

THE VALUE OF A FARM WOODLOT

The Important Part They Play in Rural Districts Both from Practical and Aesthetic Standpoints

BY ARTHUR HERBERT RICHARDSON.

There are many good reasons why a woodlot should be maintained on the farm property, why it should be protected and improved and why one should be planted if it does not already exist.

Woodlots play an important part in the rural districts of our country, as windbreaks and shelterbelts, and as such protect buildings and fields in crop from winds both summer and winter. They give shelter from the sun to cattle and provide nesting places for birds. Where the country is rolling, or consists of steep hillsides, they prevent severe erosion and washing of soil, and where the soil is sandy prevent it from drifting into roads and on to tillable land. The presence of woodlots often decide the amount of water in springs and streams and have a direct influence on water supply and the amount of moisture in the soil.

Woodlots have an aesthetic value which it is difficult to estimate. The presence of trees on the rural property gives it a beauty and attractiveness which often makes the difference between a farm and a home. Most landowners would give a great deal sooner than have their woodlots, or groves, cut down, although in actual value as lumber or fuel they would not be worth very much. The presence of trees on a farm property has often been the deciding factor when making a purchase, and in a time of financial pressure the presence of a well cared for and well stocked woodlot would form a basis for borrowing money.

The chief value which the woodlot has in the minds of most people is that it is a ready and convenient source of supply for small quantities of lumber and particularly for firewood. The difficult thing, however, is to use it for this purpose and at the same time retain it as a perpetual source of supply. This may mean that all the wood required for the home cannot be taken from it each year, but it is better to take only the growth which the woodlot put on annually and retain it with all its other benefits, than to cut heavily into the growing stock and strip it in a few years, after which wood for home consumption would have to be obtained elsewhere.

The amount of wood which a woodlot will yield annually without reduc-

ing it to a worn out condition in a short time, is a relative one, depending on the condition of the particular area. No hard and fast rule can be given as to what it should produce, as all woodlots differ more or less, depending on their origin and form and how they have been handled.

The woodlot which is of greatest value on the farm is one which is made up of trees of all ages and sizes and in which the ground is covered with trees not too close together or not too scattered, but in the ideal tree community form. Such an area is spoken of as being an uneven aged, fully stocked stand of trees.

Taking such an area as the ideal wood lot, and where it consists of at least six acres, it should yield each year from the whole area, on an average of one cord to the acre, without reducing its permanent form.

If the woodlot has been cut over too severely in the past the annual cut should be relatively less, and if little has been removed, or if there is need of extensive cutting to improve its character, the annual cut should be relatively more. Each individual owner will have to decide as to the condition of his woodlot and regulate the cut accordingly if he intends to keep it as a perpetual wood supply.

The question is sometimes asked whether it would pay to plant trees where no woodland is on the property. Where a farm consists of all good agricultural land, it is doubtful whether it would pay the owner to plant a few acres with trees for the sole purpose of producing revenue in competition with the remainder of his property. With hardwoods it would require at least thirty years before the planted woodlot would produce even a small amount of material, and it would require a period of fifty to seventy-five years before it would approach the condition of an ideal farm wood lot.

But financial considerations are not always the most important where the planting of trees is being considered. Every farm should have its wooded area, even if it must be planted, and although the man who plants it may not get large returns from it in lumber and fuel during his lifetime, it will be adding value to his property, and will give him indirect benefits and pleasures which cannot be gauged by dollars and cents.

S.S. LESSON

October 25. Paul in Ephesus, Acts 18: 18 to 19: 41. Golden Text—For the love of money is the root of all evil. —1 Tim. 6: 10.

ANALYSIS.

THE GREAT ISSUE AT EPHESUS: DIANA OR CHRIST?

INTRODUCTION.—St. Paul came to Ephesus about the year 56, and the establishment of 'Christianity' at Ephesus constitutes the great achievement of his third missionary tour. Ephesus was a Greek city founded on the coast of Asia Minor in the ancient days of the Greek overseas migration. But from the beginning it must have included in its population, habits of life, and religion, a very large Asiatic element. The popular religion of Ephesus, for example, which centered round the great goddess whom the Greeks called Artemis, and the Romans, Diana, was not Greek, in origin. The fervors which characterized the worship, as well as the features with which the goddess was portrayed in statuary, were distinctively Oriental.

