

## #TRIED&TASTED

# Popular Cake Recipes of All Time

The cakes we love to make.

We love all homemade cakes. Whether it comes from a box or is made entirely from scratch-if it's made at home, we're into it. While we all have our favourites, there's always more cake to be tried and new recipes to be written. If you're on the hunt for something new, look no further. These are our most popular cake recipes of all time.

### Caramelized Banana Upside-Down Cake



- Ingredients**
- For the caramelized bananas
- 1/4 cup unsalted butter
  - 1/3 cup light brown sugar
  - 4 large bananas, just ripe, sliced lengthwise
  - 1/4 teaspoon table salt

- For the yellow cake
- 1 1/2 cups all-purpose flour
  - 1 1/2 teaspoons baking powder
  - 3/4 teaspoon table salt
  - 1/2 cup vegetable oil
  - 1 cup granulated sugar
  - 2 teaspoons pure vanilla extract
  - 1 large egg
  - 1 large egg yolk
  - 1 cup buttermilk, room temperature

- Preparation**
- Preheat the oven to 350° F.
  - Melt the butter in a 10-inch cast iron skillet over medium heat. Add the brown sugar and salt and cook until melted, stirring occasionally. Remove from the heat and decoratively press the bananas (fat side down, rounded side up) into the caramel, until all of the caramel is topped with bananas. Set aside.

### Light, Fluffy Butter Cake



- Ingredients**
- Unsalted butter, at room temperature, or oil for greasing the pan
  - 3 large eggs, at room temperature
  - 1 cup (213 grams) light brown sugar
  - 1/4 teaspoon salt
  - 3 apples (about 198 grams)
  - 1 cup plus 2 tablespoons (134 grams) white whole-wheat flour

- Preparation**
- Heat the oven to 350° F. Butter the bottom (but not the sides) of an 8-inch spring-pan.
  - Combine the eggs, light brown sugar, and salt in the bowl of a stand mixer fitted with the whisk attachment. Start on low, then raise the speed to medium-high.
  - While that's going, peel the apples, then cut them into 1/2-inch pieces. This should yield about 4 cups of apple pieces.
  - When the egg-sugar mixture is done mixing, remove the bowl from the stand mixture and add the flour. Use a flexible spatula to gently fold in the flour until it's almost incorporated. Add the apples and fold those in, too. Scrape the batter into the prepared pan.
  - Bake for about 1 1/2 hours and 15 minutes, or until the top is browned and a cake tester comes out completely clean. Cool in the pan for about 30 minutes, then run a knife around the edge to loosen the cake, and un-hinge the outside.
  - Serve the cake in big wedges, warm or at room temperature, with confectioners' sugar dusted on top, an crème fraîche (or whipped cream) plopped alongside. This is best the day it's made.

He sent hukamnama to his large number of followers inviting them to visit Anandpur Sahib, a city in Punjab founded by his father, in full strength on the Vaisakhi festival. The Sikhs responded by gathering in very large numbers, on day of the festival. Some historians put the number at 80,000. In those times, when means of communication were very few, this size of gathering speaks of the influence Guru Gobind Singh was having on the minds of people. The people had come from far off places as Jagannath Puri in the east, to Bidur in the south, to Lahore and Delhi in the north, to Dwarka in the West.

