

# GERMAN WOMEN CARE FOR FARM WHILE MEN ARE AT FRONT



## RUSSIA HOME OF FASTIDIOUS GOURMETS, EPICUREAN DELIGHTS AND UNBLUSHING GRAFTERS

By RUTLEDGE RUTHERFORD.

IN the matter of food supply—an all important consideration in time of war—Russia has many advantages over her warring friends and foes.

Food conditions in Russia are quite the opposite of what they are in Germany and England, which are so dependent on the outside world that they are now in fear of having their food supply cut off. Double the combined territory of the United States and all its possessions, and then it will still fall to equal the vast territory of Russia. The population is about 150,000,000.

Russia produces about 50,000,000 bushels more wheat a year than the United States. In the other cereals, in live stock production, in fisheries, poultry, fruits and garden produce the czar's mighty realm is preeminently a land of plenty. Not only is Russia capable of producing enough for her own sustenance but in time of peace her farms and fisheries contribute to the menus of every civilized land.

The Russian poultry exportations are enormous, and Russian caviar is demanded by good lovers everywhere. American importations from Russia amount to nearly \$20,000,000 a year, most of which is for food products. The pastures of the Ural produce beef that tastes like venison, and the oak forests on the border of Galicia are noted for the excellence of their pork products.

Nowhere else in the world is such excellent pork found as in Russia. The finest is found in Moscow in the far famed Moscow cold boiled suckling pig. The little animal is fed entirely on cream from the day of its birth. Its flesh is exceedingly white and deliciously flavored. A thick cream is served with it, the kind of cream that is so generally used as a sauce in Russia. It is pure cream with a pungent, appetizing taste which it would be sacrilege to call sour. Horseradish sauce also is served with the pig.

Scarcely less delectable is the cold boiled beef, which also is nearly snow white. These two meats, the pig and the beef, have no equals in the epicurean world, and they are to be found only in Russia.

Russia's cuisine is broad and varied. From the Arctic come splendid salmon and other fishes and wild game, on the sunny side of the Caucasus tropical fruits are grown—olives, figs, oranges, citrons, pineapples, pears, peaches and superlative grapes. The czar's estates in the Caucasus contain the imperial vineyards from which are obtained the rare red and white wines served at the royal palace.

Honey with the rare flavor of the wild product comes from queer looking beehives, sections of hollowed logs roofed over, which are seen in many rural districts. Fishes of the sturgeon family supply the world with its finest caviar. The best is the salted roe of the sterlet, a species of sturgeon inhabiting the Volga River and the Black Sea. The hausen and tunny also supply large quantities. The centre of the caviar trade is Astrakhan on the Volga, other important fisheries are on the River Don and the Sea of Azov.

An oil extracted from sunflower seeds is extensively used in eastern Russia in the place of butter. The sunflower is cultivated in the Government of Saratoff solely for its seeds. Tea plantations have been established south of Peking, the Monte Carlo of the southern Caucasus. A favorite fruit of the mangoes, about the size of a small apple, brought from the East Indies.

The national bread is of rye, tough and sour, not unlike the German black bread. But since wheat has become so plentiful white bread is rapidly taking its place, especially in the cities.

Blinis hold first place among the ceremonial foods. They are eaten all over Russia, from the humblest peasant home to the Winter Palace. But they are eaten only one week of the year, carnival week, the week preceding Lent. They are nothing more or less than buckwheat cakes, made exactly as the Americans make them, excepting that they are entirely of buckwheat and are perhaps a little larger than the average American cake. They are eaten with hot melted butter, thick cream and fresh caviar.

A fancier form of blinis has onions, carrots and whitebait baked in the paste. Twice a day during the carnival week blinis in one form or another are devoured by all the millions of Russia. The merchants, who are still a special caste in Russia, make it a point to eat as many as possible.