Ephesus was at this time the leading city of the Roman province of Asia. It was a centre of world-trade, though owing to the silting up of its harbors by deposits brought down by the river Cayster, its commercial importance has suffered a certain decline. It was also a great centre for the exchange of thought and ideas. And its commanding strategic importance for the spread of the Christian gospel is shown by Paul's choosing to remain at Ephesus for a period lasting nearly three years.

St. Paul's first task at Ephesus was the bringing into the Christian Church of a group of Jewish "disciples," possibly adherents of the movement started by John the Baptist, who did not know until now of the work of Jesus and of God's bestowal of the Holy Spirit on the Christian Church, Acts 19: 1-7. This was followed by a three months' mission in the Jewish synagogues, but as the Jews offered unusual resistance, St. Paul withdrew from the synagogues, and "continued the argument" in the free atmosphere of the lecture-room or "school" of Tyrannus. Here he continued to preach and expound for two years carried over the whole province of Asia, Acts 19: 8-10. A great blow was dealt at the prevailing influence of magical rites and arts. Notorious professors of these occult sciences were won to Christ, and trooped in to burn their holy books, Acts 19: 18-20.

All this had a considerable effect upon the economic life of Ephesus, and now, just as St. Paul was preparing to leave, occurred the famous riot, which showed that idolatry, though sick, was not yet dead. This event, very alarming in its character, forms the subject of our lesson to-day.

V. 23. A great disturbance arose concerning the Way. Christianity is called the Way because it had superseded Judaism as the divine means of salvation. The thought that our life is a way or journey occurs constantly in the Bible. When Christians call their own faith the Way they mean that through Christ they have found God and the certainty of eternal life.

V. 24. The motive of the riot was uncontrollable anger at the damage done to certain trades by the growing influence of Christianity. Those who idolatry and marketed silver idols of Artemis were by no means disposed to see their lucrative profits ruined by the preaching of the missionaries. So Demetrius, the silver smith, who was a large employer of labor, called the workmen and the guilds together to a conference. The danger which they feared was not unshared. A half century later the Roman writer, Pliny the younger, writing to the emperor Trajan, from the same region, says that the heathen temples are deserted, and that the vendors of religious articles have practically gone out of business.

V. 25. Demetrius flatly states the cause of the discontent. Their dividends and profits are in danger. V. 26, 27. But Demetrius seeks also to appeal to religious sentiment. He says that Paul's doctrine that "gods made by hand are no gods at all" is a dangerous doctrine. He protests not only the closing down of their factories but the possibility of Artemis-worship losing the esteem of the world. Ephesus was very proud of being the "warden" of the great temple of Artemis. This position summed up the chief claim of Ephesus to world-distinction, and her people must resist to the utmost the decline of her religious prestige.

Vs. 28-34. The scene that follows is almost indescribable. With their feelings worked up to the highest pitch, though hardly knowing what next to be at the guildsmen rush out of the doors, crying "Great is Artemis of Ephesus," and incite a popular rising. The people who join the rising have not the slightest idea what it is all about, or whether Jews or Christians are the objects of attack. For a time, Paul's Macedonian friends, the Christians, Gaius and Aristarchus, are in danger. Paul, thoroughly alarmed, wishes to enter the theatre to which the rioters have rushed them, in order to explain. From this he is dissuaded both by his friends and by representations from the Asiarchs or governing board of the community. Then occurs a new turn in the situation. The Jews in the crowd push to the front a certain Alexander, whom they denounce as a heretic and a Christian. They hope in this way to avert suspicion from themselves and on to the Christians, but when the rioters learn that Alexander is of Jewish birth, they refuse to listen. No Jews can get hearing any more than any Christians. All voices are drowned in renewed yells of "Great is Artemis of the Ephesians."

