themselves must act to gain the advantage of whatever inducements are offered.

We need to return to the fundamentals. Instead of looking to the government for aid without limit or reason, Americans need look to themselves for accomplishments. We need a return of the initiative of our forefathers who did not know much about appealing to the government when they had troubles but did know a lot about how to work.

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Isn't it queer that when a man sows his wild oats he never raises anything but cain?

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An individual is just like an automobile when he knocks it's a safe bet he's full of carbon.

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Usually the auto driver who watches the scenery instead of the road, is liable to become part of both.

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A good test of citizenship is the way you get along with your neighbors.

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The fellow who drives his automobile on Sunday usually experiences no trouble in finding a parking place around the church.

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It has been commented upon frequently that the worst never happens, and the same might well be said of the best.

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The art of drawing requires talent and overdrawing requires a lot of explaining.

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Conceit puffs a man up, but no one was ever able to stay up very long on air alone.

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The farmer can get more good predictions and use less of them than any business man on earth.

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No doubt the pessimist is all right in his place, but he never goes there until he dies.


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# The National Cooking School

## By Katherine Caldwell

### A Complete Cookery Arts Course, dealing with all the fundamentals of this important subject . . . . Thoroly practical to the beginner as well as to the experienced cook who is interested in the Newer, Better, More Economical Methods.

In twelve separate lessons, each one devoted to its own special topic, I am going to teach beginners how to become good cooks.

Can it be done? I believe so. Most women, and all little girls, like to cook. Most women like to know the easy and sure way to do things—and they like to understand why it is that one method is better than another, or just why a certain small point may make a difference between success and failure.

In 12 carefully planned lessons, I think I can help you. But first, you must want to know. And when you study a lesson, you must put it to practical use; make dishes that will illustrate the points in the lesson; see for yourself just how things work out, and why.

If you make a dish that is not satisfactory—look up your lesson on that subject; read it thru, perhaps you will find the exact reason why you are not getting the results you would like. Maybe it's a matter of the proportion of your ingredients or something in the way you mix them; or the actual cooking.

Did you ever realize that to be a good cook, in fact to enjoy quite a reputation, one need not be able to make a very great variety of dishes? Nor are they very difficult ones? But to be able to cook the foods of every day so as to make the most of simple things—this is the real foundation that every good cook should have.

This course of lessons is planned for the beginner or for the uncertain cook, for the young girl whose mother would like her to "start right," for the business girl who has not yet kept house, for the homemaker herself who is dissatisfied with her cooking—never sure whether a dish is going to turn out well or ill.

It will deal with simple things. Each lesson will have its explanations—and some recipes to show how the advice works out. Then, when you want to go a little farther than mere examples of each type of dish, you will find more recipes of each kind in the various little books of the new Easy Way Series. You will find in those books, how to carry on the fundamentals of cookery (as I shall teach them in these lessons)—how to apply them to dishes that are little more complicated.

There will be help for your entertaining—for those charming yet easily given parties that make modern hospitality so delightful. "Planning The Party" and "The Easy Way Cake Book" will both aid you.

There will be information about the wise buying and the clever choosing of foods—about planning meals for all occasions. We cannot make bricks without straw—that was proved away back in Bible days. We cannot cook without having the right kind of ingredients—which means that we must know something about the food materials we buy. I hope every student who follows this course will be sure to get the little book on "Marketing and Meal Planning"—it will tell you just the things you want to know about choosing foods and comparing values.

Besides materials, we need certain equipment. All thru these lessons I will indicate at times some of the little tools and gadgets that will help you to get good results. Be as good to yourself as you can, in some of these small matters—for they can have big results.

Don't try to get along without proper measuring utensils—whatever else you may have to do without. They cost only a few cents—and they will prevent many losses. All of the recipes in these lessons and in the new Easy Way books are based on measurements made with a regulation eight-ounce measuring cup and a set of aluminum measuring spoons, graded from one-fourth teaspoon to one tablespoon. Probably the set all told will buy them, but they're worth their weight in precious metal.

#### HOW TO MEASURE

It is understood in all standard recipes, that the measurements are level.

To measure a light, dry, ingredient, it should be well stirred up, then measured level with the rim of a cup which has its "cupful" mark right at the brim.

Fine powdery substances have a great tendency to "pack" in their container, or into a cup if we used it to "scoop out" the material. So not only do we loosen the mass well, but we fill the measuring cup lightly with a spoon, heap it a little—then with the straight edge of a spatula or knife we "cut off its head" at the rim of the cup.

In the same way we level off the measuring spoon that we have lightly filled with baking powder, salt or soda, for instance.

And now for a very important point:

**Flour, which has a very great tendency to pack closely, must be sifted once before measuring.**

When we measure liquid, the measuring cup (which is usually marked in quarters on one side and thirds on the other) should be set on the table and filled to the required mark. For your convenience let me say that a measuring cup for liquids is better to have some extra height so that its "cupful" mark is placed below the rim; then it will not overflow when a cupful is measured. This kind, however, is not as good for dry ingredients. It is a great convenience to have a cup of each kind—speeds up your work, too.

Liquid fat is measured the same as any other liquid, but there is a special method for measuring solid fats, such as butter, lard, etc. To measure half a cupful, put one-half cupful of cold water in your cup—then drop in pieces of shortening until, with all the shortening beneath the water level, the water just reaches the "cupful" mark. Drain fat and dry it on absorbent paper. To measure one fourth cup shortening, start with three-fourths cup water, and so on. Even to measure a cupful it is easier to repeat a half cup measurement by this method, than to solidly pack your cup with fat and scoop it out. To measure fat by the spoonful, scoop it up in the spoon, press firmly into the bowl of the spoon with your spatula or knife, then level it off with a straight knife-edge.