Russians are among the most fastidious of gourmets. A Russian grand duke after returning from a visit to America not long ago said that he had nearly starved to death during his visit from the fact that he had not been able to find anything fit to eat. And truly the cookery of Russia is excellent, whether in the splendid restaurants of St. Petersburg and Moscow or the peasant's home, and everywhere there is hospitality that causes a visit to Russia never to be forgotten.

But there is one ugly feature of Russia's life. It is graft. Talk about American graft as you will, but as bold, unblushing grafters the Russians have no equal. The food laws and weights and measures law are easily evaded through graft and homemade wines bear the stamp and seal of the imported articles. It was graft that caused the Russian defeat by Japan. It is graft that is the one serious menace to the nation's progress.

In St. Petersburg there is a man famous for his dinners and his wines. As he is not wealthy his friends wonder how he does it. One day not long ago a Russian prince belonging to the suite of the czar solved it. He was sitting in a cafe with the dinner giver when a servant in court livery peeped in at a rear door and beckoned. The prince thought the signal was for him, but the dinner giver put in with a dry laugh: "Never mind! That's my purveyor-general. He has something for me. We'll have good wine to drink his Majesty's health in to-night."

They went out into a rear corridor where they found the servant had a big basket. It contained twenty bottles of the finest wines. The dinner giver paid a trifle for them and sent them to his house by a public porter. The wines had come from the czar's cellars.

It was far from an isolated case. A regular traffic in choice delicacies, including fruit, poultry and confectionery, is constantly going on between the czar's pantry and the back doors of epicures of the capital, some of whom are well able to pay for their supplies at market prices, but have the ingrained Russian love of graft.

"Do by all means," replied the artist. In a few weeks he had accumulated several dozen specimens of the fine china and glassware, all stolen from imperial palaces. One day he asked the czar to come and see his newest curios. The monarch was enraged when the matter was explained to him. There was a clearing out of servants and the police grabbed the junk dealer, but the practice was only temporarily abated.

The czar's table is financed on a scale of enormous extravagance. Each dish is put down at ten rubles (\$7.70) and each single article of food counts as a dish, though it may be only a few olives or a bunch of celery. At great state dinners the figuring is still higher. Then the champagne served at the imperial table is of the choicest brand of the czar's cellars. The same wine is supposed to be served at the other tables, but here the quality is worse than suspicious.

The czar's chef, Eugene Kratz, has a salary of \$20,000 a year and social privileges equal to those of a general in the Russian army.

French wines are the favorites in Russia, but on account of the enormous duty they are very expensive. No bottle of Reims champagne can be bought for less than 19 rubles (\$7.70). An ordinary whiskey and soda costs from \$1 to \$1.50. The wine bottles are cross-gartered with strips of official paper, each representing a customs receipt.

Vodka, the national drink, is distilled from rye. Kamysse, widely imitated in America, is an alcoholic liquor distilled by the Caimuck Tatars from mare's milk as it is undergoing fermentation. Twenty-one ounces of the milk yield fourteen ounces of low wines, which by rectification give six ounces of pretty strong alcohol. Cow's milk, because of its containing less saccharine matter, yields much less spirits.

Kummel is a Russian cordial familiar to Americans. It is flavored with kummin and caraway seeds. The finest quality comes from Weissenshem in Estonia, but Riga is the chief seat of its manufacture.

The fastidious palate of the Russian epicure demands the highest grade tea grown. These are supplied in the gunpowder and hyson teas and in the pekoe, consisting of the very youngest leaves of the first pickings. So delicate is this tea, so susceptible to outer influences, that the importers dare not transport it on the water lest it be impaired by the flavor and dampness of the salt water. So it is brought overland, all the way from China and India. An enormous business in the tea is done by the Siberian overland traders.

Everybody in Russia drinks tea. Of course, it is not all brought overland, but it is all very excellent and to the Russian the English and American brew is an unpleasant draught. In the morning and at odd times during the day tea is made by means of the samovar. Every home however, humble has at least one samovar. It is a very convenient contrivance, portable and often taking the place of the stove in tea making.