# Wahe Guruji Ka Khalsa Wahe Guruji Ki Fateh



## #GREAT & NOBLE

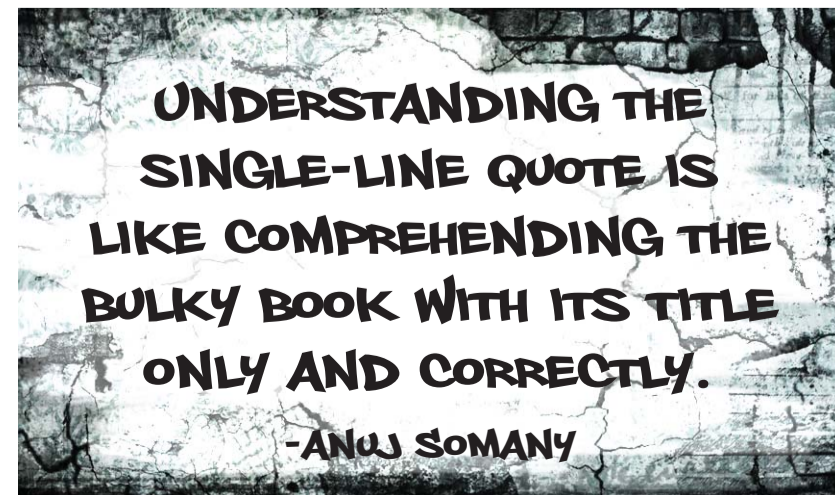
ground that it smacked of human worship. Severe punishments were given for anything that was construed by the theologians as violating the spirit of Islam. Non-Muslims were singled out for discriminatory treatment in the fields of public services, construction and repair of temples, conversion and taxation. Islam being a missionary religion and the ruling Muslim community being in a minority, great importance was attached to conversions. In March 1695 CE, all the Hindus, except Rajputs, were ordered not to ride elephants, fine horses or palanquins or to carry arms. Aurangzeb was equally bigoted towards Shias, Sufi saints and liberal minded Muslims.

### Suffocating Circumstances

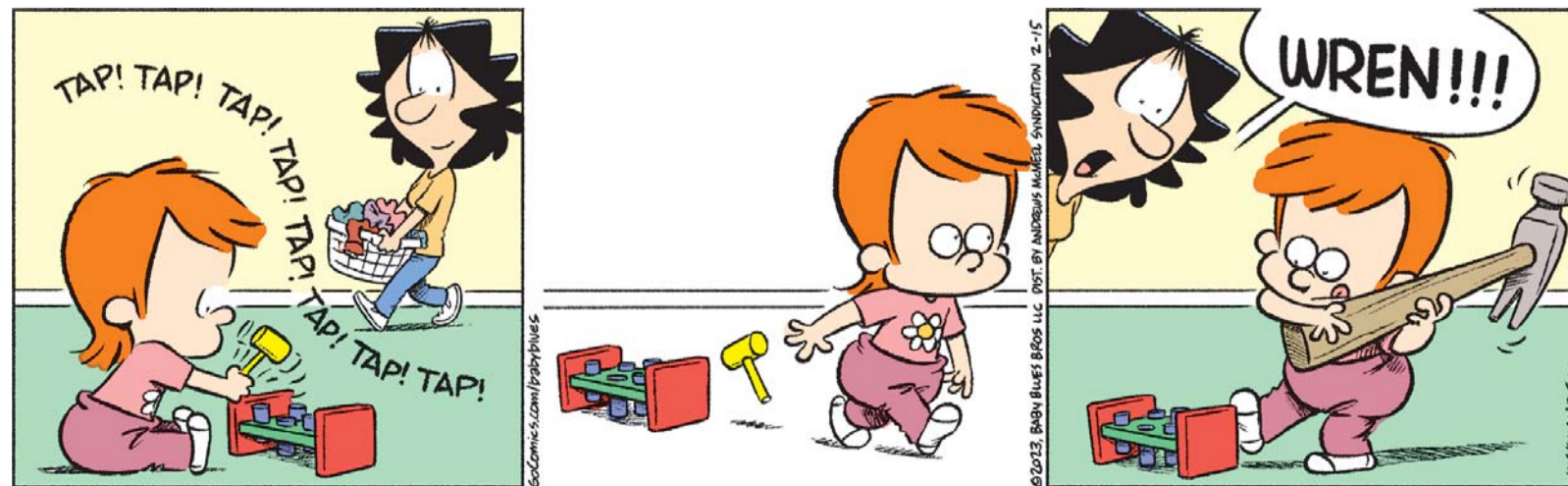
In 1661 CE Mansur-e-Sani Sufi Muhammad Sarmad was beheaded for believing in Sufi principles. In 1699 CE even celebration of Moharram was banned. The 9th Sikh Guru, father of Guru Gobind Singh, Guru Teg Bahadur whose 400th Prakash Pary (the birth) was celebrated world-wide last year was beheaded in 1675 in Delhi at Sigganj near the Red Fort on the orders of Aurangzeb. His crime being saving the Kashmiri Brahmins from being converted to Islam. Such were the suffocating circumstances which led to the birth of Khalsa, the Sikh religion on the day of Baisakhi in 1699.