#### WE MEASURE HEAT, TOO

Very often, it is just as important to cook food at a certain temperature, as it is to put the right ingredients into a mixture.

The only way to be sure about your heat measurement is to use a thermometer. If you have a modern range, you probably have at least a fairly good thermometer in it, perhaps an excellent one. Sometimes these range thermometers, set on the outside of the oven door or the range body, do not indicate the inside temperature exactly—but experience will soon show you if your indicator seems to register above or below the true inside temperature. If there is no good thermometer built into your range, you will find great comfort in having a little easel-thermometer that you can set right in on your baking rack. A good one may be had for little money—and it will be a tremendous help to you in all your oven cookery.

A really good modern range will have a good heat indicator. The most helpful oven is, of course, the one with an automatic heat control, which holds your oven indefinitely at the temperature for which you set it.

For sauce-pan cookery, there is another useful thermometer. It has a panel back, with a clip to go over the edge of the sauce-pan. This helps you to make boiled icings exactly right—candies too, if you are interested. It is also a great aid to deep-fat frying, for most of the failures in making doughnuts, croquettes, etc., are due to having fat at the wrong temperature.

#### Cooking Temperatures

We speak usually of four degrees of oven heat:

Slow—250 to 325 degrees F.
Moderate—350 to 375 degrees F.
Hot—400 to 450 degrees F.
Very Hot—Above 450 degrees F.

#### Testing Heat Without Thermometer

If you have no thermometer to indicate your oven heats, spread some flour on a baking sheet, and note the time it requires to change color in the oven.

In a slow oven (250 to 325 F.) flour will brown delicately in five minutes. In a moderate oven (350 to 375) flour will turn golden brown in five minutes. In a hot oven (400 to 450 degrees F) flour will turn dark brown in five minutes. In a very hot oven (above 450 degrees F.) flour will turn dark brown in three minutes or less, if temperature is very high.

#### Temperatures for Deep Frying

Uncooked foods (fish, fowl, etc.)—365 to 375 degrees F. (or hot enough to brown a cube of bread in 60 seconds.)

Cooked foods—390 degrees F. (or hot enough to brown a cube of of bread in 40 seconds).

Flour mixtures (doughnuts, fritters, etc.)—360 to 370 degrees F.

#### (b) SAUCES FOR MEAT, FOWL, FISH

Now, if you have grasped these points—important all thru our lessons—let us start our first actual cookery.

No person can be considered even a fair cook until she can make several types of sauce, with certainty and a reasonble ease and speed.

A very few foundation sauces should be mastered first. Then with simple additions or changes, you can make a score of sauces from them.

Most of our sauces are thickened with either a starchy ingredient or eggs, or both. I am going to show you how to use both—and get a perfect sauce every time.

#### These Savory Sauces

The principal thing that we need to know about making sauce is how to have it always absolutely smooth and free from lumps. When we employ a starchy thickener (flour, cornstarch, etc.) we must remember that there is a tendency for all starch grains, if they are given an opportunity, to group themselves together—and if they are successful in doing that, the result is a small lump. The way these lumps increase in number, once they get started, is an astonishing thing! So we combine our flour or other starchy material so as to separate all the little starch grains until they have had a chance to burst, and in doing so, to thicken the liquid. There are two ways to blend in such thickening for the savory sauce.

#### Starchy Thickening

First Method—If your recipe calls for nearly as much fat (it may be butter, dripping, oil, etc.) as there is flour in any sauce of the white or brown or similar type (the simple kinds for which flour is our most useful thickening agent) you will find this method excellent.

Melt the fat, remove pan from fire, blend in the flour by rubbing it into the fat with a wooden spoon (a handy small one you will like for such purposes); very gradually stir in your liquid, hot or cold; (hot thickens sooner); return to heat and stir constantly until mixture thickens smoothly. Remember that you must not stop stirring for a moment during this stage—for the starchy grains are quick to take advantage of a few seconds' stillness and you will find them massing at the bottom; lumping and even burning there if not stirred continuously. This method will give you the basis for a good many sauces and gravies which are finished in various ways.

Second Method — Where the amount of fat to be used is much less than the amount of starchy material, follow this method:

Measure the prescribed amount of flour and the seasonings into a cup or small bowl, and stir into it very gradually some cold liquid, usually water or milk. Add liquid until you have gradually thinned the mixture to pouring consistency. Bring the main liquid for the recipe to scalding point and then very gradually stir the thinned flour into it. Cook and stir constantly without ceasing until the mixture is smoothly thickened. Stir in the fat.

#### Eggs as Thickening

Third Method—Applying only to sweet sauces—mixes sugar and starch, first, and will be covered in Lesson 2.

Eggs enter, as at least the partial thickening agent, into the making of many sauces. The method is usually as follows:

Make the sauce by either of the foregoing methods—there will probably be a smaller proportion of flour needed to the liquid, because the eggs will provide their quota of thickening—and of course, in some instances, the egg will supply all the thickening. As too long cooking would curdle the egg, it is added immediately before removing from heat. The sauce, finished up to the point of adding the egg, is kept hot in a double boiler. The egg yolk or whole egg, as the case may be, is beaten slightly or according to special instructions, then (here is the real point)—the hot mixture is slowly stirred into the egg; never is the egg added to the hot mixture, for that would be too much sudden heat for the egg and would cause it to set in tiny hard particles. The mixture is returned to heat and stirred a few moments to thicken the egg.


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