

Efficient Farming

FEEDING FOR EGG PRODUCTION

A poultry expert brought out the following points at the institute poultry program which are of value in the care of the farm flock. Wheat and cracked corn, equal parts by weight, make the best scratch grain. Oats and barley are not so good, as they are bulky feeds with heavy hulls. About fourteen pounds per day of scratch feed is necessary to keep up the bodily weight of 100 birds so their weight can govern the feeding.

Besides the morning and night feed of scratch grain, it often pays to scatter a few handfuls in the litter during the day when going through the houses. This helps to keep the hens busy. A good dry mash consists of equal parts by weight of bran, middlings, ground oats, corn meal and meat scrap. It is a general rule that the hens should eat about fifty per cent. mash and fifty per cent. scratch grain, but it is found that hens which are producing heavily may eat more than fifty per cent. mash.

It is the mash that contains the material for manufacturing eggs. Bran furnishes the bulk in the ration. Ground oats are often hard to get without too much hull. They should be ground as fine as possible. Meat scrap is better than tankage for feeding the poultry. Semi-solid buttermilk is used in feeding the content pens at the rate of two and one-half pounds per day per 100 hens.

Mineral matter is essential in the hen's ration, and the charcoal is useful as a tonic. The oyster shell furnishes lime, but is not a substitute for grit. Green feed helps to increase fertility and keep up egg production throughout the year.

Sprouted oats or sprouted barley are a fine source of green feed. They

should be fed when the top development is short and the root growth large. A square inch per bird per day is about right. Alfalfa meal is not advised as there is too much bulk for the price you pay for it. If alfalfa is raised on the home farm, it is all right to use as a source of green feed for the hens.

Cabbage is second in value to sprouted oats, and with plenty of cheap cabbages it might not be necessary to sprout oats. Silage is not recommended for poultry feeding. Potatoes are all right if cooked. The use of a wet mash is not advised in the spring when nature naturally stimulates egg production, but it is sometimes useful in the summer when production falls and there is a need of stimulation. The wet mashes are not advised for winter feeding. Now is the best time for giving the wet mash if any is used.

A fresh supply of water must always be kept at hand. It is found that the drip system of supplying water attracts the attention of the hens so they will drink a larger quantity.

Clean litter is always necessary for the best results and wheat straw is the most satisfactory, as oat straw breaks up more readily. The hens like to work in clean litter, and a change is advisable every ten days or two weeks. Do not use mouldy straw for poultry house litter.

The only value in artificial lights is due to the increased day. Morning lights are advised at 4.30 or 5.00 a.m. A dimming device is needed if you use night lights. Keeping the perches folded up during the day encourages exercise. Changes in feed should be made gradually over a period of ten days to two weeks to prevent a reduction in egg production.

TRAINING OUR CHILDREN

A dear woman of my acquaintance spent her childhood and pioneer conditions in the Canadian bush. As the family sons were all daughters it soon became her task to bring home the cows pastured fully a mile away.

One afternoon, as she was running down the brush bordered lane which was the last of her route, the child saw what appeared to be a very strange animal with downward head and terrifying horns. She stopped and watched from a safe distance, but it remained in the same menacing attitude at the side of the lane.

If there had been some other way to reach the cows and drive them home, Laura would have gone on, but she felt that no little girl ought to get any nearer to that peculiar creature. She ran in panic to the place where her father was at work.

He assured her that there were no dangerous animals about and said she must have taken fright at one of the steady old cows. Laura couldn't believe this, she was certain it was some monster very different from anything with which she had had to do, but of course it might have gone away, so she dutifully started back.

The creature had not left the lane, and the early dusk made it appear even more formidable than before. Back she ran in tears. This time the father left his work, took the child by the hand and, talking calmly, led over the whole way again, so that she could see with her own eyes how harmless was whatever had frightened her.

It proved to be just a dead tree that the child had daily passed in unconscious till something in the atmosphere of this afternoon, or the angle from which she first caught sight of the gaunt old ruin, stimulated the young imagination to transform it into a frightful beast.