Ignorant prejudice, incited by selfish interest and the love of money, creates a situation which presently is quelled by the forces of law and reason. But we see the nature of the issue which St. Paul had so bravely to



THE TAILORED COAT-FROCK.

New lines and details make this model unusually chic for both large and small women. It will be found one of the newest and smartest of the season's tailored frocks, developed in French style, and finds its freedom of movement in the inverted plaits at the side seams. Long revers cross the front diagonally, and terminate in an extension which laps to the left hip, and then falls free. A vestee is set under the front, and the long sleeves are fitted at the wrist. The extension may be omitted and the sleeves made short. No. 1179 is in sizes 16, 18 and 20 years (or 34, 36 and 38 inches bust). Size 18 years (or 36 bust) requires 3 1/2 yards of 36-inch, or 3 3/4 yards of 40-inch material. Price 20c.

The designs illustrated in our new Fashion Book are advance styles for the home dressmaker, and the women or girl who desires to wear garments dependable for taste, simplicity and economy will find her desires fulfilled in our patterns. Price of the book 10 cents the copy.

HOW TO ORDER PATTERNS. Write your name and address plainly, giving number and size of such patterns as you want. Enclose 20c in stamps or coin (coin preferred; wrap it carefully) for each number, and address your order to Pattern Dept., Wilson Publishing Co., 73 West Adelaide St., Toronto. Patterns sent by return mail.

face. Is the world to be Christ's or Diana's? Is it to serve God or mammon?

'Tis Hallowe'en. The Hallowe'en party that does not surprise as well as entertain, is very apt to be a failure. Everyone is looking for spooky, creepy surprises, and if they do not find them they are disappointed.

Briefly, here are only a few things to do on "All Spirits Night."

Three Sauces:—A popular way of deciding the fatal question is to arrange three sauces on the table. In one place clear water, in another colored water (use red ink) and have the third empty. The guests are blindfolded and led around the table twice, then led to the row of dishes. If they put their finger in the clear water, it foretells a happy marriage. If in the colored water, an unfortunate marriage; and if in the empty dish single blessedness.

Partners.—An entertaining way to get partners for luncheon is to have a big jack-o'-lantern for the centerpiece of the table. Remove the candle and on slips of heavy cardboard write the names of each gentleman at the party. Blindfold the ladies in turn, and with a long hat pin they are expected to stick the pin into one of the slips. The name on the slip she spears will be her partner for lunch.

True Love Test.—Build a fire in the grate and let it be the only light in the room except perhaps a candle or two. Each maid throws three nuts into the fire, one representing herself, the other two her favorite friends. The one that jumps first from the heat will prove unfaithful, the two staying together indicating happiness.

For luncheon you may serve doughnuts, coffee, individual pumpkin pies, apples, pop-corn balls and taffy.

Dress Turkeys Before Shipping. Writing of the successful pool of turkeys in Saskatchewan last year Acting Commissioner Waldron states that shippers through the live turkey pool were not as well pleased with results as were those who shipped the farm-dressed birds. Mr. A. G. Taylor, "Management," published by the Dominion Dept. of Agriculture, advises that whenever possible turkeys should be sent to market dressed. Before killing, the birds should be starved during twenty-four hours and during that time given all the fresh water they will drink, which aids in cleaning the intestines and also improves the flavor of the flesh. Dressed birds, Mr. Taylor adds, should be thoroughly cooled before packing. Care should be taken to arrange them firmly in the packing cases to prevent moving while in transit.

We ought to keep cheerful whatever befalls. And be optimistic through blizzards or squalls. We have an example entirely worth while. The old Jack-o'-lantern—consider his smile.

FUN AND FOOD FOR HALLOWEEN

BY EFFIE MA URINE PAIGE.

There is no time of year which offers so many ways of entertaining as Hallowe'en. The very nature of the day suggests informal fun, and it is always the lack of stiffness and the atmosphere of mystery and mystery which assure a good time.

The best part of Hallowe'en is the fact that almost any form of entertainment can be made a happy choice, a sure way of giving your friends a pleasant time, whether it be a dance, supper, party, or some form of church or club affair to make money.