The vessel is filled with water which is heated by charcoal placed in a pipe with chimney attached, which passes through the urn. Some are in beautiful shapes. The prettiest are of kumbeck, an alloy of copper and zinc, which gives the vessel a fine golden appearance. They cost from \$3.75 to \$80.

The Russian breakfast, almost universal, is tea and rolls, sometimes with butter and jam added. A fire in the kitchen stove before luncheon is the ex-

ception, hence the popularity of the samovar.

Before dinner or lunch the hotel and restaurant patrons make a preliminary meal from the zabouska buffet. The same practice prevails at homes at dinner parties, but not at other times, as is erroneously supposed. The zabouska buffet corresponds to the smorgasbord of Sweden. On it are spread a wonderful variety of spiced and pickled dishes, of which the diners eat standing or as they stroll about in the hall. Spiced eels, stuffed crayfish, cyles stuffed with potato, olives, minced red cabbage, smoked goose flesh, smoked sturgeon, smoked salmon, raw herring, pickled mushrooms, potatoes and celery, radishes and caviar are the principal dishes found on the zabouska buffet. Always they are accompanied by a gaudy array of liquor bottles, including the indispensable vodka.

Typical zabouska counters are found at the Slavianski Bazaar restaurant in Moscow. The guests select a plateful of the foods, pay for them, and walk about eating them. But the cold menu counter at the Slavianski is even more remarkable than the zabouska counter. On ovals of wood edged with silver are salmon, veal, boiled beef, suckling pig, giant crayfish and bowls of cream. A typical lunch here would consist of zabouska, blintzka with raspberry, cold sucking pig and cream and horseradish and orange salad. The dinner features are the soup and a great variety of excellent fresh water fish.

The Ermitage in Moscow is one of the historical restaurants of the world. The zabouska counter is located under the musicians' gallery. The waiters are garbed in Tatar dress—long white tunics with a red cord at the waist. On Sundays and holidays they wear colorful silk garments. At the Bolskoi Moscovski, the waiters also wear Tatar costumes. The bearded waiters are never ending curiosities to American visitors. The Yar, the Golden Anchor and the Strelina are the bohemian resorts of Moscow. The Yar is celebrated for its sterlet.

### Last Minute Story

Vice-President Marshall has a habit of telling a funny story at the eleven hour. In fact he usually waits until the eleventh hour and about fifty-five minutes.

The consequence is that when he enters the Senate Chamber to convene that body of solemn toilers he is apt to have a half suppressed little smile on his face, and the Rev. Forest J. Prettyman, the Senate chaplain, has even more difficulty in maintaining the serious countenance of a man about to lead in prayer.

Here is the way the thing works out: Along about 11:30 Marshall shifts from his office in the Senate Office Building to his room in the Capitol. A few minutes before noon the chaplain comes to be in readiness to accompany the Vice-President into the chamber. Now, for some unaccountable reason, the presence of the chaplain makes Marshall think of a funny story. At about five minutes prior to the hour of opening the Senate he starts to tell this story with calm deliberation.

The golden moments speed on their way, and by the time Marshall has the basic part of his story outlined it lacks only two minutes or less until 12 o'clock. All hands begin to grow nervous and the sergeant-at-arms comes to the door, the eleventh hour is going to reach his seat in due season.

Marshall gets up from his desk and proceeds across the corridor, still working toward the point to his story, and by a burst of speed gets out the climax just as he pushes open the door into the Senate Chamber. Chaplain Prettyman has his choice then of not laughing at the story, which would perhaps be impolite on his part, or of laughing and then pulling his face back into shape ready to offer prayer while walking the few steps from the door to the rostrum.

## NOAH, NOT ADAM, ATE OF THE FORBIDDEN FRUIT, ACCORDING TO BABYLONIAN TABLET

Continued from Seventh Page.

