

usually hold about twice as much of the cooked vegetable as it will of the uncooked.

English Peas.

When prepared and canned in the proper way, peas are easily kept and never lose the delicate flavor that they possess when fresh. Shell the young peas, pack in jars, and sterilize as directed under "Corn."

Asparagus.

Can the young tips only, in the same way as you would corn.

Cauliflower.

This vegetable usually keeps very well, but if the supply for the winter should begin to spoil it may be necessary to can it during the summer. Prepare it as you would for the table, pack it into jars, and sterilize.

Carrots and Parsnips.

These, if gathered during the early summer and canned, make most excellent vegetables for the winter. The young plants at that season are not stringy and have not yet developed the strong taste that is so objectionable to some people. Prepare as you would for the table, and sterilize.

Tomatoes.

Every housewife knows how to can tomatoes. They are very easily kept, even in the common screw-top jar. If one already has on hand a number of jars of this pattern, it is best to use them for preserves or for canning tomatoes and to purchase the more modern styles for canning other vegetables. In using the screw-top jars be careful to sterilize them first by placing in cold water, bringing to a boil, and boiling for about ten minutes. The rubber and top should also be immersed in boiling water for the same length of time. Remove them from the boiling water when needed, handling as little as possible. Be careful not to put the fingers on the inside of the top or the inner edge of the rubber. Fill the jar with the cooked tomatoes while steaming hot, put on the rubber, screw on the top firmly, invert it, and let it stand in that position until cool.

Kohl-rabi.

This vegetable resembles the turnip in its habits of growth, although in flavor it more nearly approaches the cauliflower. It is grown in many sections of the North, but in the South it is almost unknown. Prepare it as you would turnips, pack in the jar, and sterilize.

Lima Beans.

Lima beans lose their flavor very quickly after being shelled; therefore it is necessary to can them as soon as possible after gathering. Discard all pods that have begun to harden, and proceed as you would with corn.

Pumpkin or Winter Squash.

If provided with a warm, dry cellar, one may keep certain varieties of these vegetables all winter. Some of the best varieties, however, do not keep well, and even the best keepers when not properly housed begin to decay in December or January. It is then necessary to can them in order to save them. If one has a limited number of jars, it is a good plan to fill them all with other vegetables during the summer and upon the approach of frost to gather the pumpkins and bring them indoors. By the time the pumpkins begin to spoil, enough jars will be emptied to hold them. They can now be steamed and canned in the same way as summer squash. In this way a supply of jars may be made to do double service.

Succotash.

The writer has found that a mixture of corn and lima beans, or succotash, is one of the most difficult things to keep. This furnishes one of the very best mediums for bacterial growth; so extreme care must be taken in the process of canning. It is advisable to gather the corn and beans early in the morning and prepare and sterilize them in the manner already described. As with summer squash, it is best to boil for an hour and a half, instead of for an hour.

Vegetable Roast.

A rather unusual dish for the winter may be made by canning a mixture of vegetables. Prepare corn, lima beans, tomatoes, string beans, okra, squash, and eggplant as you would for canning separately. Mix these in varying proportions, letting the corn and lima beans predominate. Add two or three medium-sized onions to each quart of this mixture and run all through a food chopper in order to mix it thoroughly. Pack into jars and sterilize. In preparing for the table mix with an equal volume of bread crumbs, a piece of butter the size of a walnut, and one egg; season to taste with pepper and salt, and bake in a round baking dish until brown. Cut into slices as you would a cake and serve hot with a drawn butter sauce.

Corn, okra, and tomatoes, mixed in equal propor-

tions, may be canned in this way as a soup stock.

FRESHNESS OF FLAVOR AND COLOR.

Vegetables when canned properly should retain their attractive color and lose very little of their flavor. It will be found almost impossible to detect any difference either in taste or in appearance between the canned and the fresh article if these directions are carefully followed. The volatile oils which give flavor to most vegetables are not lost during this process of sterilization. Cooking for *three short periods* in a closed container at a comparatively low temperature instead of cooking for one short period at a high temperature or for *one long period* in an open vessel makes the vital difference and insures freshness of flavor and color. After the jars have been sterilized and tested, they should be kept in the dark, as the sunlight will soon destroy the color of the vegetable.

HOW TO OPEN A JAR.

Jars of vegetables are sometimes hard to open, unless it is done in just the right way. Run a thin knife blade under the rubber, next to the jar, and press against it firmly. This will usually let in enough air to release the pressure on the top. In case it does not, place the jar in a deep saucepan of cold water, bring to a boil, and keep it boiling for a few minutes. The jar will then open easily.

CAUTIONS.

These directions for canning apply only to pint and quart jars. If half-gallon jars are used, always increase the time of boiling, making it an hour and a half instead of one hour.