Hallowe'en need cost very little; the most attractive and interesting decorations and favors can easily be made at home from things about the house and a little orange or black crepe paper. The farm suggests a corn, ripe pumpkins, fruit and vegetable bins and the usual well-stocked pantry.

Start long enough ahead so that there will be plenty of time to get ready without rushing. Use the farm products together with bright leaves, gathered early and pressed flat for decoration. Plan the "costs" carefully so that each thing will be a surprise and a success.

Beside the usual apples, doughnuts, gingerbread, fruit cake, nuts and candies, try some of these, choosing whatever is suitable for the particular form of good time you are giving:

Raisin Ice Cream with Ginger Sauce. Make a simple custard, adding whole seeded raisins when partly frozen, turning out in smooth moulds and serving with a sweet sauce made of chopped candied ginger cooked with water and sugar until thick.

Fortune Sandwiches. Make these in three shapes, telling the guests after they have begun to eat them what each one means.

Heart shape, white bread filled with minced ham, means that love will come during the year. Diamond shape, brown bread filled with cream cheese and chopped sweet pickle, promises wealth.

Pumpkin shape (circle), a slice each of brown bread and white, filled with peanut butter, walnuts and raisins, assures the hungry guest that many thrills await him.

Ghost Ice Cream. Chocolate ice cream covered with melted marshmallows.

Potato Salad is green custard cups garnished with little red devils cut from strips of sweet red peppers.

Doughnut Wedding Rings. These should be made that morning, cooled and iced with orange. Use an egg-white and confectioners'-sugar frosting, lightly colored to look golden, and a little grated orange rind added for flavor. Lay the rings flat on large plates, with a dolly beneath them to show them off.

Corn Salad. Use fresh corn if possible. Cook and drain, marinate in a little mayonnaise and serve in scooped apples with hot sheet corn bread.

Pumpkin Pies. Make little individual pumpkin pies, with fluted edges. Use strips of citron, red candies and nuts to make a funny face. For the sake of variety be sure that some are sad and many grinning.

Apple Men and Pear Ladies. Choose the reddest apples and the firmest russet winter pears to be had. Use them for the body, and sticks of striped candy for arms and legs, gum drops for hats, and paint faces with white icing, using pieces of nuts for eyes. Stand a man at each girl's place and a lady at each man's. These can all be eaten, and serve both as place card and souvenir or favor if tiny name cards are placed in the stick-candy hand.

Ordinary white china or simple banded green can be made colorful and interesting by gluing little red devils, black cats, owls and ghosts around the edge. A red devil on the handle of a fork or spoon is sure to make fun.

Now for fortunes, forfeits and races. If the old reliables in fortune telling have been used before—candle blowing, needle floating, apple paring and seed shooting—try telling fortunes as soon as the guests arrive with tiny cups of tea in which the hostess reads the tea leaves. This can be made very funny if just the right person performs as fortune reader.

A Fortune Grab is new and thrilling, using an old broom dressed as a witch, standing in the corner, each one to put a hand into her skirt pocket and draw out a fortune. Such things as an old shoe, a rabbit's foot, a coin, wishbone, sandwich, broom, gold ring, black cat or dictionary mean a great deal, suggesting what sort of fortune awaits the lucky or unlucky one.

Gingerbread Race. Make little gingerbread cakes, placing twelve raisins in each. Pass one to each participant, explaining that the raisins must be picked out before the cake can be eaten. The one who first accomplishes it without getting crumbs on the floor wins. It is laughable to watch them hunt, trying not to make crumbs, finding eleven and frantically searching for the twelfth.

Feeding the Ghosts. Choose sides, supplying each one with ten pieces of candy corn. The lines then face each other, each one in turn trying to throw a piece of corn into the open mouth opposite, which must be held still. If the corn misses the mouth the next fellow tries to feed his ghost, but if it goes in he can continue throw-

ing until he misses. The one whose corn is gone first wins.