The tenth Guru for the protection of religion and justice decided to put his plan into operation on the first of Vaisakh 1756 BK (March 29, 1699CE). He sent hukamnama to his large number of followers inviting them to visit Anandpur Sahib, a city in Punjab founded by his father, in full strength on the Vaisakhi festival. The Sikhs responded by gathering in very large numbers, on day of the festival. Some historians put the number at 80,000.

## THE WALL



## BABY BLUES



By Rick Kirkman & Jerry Scott

## ZITS



By Jerry Scott & Jim Borgman

## International Fun at Work Day

For some people who happen to absolutely love their jobs, every day at work can be fun. But for many people whose work might be a bit tedious or less than joyful, they need some pick-me-up days throughout the year to keep their spirits up. International Fun at Work Day is just one such time of the year when working and having fun are meant to collide!



The first Guru of Sikh faith Guru Nanak, in whose times woman folk was considered to be inferior and girl infanticide on birth of a girl-child was common in society. Guru Nanak declared in his hymn 'so kyon manda aakheye jit jame raa-jaan' i.e. "how can you call a woman inferior who gives birth to kings, saints and great men. The existence of this world is only possible through women". The tenth Sikh Guru who founded the faith on Baisakhi, suffered enormously at the hands of the ruler of those days still proclaimed in his hymn that "maanas ki jaat sabhe eko pahachan-bo" i.e. consider all men of all castes and creeds as same". He was master in four languages: Sanskrit, Punjabi, Persian and Brijbhasha. He edited Sri Guru Granth Sahib (the Holy Book of the Sikhs) and directed all Sikhs to consider this Holy Book as their Guru (Master).

The Holy Granth contains hymns of six Sikh Gurus and thirty saints, the greatest ever till those times. The saints like Kabir, Ravidas, Namdev, Farid, Dharna, Paadu Trilochan included are of different castes, many of them were considered to be of so called low castes.

Baisakhi celebrated on 13th/14th April of every year is also marked as a day of festivities as the crop of wheat and other food grains is ready to be cut and the farmer earns money for the crops grown in his agricultural farms. Thus various programmes are conducted by the



water. Amrit, the nectar of immortality, was now ready and was administered to the five beloved, signifying their initiation into the casteless fraternity of the Khalsa (a new Sikh faith). Their names were changed and they were given one family name "Singh" which is derived from Sanskrit "simha" meaning lion - it was and is commonly used as a surname by the Rajputs, Gurkhas and many others belonging to Hindu martial classes. A Sikh woman takes the surname "Kaur" on baptism. Kaur is also a common surname derived from the word "Kanwar" used for Rajput women and means both a princess and lioness. This moment on that Baisakhi of 1699 marked their complete break with the past and it required the initiated to live a virtuous life of morally responsible action under the discipline and code especially prescribed for him. For outward symbols, the Guru asked them to always wear unshorn hair (kesh), a comb (kangha) in the hair knot, an iron bangle (kara) on the right wrist, a sword (kirpan) on his person, a kachcha (a pair of short breeches). These five K's (kesh, kara, kirpan, kangha) are the marks of investiture on the personality of an initiated Sikh.

### Pride, Duty and Devotion

The five symbols taken together signify that a Sikh, both as an individual and a corporate body should be strong in body, mind and soul and develop an integrated personality. The distinctive appearance of a Sikh imparts a semblance of unity, close brother hood, equality, group consciousness and above all an ethical and morally right conduct. In addition to the five above emblems, a Sikh is prohibited to smoke, chew tobacco or take alcoholic drinks. He is also directed never ever to violate the modesty of women of even the enemy.

Punjabis and Sikhs not only in India but, all around the world as the Sikhs are living in large numbers, now a days in all corners of the world. Large number of Sikhs are living in U.S., U.K., Canada, Europe and virtually in all Continents. The Sikhs initiated and instructed by their Master on the Baisakhi of 1699 are doctrines of patriots by heart and serve the country of their birth and living with a sense of pride, duty and devotion.