In her womanhood Laura cherished this experience as one of the most precious memories of her father. He was a somewhat stern man, preoccupied with his many tasks, exacting, if judged by modern standards, and she knew what it meant for a farmer to leave his work and patiently walk a mile beside a frightened child.

Yet for him to have gone after those cows by himself would not have meant nearly as much. A man who did that would be likely to say: "You were scared of just an old dead tree!" Such a statement, no matter how kindly given, back in the home kitchen, would have bruised the child's spirit. There is doubt if it could have fully convinced her.

Taking time with a child in need is a far more valuable service than investments of time, patience and effort merely given for him. What skill is required to impress the ordinary child with the importance of anything that is merely done for him! Whereas the kindly service undertaken with him to meet a felt need of his wins both immediate and lasting appreciation. Wise, therefore, is the parent who is not so cumbered with much serving of a material sort as to fail the boy or girl in acts of comradely helpfulness.

Sweet food and drink are tasted with the tip of the tongue; bitter things with the back.

Sheep Notes

It is the desire of many farmers raising sheep to increase the flock by raising twin lambs, not only on account of their additional increase thereby, but also because of the satisfaction had from growing twin lambs.

A farmer who keeps sheep on a small scale told me recently and with much satisfaction, that he had succeeded in raising twenty-two lambs from eleven sheep, which constituted his entire flock. Certain breeds of the coarse wool producers have been bred in some sections of the country with a view of producing twins, and to such an extent that if they have been bred with those of the same breed, probably two-thirds or three-quarters of the ewes will have twins. And as these twins have always been favored by breeders, the tendency to produce twins has increased.

No farmer should breed for early lambs unless he has a basement barn, or other facilities for keeping the place warm. Then he can, by choosing a coarse woolled ram, breed it to grade ewes with reasonable certainty of growing more lambs than he has ewes in the flock.

But this is not all profit by any means. The ewe must be fed extra and with succulents, almost as soon as the lambs are born, and the lambs themselves must be fed extra new milk, preferably just as it comes from a fresh cow. The milk of farrow cows is not good, as it does not have the laxative quality that milk from a fresh cow has.

Fed in this way a few days, they may be given a little clover hay to eat. They will quickly learn to pick at it and eat more or less. And after they have learned to eat clover, they may be given a few oats. If these are fed to the ewes giving milk, the lambs will learn to eat with their dams, just as they did in eating clover.

Unless the lambs are to be fattened, feeding them oats should be stopped after the season is advanced enough to make good nutritive grass. But the oats, varied with some dry wheat bran, will be needed by the ewe until her milk dries up. In this way a ewe may be kept in milk longer than under the usual treatment given.—T. M. C.

The Brotherhood. He was a heavy-browed, firm-looking man. And when he came to till the farm. Beside my father's. We children were half-scared of him. We could not tell just why. But in the manner children will affect. We were afraid. Because.

But when the winter softened to the spring. And spring had mellowed to the joyous June. This man, in mowing his green, waving fields. Left patches of the grass uncut. Here, there, about the meadows. Wherever his keen, sympathetic eyes. Could find the nest of bobolink or lark.

And since that time we have been fond of him. And he of us: for they that love the birds. And little peoples of the field. Will treat with kindness their brother man.

A new portable camera will detect hidden treasure or smuggled goods in brick walls or inside trunks.

From Sales. My auctioneer says that when bills mailed on telegraph poles do not pay because farmers rush by at 20 miles an hour in cars and don't read them. Advertising in the local papers.

He says it pays to tell the truth about your stuff. If you tell a man that the first cow has a bad quarter he'll believe you when you tell him the next cow gives 50 pounds of milk a day.

He says it pays to have your stock in good shape. Use blankets before the sale. That makes the animals sleek. Have the stock separated. Do not pen hogs and cows together.

He says it pays to have the sale start on time. Folks get tired standing around for an hour or so before the sale starts, and those who come from a distance want to get home in time to do the evening chores.

He says that painting farm tools just before the sale doesn't pay. Bidders suspect that you are covering up

some defect and will shy at them. Tools with the original paint on sell best.

This auctioneer had 35 years of experience and knows the sale business. These few points will make you money at your sale—if you have one.—E. R.