Forfeits. If games are played where forfeits can be used, try these: Cut a black cat out of cardboard without first marking out. Carry a spoonful of small candies in one hand and a potato balanced on a knife blade in the other, across the room. Recite "John Brown's Body" while walking a chalked line. Sing "Yes, We Have No Pumpkins" with gum in the mouth.

If the church or club wants to make a little money and at the same time enjoy a good time, try giving a Hallowe'en bazaar. People will "turn out their pockets" for this when they would not go near an ordinary sale or fair. Advertise it well with gay posters suggestive of pumpkins, ghosts, and black cats, and let it be understood that it is not the usual sale under another name.

Use a large barn if possible, or an attic made to look like a stable. Leave the centre free, marking off the booths at the side, or use the stalls, brushed and made clean. Decorate with corn-stalks, late chrysanthemums, pumpkins, and faces made of orange cardboard hung over black cambric so that the features stand out. Stand two girls at the door with owl masks to take the ten-cent admission—charge this—and then give an entertainment.

In one booth make and serve hot coffee with doughnuts. This combination always sells well.

It is always interesting to watch people make candy. Two girls, not nervous, dressed in white with orange cone hats on their heads, add sweetness to the luscious-smelling peanut brittle and molasses taffy they are cooking and selling. Provide little paper plates covered with pieces of oiled paper and seal portions of the taffy not yet pulled, adding fun to the already gay party.

Instead of the usual fancy table, sell only fudge aprons made in all sorts of ways—white dimity, gay silk, patched black sateen, colorful cretonne and quaint notched oilcloth ones, suitable for gifts at Christmas.

A favorite booth will be this apple stall, where a sign invites "Shoot for Your Apple!" and old and young try their luck with pop guns in bringing down a whirling apple on its string. Hang all sorts of apples and allow three shots for a nickel, only one apple going to each, even if the fruit comes down with the first shot.

Sell all sorts of nuts—peanuts, black walnuts, hickories, chestnuts, shelled.

A corn grab is no end of fun. Hang a large sack of shelled corn high enough to reach into with the hand, but not low enough to look into. For five cents anyone can grab as much corn as they wish and, according to the number of kernels, a package is received. If one of the red kernels happens to be grabbed, the lucky one receives two packages, and should, with the freedom of Hallowe'en, get a kiss too! A white kernel in the hand sacrifices the nickel.

At ten o'clock clear the floor, everyone finding a seat in the haymow or around the edge of the cleared space. Three interesting and clever dances can be arranged by someone who understands such work, around these ideas: The Witch and Owl Dance, using solemn steps for the owl and very spirited ones for the witch, who flourishes her broom considerably, to the enjoyment of the on-lookers; The Devil's Tiram, which should be a solo dance given by someone clever enough to leave the impression of a devil on a devil on a tirade, flitting his tail and jabbing with his forked stick; and Pumpkin Antics, which adapts easily to clown work, using fat children in orange paper, who roll and tumble about much like pumpkins would if they could.

Then, while an old colored man or someone blackened plays a guitar, have an owl shout "Dance for luck!" and invite everyone to dance for fortunes, the floor being chalked off into numbered squares. When the music stops, fortunes are read according to the numbers.

Instead of worrying about a suitable costume, turn to the advertisements. It is often a simple matter to make up an outfit from paper and old garments which is quite different. Don't forget the old-fashioned clothing in the attic, for the possibilities are leaves! Old lace curtains and door hangings offer suggestion for Indian costumes which can be just as ludicrous as one wishes. The funniest costume I ever saw was made of a black jersey sweater, stockings pieced together and a number of grandmother cookies with holes in them. No one needed to explain that he was a cannibal!

Combining both the mysterious and pleasing, one little club gave a most enjoyable Hallowe'en entertainment in song, dressing in ghost costumes, the faces whitened, while they sang and danced, using many old songs which were illustrated in tableaux on a stage at the same time.

Autumn.

The morns are meeker than they were. The nuts are getting brown. The berry's cheek is pumpekin. The rose is out of town. The maple wears a gayer scarf. The field a scarlet gown. 'Tis I should be old-fashioned. I'll put a trinket on. —Emily Dickenson.