Judging from the kind of written exercise remaining on the tablet, it is supposed that the boy was about 12 years old. At any rate he erased his mistakes, as is shown by his thumb marks, which are as plain to-day as they were when the youngster made them in far off Babylonia 4,500 years ago, and he probably never came back to school. If he did he used some other tablet.

Among the tablets already deciphered and preserved in the university museum are books on geography, history, astronomy, &c., for use in preparatory schools, these leading up to volumes needed by students in the theological seminary. And those prepared for the priesthood include hundreds of tablets prescribing liturgy and the use of hymns, while others are inscribed with passages from Sumerian sacred books. Not only this, but scores upon scores of tablets deal with such matters as the order of prayer, and the kind and character of priestly vestments to be worn are carefully described.

Prof. Langdon is reported as saying that perhaps the most astonishing detail he found while examining the tablets is that some of them, used by the Nippur Theological Seminary, show that the colors of the robes worn by Sumerian priests at the different seasons were exactly the same as those worn to-day by priests of the Roman Catholic Church, the Greek Church, the Church of England, the Protestant Episcopal Church in the United States, &c.

Dr. Langdon has reduced the Sumerian language to a grammar and is engaged upon what many think will prove to be his life work, a book on the Sumerian religion, which is the earliest systematic religion known. This book will be published by the University of Pennsylvania Museum.

Dr. Gordon as well as Dr. Langdon and other scholars give full credit to Miss Conorton and Mr. Witte for their part in making the broken tablets available for examination. Mr. Witte's work is largely that of a system of comparative photography of tablets and portions of tablets after Miss Conorton has assembled them. Her method shows both originality and ingenuity. For nearly fifteen years this young woman has spent her working hours down in the laboratories of the museum painstakingly going over fragments to piece together some tablet that has been called for.

Her first step is to examine with care the individual characteristics of the person who made inscriptions on the fragment given her to complete. She observes every little peculiarity of stroke, punctuation, formation of curve and line until she is as thoroughly familiar with them as with the characteristics of her own penmanship. Then she proceeds to search through one box after another until she finds several fragments that to her trained eye seem to belong to the tablet she is trying to complete.

One after another she tries, working with them as with a picture puzzle, and when she finds a bit, be it large or small, that seems to fit exactly she cleanses it of the incrustation so that the cuneiform may be seen. Owing to the fact that the tablets were made of unbaked clay the greatest care must be used in the cleansing process. A slip of the hand, the stroke of a stiff brush, might be fatal. When the fragment is finally clean Miss Conorton either with the naked eye or with magnifying glass studies the characters on it and soon is able to tell whether they were written

by the same person who wrote the inscription she is trying to complete.

Little by little the fragments are fitted together and finally after days or weeks of unceasing work the tablet is completed. Even in such cases, however, there will be breaks or holes such as are shown in the Langdon tablet reproduced in these pages, the reason being of course that some of the clay fragments are reduced to dust. But when a tablet is restored as far as possible Miss Conorton proceeds to fasten the fragment together with a special kind of white glue laid on the edges with delicate strokes of the brush.

It is necessary for the glue to be of the same temperature as the clay, and when laid away to dry and harden the clay and the glue must be treated under carefully calculated degrees of moisture. Air that is a little too dry would cause the whole thing to crumble; air a little too wet would defeat equally the object sought. So as soon as the fragments are glued together they are placed in a simple but ingenious oven constructed in the laboratory and there remain under regulated heat for a certain length of time. When taken out the restored tablet is ready for examination by the scholar.

Not long before Langdon made his discovery another remarkable find was reported by Arno Poebel, a professor in the University of Berlin, who was educated as a young man at the University of Pennsylvania, where he won his fellowship in Assyriology and then went back to Germany as a member of the faculty of Berlin. Poebel spent two years at the Philadelphia Museum working over Nippur tablets, and found one partially complete which takes us—at least in the belief of the Babylonians—back to the very beginnings of history, not only to the time of the Deluge but to the time of the creation itself. Only the lower part of this tablet has been found, and the University Museum also permits THE SUNDAY SUN to reproduce a photograph of it. Poebel declares the tablet to be a priceless possession.

