

For Home and Country

The Value of the Printed Programme

By Gibson Scott

Is your Institute Branch keeping up with the great progressive strides being made by the Women's Institutes generally throughout Ontario? Has it increased in numbers this year? Is it following more fundamental lines of work? Is it availing itself to the fullest extent of the help in literature, lectures, short courses to be had from the College and the Institutes Branch of the Department of Agriculture? Has it a carefully planned and printed program distributed among the members and through the homes of the community for the year 1922-23? If not, Madam President, call a meeting of your Branch Board of Directors and get busy—get the homemakers of your neighborhood into the main current of progress.

Note this seasonable, well-balanced Iona program planned by the members and Board of Directors of that Institute, to be carried out almost entirely by talent discovered and developed in their own neighborhood. Observe the balance between the intellectual, the practical, the social at each month's meeting—something to hear, to see, to do. Note too how many contribute in some way to the success of each meeting—by paper, demonstration, roll call, music, reading, the social half hour, or by being hostess or officers on the committees. By everyone doing her bit, the whole becomes a grand neighborhood success.

Should you not like to be at that

PROGRAMME

June 14	July 12	August 9	September 6	October 11	November 8	December 13
Paper—"The Importance of Being Punctual"—Mrs. L. Kendall. Community Singing. Aluminum Demonstration. Roll Call—"If I could have one more labor-saving device it would be..." Social Half Hour.	Paper—"Conservation of Health in Rural Districts"—Mrs. W. A. Galbraith. Music—Mrs. F. Silcox. Address—Laws Regarding Women and Children—Mrs. Geo. Silcox. Reading—Mrs. Geo. Silcox. Roll Call—Helpful Ideas for Mondays and Saturdays. Social Half Hour.	Program arranged by Institute Girls. Committee—Misses L. B. Pollard, K. Morris, A. Carr, M. Brown. Paper—Principles of Dress. Demonstration by Living Models Dressed for Country Church.	Paper—Institute Work, Aims and Achievements—Mrs. Malcolm Graham. Music—Mrs. B. Lodge. Paper—Furnishing and Decorating the Farm Home. Reading—F. Campbell. Roll Call—Economy Wrinkle. Demonstration—Correct Table Setting. Social Half Hour.	Shedden Ladies will be our guests and furnish program.	Thanksgiving Meeting. Paper—Mrs. Dan. Brown. Music—Mrs. L. Lumley. Reading—An Old-Fashioned Visit, Mrs. Allen. Pumpkin Pie Contest. Roll Call—Thought of Thankfulness. Tea and Social Half Hour.	Paper—"The Woman as a School Trustee. Do we need her?" Music—Mrs. Morris. First Aid in the Home—Mrs. Dan. Patterson. Reading—Miss Mabel Silcox. Demonstration of Christmas Gifts. Roll Call—Christmas Suggestions. Social Half Hour.
January 10	February 14	March 11	April 9	May 14	Opening Ode (Auld Lang Syne)	
Paper—Canadian Women of Note, Mrs. W. J. Evans. Reading—Mrs. F. Carr. Music—Sarah Graham. Paper—Courtesy and Good Manners in the Home—L. B. Pollard. Roll Call—How to Remove a Stain. Exhibit of Plans of Kitchens and Arrangement of Equipment.	Paper—Mother, What She Owes Herself, Her Home and Community—Mrs. Duncan Brown. Music—Miss Ena Carswell. Paper—Nerves and Common Sense—Miss Sarah Kerr. Reading—Mrs. Keillor. Roll Call. Demonstration Tests for Wool, Silk and Linen Materials. Lunch and Social Half Hour.	Paper—Dishes to Tempt the Spring Appetites—Mrs. A. Downs. Music—Mrs. Dama Lumley. Paper and Discussion—Putting Into Life All That Makes Life Worth While—Mrs. L. H. Brown. Grab Bag. Reading—Mrs. H. Brown. Roll Call. Exhibit of Labor Saving Devices. Social Half Hour.	Ladies of Kensington Club will be our guests and furnish program.	Paper—Utensils and Cleansing Agents Which Make Housework Easier—Mrs. Geo. Hyde. Music—Mrs. Geo. Lumley. Reading—Mrs. Duncan Carswell. Yearly Report. Election of Officers. Roll Call—Paying of Yearly Dues. Social Half Hour.	No unkind word our lips shall pass, No envy sour the mind, But each shall seek the common weal, The good of all mankind.	