"Learn to Labor and to Wait." "So that millionaire laid the foundation of his fortune by serving in the dining-room of a hotel?" "Yes." "I'd like to know what his motto was." "Learn to labor and to wait."

STUNT PARTIES

Now's the Time to Plan a Winter of Fun in Your Community

BY B. H. DARROW.

The true measure of the community is the kind of boys and girls it produces. If our community works against us in our big task of raising our children, offering them much temptation and little of inspiration to ways of working, thinking and living. That makes for happiness, then a part of our jobs as parents is to unite with others and plan a program having School and Gymnasium, and many

recreational and spiritual food. One determined person can change a whole community. Places, like people, are lazy or energetic, indifferent or alert. They establish reputations for idleness, quarrelsomeness, stinginess or sociability, much as do individuals.

And how can a community most successfully get what it wants? Not in any mysterious manner, but by simply arranging for concerted action by the organization of the community.

In the first place call a meeting of the leaders of the schools, churches, literary clubs and such other organizations as promote activities of general interest. Leave no stone unturned to get a full representation. If you fail in this, your whole effort will be handicapped.

Meet, if possible, around a large table and have the pencils and paper provided for each person. List, under each month for which the program is being built, all events that are already planned.

Determine by discussion how many programs of community-wide importance should be attempted each month. Next, enter on the lists the open dates that remain.

Then assign these dates as requested by the organizations present, being careful to get sufficient variety to please younger children, older school children, employed boys and girls, young married couples, middle-aged and old folks.

Then appoint a calendar committee, small in number, who shall put on the final touches, and the names of the officers of all community organizations and have it printed on heavy cardboard, distributing it so that every family gets a copy.

DON'T FAIL TO ADVERTISE. The calendar makes every organization plan its program in advance—in other words, know where it is going. Also it makes the programs more timely, and prevents date mix-ups.

There is one danger in calendarizing. It is a minor one and easily avoided. The community may rely too largely on the printed calendar for publicity, whereas they should not cease to "talk up" the events and to use the newspapers and every other way of informing people.

Now let us consider some of the events which may be conducted by the people of a township at their small town or community centre in the open country.

A stunt night is always popular. To hold the most successful stunt night, a committee of the living young folks should be planning it for weeks.

Have plenty of variety, using both active and quiet games. Provide events for the special delight of each group to be present, catering to particular ages and interests, and if the crowd is to be a large one divide them into groups and let the chief fun come from rivalry between the groups in contests in which each group is represented.

Thus, let everybody be tagged as they enter the hall, each wearing a badge—Mutts, Jeffs, Googles and so forth. The taggers should keep the groups as nearly even as possible. Or divide them into colleges, fruits, grains, flowers or vegetables. If the fruits, for instance, be sure to include pines and lemons for the sake of the joshing it insures.

After the music, which should entertain while the crowd arrives, each group gathers near the placard bearing its name. The contest may start off with a cheer to see which one has the most pep. The judge may award first, second and third honors in each event and the scorekeeper mark down the score.

A good event to interest the quiet folks is to give out early in the contest three or four sheets of paper to each group, the same curve being drawn on each sheet, instructions being given for drawings to be judged before the close of the contest.

Tests of skill always interest, and each group will shout encouragement to its representative through races, relays, shot puts and the many events which can be picked from such books as Geister's Ice Breakers, It Is to Laugh, The Fun Book, Chesley's Social Activities for Men and Boys, Bancroft's Games for Playground, Home, School and Gymnasium, and many others.

Each group can be given large letters of the alphabet to be pinned on or hung around their necks on strings, and as words are pronounced run to a mark and spell the word with human letters. If there is not room for all to spell at once the event can be "spelled" in heats.

For the youngsters, a Monkey and Crab Relay satisfies. The first boy in each relay is a monkey, going on all fours with face down, the next going on all fours but with face upward like a crab, the next a monkey, and so on till all are engaged.

The Siamese national anthem, a song that is sure to delight, may be sung competitively by a quartette representing each group. The tune is that of the National Anthem, the words—read them aloud and you'll get the meaning:

O-Wah-Tagu Si-am
O-Wah-Tagu Si-am
Tagu Si-am.
O-Wah-Tagu Si-am
O-Wah-Tagu Si-am
O-Wah-Tagu Si-am
Tagu Si-am.