Do not go into canning too deeply at first. Experiment with a few jars in the early part of the season and see if they keep well. It is not a difficult matter to can vegetables properly. The writer has never lost a can of string beans, okra, eggplant, carrots, parsnips, lima beans, beets, asparagus, or pumpkin in several years' experience, and has had only one can of peas spoil, a few cans of corn during the earlier trials, and a few cans of succotash. Any housewife can do equally well. If you follow the directions here given carefully, you will have no difficulty whatever. If you should happen to fail in the first trial, rest assured you have done something wrong or left something undone. No housewife who has on hand during the winter a supply of home-canned vegetables ready to serve on ten minutes' notice will ever regret the trouble or difficulties experienced in learning.

THE LESSON OF EVOLUTION.*

DARWIN AND HIS MESSAGE.

BY PROF. E. H. STARLING.

Just as pain is the great educator of the individual and is responsible for the laying down of the nervous paths, which will determine his whole future conduct and the control of his lower by his higher centers, so hardship has acted as the integrator of nations. It is possible that some such factor with its attendant risks of extermination may still be necessary before we attain the unification of the British Empire, which would seem to be a necessary condition for its future success. But if only our countrymen can read the lesson of evolution and are endowed with sufficient foresight, there is no reason why they should not, by associating themselves into a great community, avoid the lesson of the rod. Such a community, if imbued by a spirit of service and guided by exact knowledge, might be successful above all others. In this community not only must there be subordination of individual to communal interests, but the behavior of the community as a whole must be determined by anticipation of events—i. e., by the systematized knowledge which we call science. The universities of a nation must be like the eyes of an animal, and the messages that these universities have to deliver must serve for the guidance and direction of the whole community.

This does not imply that the scientific men, who compose the universities and are the sense organs of the community, should be also the rulers. The reactions of a man or of a higher mammal are not determined immediately by impulses coming from his eyes or ears, but are guided by these in association with, and after they have been weighed against, a rich web of past experience, the organ of which is the higher brain. It is this organ which, as the statesman of the cell community, exercises absolute control. And it is well that those who predicate an absolute equality or identity among all the units of a community should remember that, although all parts of the

body are active and have their part to play in the common work, there is hierarchy in the tissues—different grades in their value and in their conditions. Thus every nutritional mechanism of the body is subordinate to the needs of the guiding cells of the brain. If an animal be starved, its tissues waste; first its fat goes, then its muscles, then its skeletal structures, finally even the heart. The brain is supplied with oxygen and nourishment up to the last. When this, too, fails, the animal dies. The leading cells have first call on the resources of the body. Their needs, however, are soon satisfied, and the actual amount of food or oxygen used by them is insignificant as compared with the greedy demands of a working muscle or gland cell. In like manner every community, if it is to succeed, must be governed, and all its resources controlled by men with foreseeing power and rich experience—i. e., with the wisdom that will enable them to profit by the teachings of science, so that every part of the organism may be put into such a condition as to do its optimum of work for the community as a whole.

At the present time it seems to me that, although it is the fashion to acquiesce in evolution because it is accepted by biologists, we do not sufficiently realize the importance of this principle in our daily life, or its value as a guide to conduct and policy. It is probable that this doctrine had more influence on the behavior of thinking men in the period of storm and controversy which followed its promulgation fifty years ago, than it has at the present day of lukewarm emotions and second-hand opinions. Yet, according to their agreement with biological laws, the political theories of to-day must stand or fall. It is true that in most of them the doctrine of evolution is invoked as supporting one or other of their chief tenets. The socialist has grasped the all-importance of the spirit of service, of the subordination of the individual to the community. The aristocrat, in theory at any rate, would emphasize the necessity of placing the ruling power in the hands of the individuals most highly endowed with intelligence and with experience in the

affairs of nations. He also appreciates the necessity of complete control of all parts by the central government, though in many cases the sense organs which he uses for guidance are the traditions of past experience rather than the science of to-day. The liberal or individualist asserts the necessity of giving to each individual equal opportunities, so that there may be a free fight between all individuals in which only the most highly gifted will survive. It might be possible for another Darwin to give us a politic which would combine what is true in each of these rival theories, and would be in strict accord with our knowledge of the history of the race and of mankind. As a matter of fact the affairs of our states are not determined according to any of these theories, but by politicians, whose measures for the conduct of the community depend in the last resort on the suffrages of their electors—i. e., on the favor of the people as a whole. It has been rightly said that every nation has the government which it deserves. Hence it is all-important that the people themselves should realize the meaning of the message which Darwin delivered fifty years ago. On the choice of the people, not of its politicians, on its power to foresee and to realize the laws which determine success in the struggle for existence, depends the future of our race. It is the people that must elect men as rulers in virtue of their wisdom rather than of their promises. It is the people that must insist on the provision of the organs of foresight, the workshops of exact knowledge. It is the individual who must be prepared to give up his own freedom and ease for the welfare of the community.

Whether our type is the one that will give birth to the super-man it is impossible to foresee. There are, however, two alternatives before us. As incoherent units we may acquiesce in an existence subordinate to or parasitic on any type which may happen to achieve success, or as members of a great organized community we may make a bid for determining the future of the world and for securing the dominance of our race, our thoughts and ideals.

* Abstract of a paper read before the British Association for the Advancement of Science.