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## PHYSICS

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**Great Ideals Of Our Great Gurus**  
The very purpose of all ten Sikh gurus was to underline and strengthen the social, cultural, religious and spiritual unity of the Indian nation and society. It was to underline, re-narrate, retell and reemphasize this unity that Guru Gobind Singhji when editing the Holy Guru Granth Sahib included the Vani (hymns) of thirty great saints of various castes, and religions and places of India apart from the hymns of six Sikh Gurus. Also the Panj piyaras who were administered Amrit on the Baisakhi of 1699 were of different regions of India like Lahore, Bidar, Jagannath Puri, Dwarka and Hastinapur. Guru Gobind Singh Ji was born in Patna Sahib (Bihar), created Khalsa in Anandpur Sahib (Punjab), edited and prepared Guru Granth Sahib in Yamunanagar (Haryana) and left for heavenly abode in Nanded (Maharashtra). All Sikh Gurus considered whole of India as their motherland and never hesitated to sacrifice everything including their lives for it. It is the duty of every Sikh to serve the very purposes enshrined by all Sikh Gurus including Guru Gobind Singh Ji and stand by them strongly and tell loudly and clearly that patriotic blood runs in the veins of every Sikh. The Sikhs in India are well placed and they have occupied all the top positions in India right from the President, Prime Minister, Chiefs in Army and Air forces. Every Indian of any caste, creed or religion keeps and sees the Sikhs in high estimation. On this auspicious day of Vaisakhi, Sikhs should re-dedicate ourselves to the great ideals of our great Gurus.

What they learned could be useful for improving fluid handling in medical and engineering applications.

"We found that sipping through a straw defies all the previously known laws for the resistance or friction of flow through a pipe or tube," says Leif Ristrop, an associate professor at New York University's Courant Institute of Mathematical Sciences and an author of the study in the Journal of Fluid Mechanics. "This motivated us to search for a new law that could work for any type of fluid moving at any rate through a pipe of any size."

**Pipe-Flow Problem**  
Flows of liquids and gasses through pipes, tubes, and ducts occur in many situations in nature and industry—such as with blood flow and in oil pipelines. "The pipe-flow problem has always been one of the most basic and important in the study of fluid mechanics, and in many ways the field was developed to address this problem," says Ristrop, director of NYU's Applied Mathematics Laboratory, where the research was conducted. However, in their work, Ristrop and his colleagues found that all known laws relating pressure and flow rate were accurate only under certain conditions. To reach this conclusion, they conducted a series of experiments—measurements of flow rate and pressure for metallic pipes of different lengths and diameters using several types of liquid. The goal was to determine how these factors relate to the frictional resistance of the flow going through the pipe. "Our data showed that the famous and classical laws for flow friction are only accurate for

# New Laws For The Flow Of Fluids

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researchers have uncovered new laws governing the flow of fluids through experiments on a technology that's thousands of years old: a drinking straw.

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some combinations of flow speeds and pipe sizes," explains Ristrop. "We mapped out the condition when the existing laws don't work well, and we found a good example right under our noses: drinking through a straw."

Drinking straws are thought to have been used as far back as 5,300 years ago in the early Mesopotamian civilization of Sumeria. But the hydrodynamics of their operation was not previously studied.

The researchers expanded their study to include several kinds of straws—a thin coffee stirrer type, a regular soda type, and a wide bubble tea type—and they performed experiments to determine the friction for flow rates that are typical during drinking.

The data on straws and similarly sized pipes did not match any of the known laws, which are named for their discoverers, the scientists Evangelista Torricelli and Jean Léonard Marie Poiseuille, among others. "The researchers found that each classical law failed because it assumes that the pipe is either very short or very long, and that the flow is either very slow or very fast. The in-between cases, including straws, involve complicated factors such as how the flow changes along the length of the pipe and whether it becomes smooth and laminar or rough and turbulent.

Modeling such effects allowed the team to derive a single mathematical formula, and its predictions matched the experimental measurements for all pipes and straws and for all fluids and flow speeds that were tested.

"A universal formula could be very useful, for example, in understanding and modeling blood flow in the circulatory system," Ristrop observes. "Our veins, arteries, and capillaries are basically pipes with many different diameters, lengths, and flow rates."