Questions calling for real answers, tests of skill such as leg-wrestling, rooster fighting, charades, and the like, can all be used to promote rivalry and the scores be kept.

Corn-shelling contests or, in season, corn-husking contests are sure to entertain.

A clothes-hanging contest, with one contestant from each group, is a good merriment maker. Provide miscellaneous clothing in a clothes basket for each participant; also clothespins. Pin the right arm back on each of them. At the signal they pin all clothes to the line.

Hat trimming or buttonhole stitching for the men and spark-plug cleaning for the women get their share of laughs. For the latter get the type of plugs that unscrew to remove the porcelain and provide the proper wrenches.

Another good one for the women is to furnish them each the materials to make a small trough and allow them a certain number of minutes to complete it. The test is that it hold water.

A sure-fire fun maker and a good closing event is Kiddie Car Polo played with kiddie cars, croquet ball and mallets. Mark off a basket at each end of the hall, place the ball in the centre, line up the polo "ponies" at the ends of the hall and start them. When a goal is made the ball is placed back in the centre and the game continued.

Run two-minute halves or quarters. It is always interesting to give attention to the oldest person present, the youngest, the one from the greatest distance, the most beautiful young lady, the most attractive young man, the person driving the oldest car, the biggest family, and so forth.

A "solid gilt" loving cup may be presented the winners just before the cats.

SWAPPING STUNTS WITH NEIGHBORS. Father and Son and Mother and Daughter banquets have grown in favor and should reach every community. The popularity of home-talent minstrels, plays and circuses, spelling bees, mock trials and debates obviates the necessity for comment. If well chosen they are one of the finest forms of education.

Four or five communities can successfully unite and provide as many unusually good programs for each. Let the first community, for example, get up a minstrel show, the second a musical, the third a home-talent play and the fourth a miscellaneous program.

After each has presented its program at home it presents it at each of the other communities on a carefully determined schedule.

Community pride causes these programs to be the best they can produce, and sometimes this means a surprisingly high quality. Debates, lectures and movies are thus interchanged.

The Sunday School Lesson

JANUARY 19

The Lord's Supper, Luke 22: 14-23. Golden Text—This is my body which is given for you: this is in remembrance of me.—Luke 22: 19.

ANALYSIS.
I. THE LAST PASSOVER OF JESUS, 14-18.
II. THE INSTITUTION OF THE NEW RITE OF THE LORD'S SUPPER, 19-23.

INTRODUCTION.—The last appeal of Jesus to Jerusalem, of which we have been hearing in the last two lessons, did not succeed. The nation as a whole remained impenitent. The religious authorities were setting machinery in motion for Jesus' suppression and death. Having obtained a suitable instrument in the apostate disciple Judas, they were simply hiding their time, waiting for the favorable moment to strike. Jesus, knowing what was before him, was left alone with his disciples.

It was now the evening of the fourteenth day of the Jewish month Nisan, the hour when, according to the law, the Passover meal required to be observed, and Jesus, who had looked forward to celebrating this last Passover before he suffered, sent two of his disciples into the city to make arrangements for the meal, Luke 22: 14-15. We are not told the name of the man to whose house the disciples were to be guided by the signal of the water-carrier, but doubtless he was a Jerusalem disciple of Jesus, and known of all the company. This man would show the disciples a large upper room furnished for the meal, and there they were to make the necessary preparations.

It is commonly understood that the meal partaken of by Jesus and his disciples on this occasion was actually the Passover, Jesus sitting down with the faithful band, speaking of the fervent desire with which he had looked forward to the celebration, and then, according to Luke's narrative, began the rite. After the accustomed mode, he took the unleavened bread and the cup, and distributed to the company, reminding them solemnly that it was his last. And then, something surprising happened. He took bread and wine for the second time, and instituted a new rite in proclamation of his sacrificial death. Of this bread and wine he did not of himself partake, but gave simply to the disciples, saying amid the amazed silence, "This is my body, which is given for you." This cup is the new covenant in my blood, which is poured out for you.