The Berlin professor found that the preserved portion of the first column of the tablet begins with instructions concerning the building of cities, which, it seems, were given by the gods to the first men, whose creation must have been related in the now missing lines. "Still," continues Poebel, "we are fortunate enough to read at the end of the first column at least the following reference to their creation: 'After Enki, Enki and Ninharasaga had created the blackheaded (that is, the Babylonians designated humankind) they called into being in a fine fashion the animals, the four legged of the field.'

"Up to the present time there has been among Assyriologists as well as among Biblical scholars considerable speculation as to whom the Babylonians in the older times credited with having created the human race. Here we are told that it was the two gods Enki and the goddess Ninharasaga.

"From Greek writers we know of a very queer late Babylonian account of the creation of man which was transmitted to them by the Babylonian priest Berossus, a younger contemporary of Alexander the Great. According to him the god Bel, that is, Marduk of Babylon, cut off his head and the other gods mixed the blood that flowed from his head with the earth and fashioned man, who thus became a rational being.

"This story has not come to us directly from Berossus; it first passed into a book by the Greek scholar Alex-

ander Polyhistor, and from there has been quoted by Eusebius, the writer of the history of the Christian Church, and it may, therefore, have reached somewhat disfigured. But assuming general correctness and considering it in the light of our new text as well as what we know from other cuneiform sources, we may perhaps reconstruct the older Babylonian story of the creation of man in this way.

"When Enki, the creator of heaven and earth, wished to people the earth with living beings the god Enki, the god of wisdom and knowledge, devised the image of man after the image of the gods, and the goddess Ninharasaga moulded it in clay, while the blood of Enki gave it life and intellect. The Old Testament we know that the blood was considered to be the seat of life, but whether or not the idea of Enki cut off his head to obtain the life giving blood will be corroborated from cuneiform sources we cannot say at the present time.

"Turning now to the second column of our tablet," Prof. Poebel continues, "we read of some of the antecedent cities of Babylonia which Enki and Enlil gave to certain gods. Here again our tablet settles a disputed question, it mentions the city of Laraki, and therefore this city that must be identified with the city of Laranche, which according to Berossus, was the seat of several of the pre-diluvian kings of Babylonia.

"The third, fourth and sixth columns then contain the story of the Deluge. 'At that time,' we read in column 3, 'Zingiddu was king, a pashish priest, Enki, daily and constantly he was the service of his god.' In order to requite him for his piety Enki, column 4, the first of the reverses informs him that at the request of Enki it has been resolved, 'in the council of the gods to destroy the seed of mankind'; whereupon Zingiddu—part of the story, however, is broken away—builds a big boat and loads with all kinds of animals.

"For seven days and seven nights rain fell, as we read in column 4, 'waters carries the boat away,' then the sun appears again, and his light shines into the boat. Zingiddu sacrifices an ox and a sheep. Last in column 6, we find Zingiddu was shipping before he, Enki, whose name again men has now abated, for he says, 'Life like that of a god I give him, and an eternal soul like that of a god I create for him,' which means that Zingiddu, the hero of the deluge story, shall become a god."

"Prof. Poebel calls attention to the fact that the tablet from which he quotes is written in Sumerian. As indicated by some of the passages quoted, it is of a kind of poetical composition, and is such was not originally intended to be merely a historical record, but served some practical, ritualistic or other purpose. For various reasons it is probable that our tablet was written about the time of King Hammurabi (about 2075), thus being the oldest Babylonian record we have at the present time of the creation as well as the deluge. The text itself, however, may go back to even a much earlier time."

At the time Prof. Poebel was writing his report upon the tablet he found he had no knowledge of the other tablet which Prof. Langdon was to discover so soon afterward; and while as yet Langdon had not fixed any precise date as to the inscription of his tablet there is possibility that it may be found to be much more ancient than Poebel's.