The meaning is that Jesus, conscious of his death as the divine appointment of the Father, and honoring that will to the last, sees in his death the means by which his work of reconciling men to God will be finally accomplished. By his death the "new covenant" between God and Men begins.

I. THE LAST PASSOVER OF JESUS, 14-18.
V. 14. The hour would be 6 in the evening of Nisan 14, when, according to the Jewish reckoning, the first day of Passover set in.

V. 15. Jesus explains to the disciples the passionate desire he had that he might be spared to celebrate this last Passover with his disciples. We might translate his words thus: "It was my earnest desire to eat this passover with you before I suffered." Why? Because the next celebration for him could be beyond death, in the kingdom of God where the shadows would have been realities, and where the Passover would give place to the Messianic Feast towards which it pointed. The Passover celebrated God's redemption of Israel from Egypt, and was but the symbol of their final redemption from sin. The old covenant was to give place to the new and greater covenant, and Jesus knew that the means was his death.

Vs. 16-18. These verses refer to the unleavened bread and the cup used at the Passover. Several successive cups have been passed and round at the Jewish rite. Jesus is here described as taking one of these cups, and after prayer, handing it to the disciples with the words: "Take this and divide it among yourselves; for I say to you, I will not drink from now of the fruit of the vine, until the kingdom of God shall come."

II. THE NEW RITE OF THE LORD'S SUPPER, 19-23.

V. 19. The new rite which Jesus here institutes is no longer part of the Passover, but points forward to the fulfillment and supersession of the Passover by his sacrificial death for men. The bread now taken indicates given or surrendered on the cross. No more the actions. First the thanksgiving of the bread; secondly, the breaking or "fraction" of the bread; thirdly, the distribution with the solemn words, "This is my body, which is given for you; this do in remembrance of me." When Jesus means that the bread is transformed into his body, because his body is itself here broken signifies the rending of his body for the salvation of men, and bread, they are appropriating by faith the Saviour's sacrifice and all the blessings which flow from it.

V. 20. Jesus next takes the cup "in remembrance of me." Holding it before the amazed disciples, he says: "This cup is the new covenant in (that is, sealed by) my blood, which is poured out for you." Israel had the "old" or first covenant, instituted at Sinai, and it was sealed by sacrifice, and it was only provisional, and pointed forward to something higher. The prophet Jeremiah spoke of a "new covenant," which God would in the coming days, make with Israel (Jer. 31: 31), and lievers in Israel were constantly turning. Jesus now announces that this new covenant is brought about through his death, and makes the cup a representation of the covenant between

fit: when the disciples drink the cup, they are appropriating by faith the new covenant which God makes with men through his death.

Vs. 21-23. Jesus now successfully reveals to the disciples that the hand of the traitor had been extended at the table among those who have partaken of the bread and the cup. He does not name him, but leaves it to the event to show who the apostate is. Though his death is necessary by God's appointment, it does not excuse Judas, nor can it take away the awful consequences of Judas' act.

THE FEAST OF UNLEAVENED BREAD. Every Jewish household makes careful preparation for the Passover, or Feast of Unleavened Bread. There are services in the synagogue, but the most important part of the observance is at home. The first care is that all the leaven and all food made with leaven shall be purged away. The table is spread for the evening meal.

With this meal the festival begins. There is set before the head of the table a large dish with three unleavened cakes on it, each wrapped in cloth. On top are laid a hard-boiled egg, a roasted shank bone, the "haraoset" (a mixture of scraped apples and nuts, with raisins and cinnamon) and a saucer with salt water and bitter herbs (horseradish) and parsley. One of the unleavened cakes is to remind the family of the bread of affliction eaten by the fathers when they were slaves in Egypt. The bitter herbs are a symbol of the hard service of bondage. The brown "haraoset" represents the clay out of which the Israelites made bricks. The shank bone represents the paschal lamb, and the hard-boiled egg stands for the daily freewill offering presented in the temple during the week of the festival.

The ceremony begins with prayer. Then each person gets a piece of parsley and lettuce, and all take hold of the dish and invite the needy to come in and share the meal with them. The story ("haggadah") of the deliverance from Egypt is recited and explained for the benefit of old and young. When Psalms 113 and 114 have been recited, they all raise their hands and begin to eat. At the end of the supper they recite Psalms 115, 116, 117, 118 and 119. Grace is said and singing follows.

Forage Crops for Northern Ontario.

Northern Ontario, represented by conditions found at Kapuskasing, the location of the Dominion Experimental Station, is able to produce an abundance of valuable forage crops. Red clover, alfalfa, sunflowers, oats as annual hay, peas as annual hay, turnips of various kinds, and most of the grasses yield excellent crops. In order to arrive accurately at the returns per acre of these various crops grown on the Station flats, samples from given areas are dried in a drying house until they are practically moisture free. From this system it is possible to place all crops on an equality as they can then be compared from a dry weight basis.

Following are yields of some of the forage crops produced in the season of 1923 at the Kapuskasing Station:

Variety	Per acre green wt. tons lbs.	Per acre dry wt. tons lbs.
Sunflowers—Mammoth Russian—	20	200 2 997
Corn—Compton's—	14	1,620 1 1,404
Corn—Longfellow—	14	1,280 1 1,540
Corn—Western Yellow Dent—	13	880 1 1,349
Oats—Victory—	4	862 1 1,471
Oats—Sensation—	4	862 1 1,471
Oats—Gold Rain—	4	862 1 1,471
Peas—Black-Eyed Marrowfat—	12	1,680 4 15
Peas—Arthur—	12	1,600 3 262
Vetches—Common Vetch—	11	2 1,676
Sweet Clover—	5	1,840 1 1,527
Turnips—Swede Turnips—	14	156.91 1 1,137
Legumes and Grasses—Timothy, Meadow Fescue, and Orchard Grass—	3	438.3 1 1,190
Perennial Red Clover—	4	1,600 1 1,705

Farming for Furs.

The raising of fur-bearing animals for their skins promises to develop into a considerable industry, according to the opinion of the Honourable Mr. Motherwell, as expressed in his latest report of the Dept. of Agriculture. Apart altogether from the silver fox calling. At the end of the past fiscal year, there were some 30 mink, 17 racoon, 12 skunk, and 8 muskrat ranches operating in various parts of Canada. Beaver, marten, fisher, and rabbits are also being raised for their furs by a few people. The Minister declines to predict just what will be the final outcome of fur farming, but judging from the many enquiries received by the Department, it is evident that it is attracting a very considerable amount of attention.

Miracle of Earth.

All silently, and soft as sleep. The snow fell, flake on flake. Slumber, spent Earth, and dream of flowers. Till springtime bids you wake. Again the drenched heath shall bend. With blooms of sweetest breath. Oh miracle of miracles. This life that follows death!

WORK W

Find Renew

proving

If you feel your blood is easily chilled, and you are tired morning. You need more energy to enjoy your meals and get up at dawn. Thousands of women are broken hold toll, with backs, shoulders, and with means the same. Many blood, with a poor appetite, and short breath.

Do not submit to this. It is no difficulty in getting the blood, which is the health and vitality of the body. If you are tired, you need more energy to enjoy your meals and get up at dawn. Thousands of women are broken hold toll, with backs, shoulders, and with means the same. Many blood, with a poor appetite, and short breath.

You can get it. A dealer in medicine sends a box of Medicine Co., B.

The School the Ch

In many small matter, large ones, paying a music little or no trade than they can a satisfying return. At the same time, high schools, capable of supervising choruses, and of derfully and fur throughout the year. He that attends of pupils who are in the schools, a part of the evening rehearsal are inwardly convinced of the value of music.

A Strange

Sailing vessels, Horn, just as they century, navigators, to make their way through the Straits.

Sometimes, how stormy weather off the Horn, but a month or two later, which was a sea and stormy one of the jelly stands a covered b. Ship captain around the cape.

What is keeping from joining for shore and giving at enlarging the needs in the. Not a supervisor, her school board body, offer the clubs, quartets, the nearest ch. be needed and there is any objection of this idea moved in some way conceived it. The every body concerned.

More thought is given to sacred choruses. The singing opens a new and director who strictly to lighter ship.

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