Bedtime Stories

Gossie Gray and Gossie Green.

Once there was a handsome little fowl named Gossie Gray, with silvery-gray feathers exactly like the feathers of the rest of his family. He was perfectly satisfied with his color until the day when he went waddling over to Meadow Farm.

When he reached Meadow Farm he peered through the barnyard fence and saw Snowwhite Goose. It was the first time he had ever seen a white goose. "O my!" he said to himself, staring. "If only I were white like that!"

All the way home he racked his foolish little brain to think of a way to make himself white.

"Mother," he said when he reached home, "if I cannot find a way to be white like that beautiful goose at Meadow Farm, I shall never be happy again."

"Nonsense!" said Mrs. Gray-Goose. "One color is as good as another. Besides, gray you are, and gray you've got to stay, and that's the end of it."

But Gossie Gray went on moping. He would not eat, and he would not play; he could think of nothing except how to turn himself white.

All the next day he stayed in the brook, washing his feathers; but when night came he realized to his regret that they had not changed color at all.

The day after that he sat in the sun for ten hours, hoping that his coat would bleach, but that did no good either. The third day he was so desperate that he jumped into a pail of whitewash. It nearly drowned him, but it made him white, and for a little while he was happy; then a rainstorm came and washed the white off, and he felt worse than before.

He was so cross that it was hard for anyone to live with him. He even went so far as to wish that he could get some of the white goose's feathers to stick on himself; and one morning he went up to Meadow Farm and stood gazing all day long through the bars at the snow-white goose.

Late in the afternoon the snow-white goose came waddling over to the bars. "Why do you stare at me so?" she asked.

The silly little goose sobbed aloud. "I don't want to be gray!" he cried. "But you are not gray," the white goose said.

Not gray? Then his wish must have come true! He gave a joyful quack and looked hastily over his left shoulder. But the glad quack turned into a squawk of despair, for he was not white; he was not even gray—he was green! Down to the end of his longest tail feather he was a bright pea green.

"Oh, how did this thing ever happen?" he cried.

The white goose shook her tail thoughtfully. "Have you been eating anybody? I have heard that people turn green with envy."

The wretched little goose turned round without another word and went creeping home with his green tail feathers dragging in the mud. His family were dreadfully sorry for him. Mrs. Gray-Goose took him under her wing and told him that she would love him just the same even if he were purple with pink spots; but he would not be comforted.

Of course the news spread quickly round the barnyard, and for days the other fowls could hardly eat for staring at the goose that had turned a bright green. They named him Gossie Green, and some of them teased him unmercifully.

For a week Gossie hid himself under a bush, but at last he held up his head, gave himself a shake or two and came marching out.

"If I can't be a beautiful silvery gray like my mother and brothers and sisters," he said, "I'll do the best I can, that's all," and with a cheerful "Quack, quack!" he went waddling off to the pond.

As he plunged in he glanced at his image in the water and gave a loud cry, for he saw that he was no longer of a bright green but of a beautiful silvery gray.

"Quack!" he cried joyfully as he swam out into the still, blue water and saw the sun shining on his silvery feathers. "Quackety, quackety, quackety! I am Gossie Gray again!"

Linda Stevens Almond in Youth's Companion.

The Sunday School Lesson

AUGUST 20

The Second Return from Exile, Ezra 7: 10; 8: 21-23, 31, 32. Golden Text—The hand of our God is upon all them that seek Him, for good—Ezra 8: 22. (Rev. Ver.)

Lesson Foreword—After the temple had been rebuilt in B.C. 516, the proper and faithful observance of the temple service became a matter of paramount importance. Israel had been taught a terrible lesson in the experiences of the exile and it was felt that in order to prevent a recurrence of such a national calamity no pains should be considered too great in following the law of God. The law, indeed was all that stood between Israel and destruction. The religion of Israel, therefore, became more and more legalistic, and the guild of scribes who studied and interpreted the law sprang up and assumed a growing importance. It is generally held that the leader in this great movement was Ezra, the scribe. He was who, on returning from exile, persuaded the Jews to accept the law and adhere faithfully to it. To-day's lesson introduces us to Ezra. To clarify the story told in the Book of Ezra we give a brief summary of his mission. After securing a commission from Artaxerxes, the king, giving him wide powers and the privileges of drawing upon the royal treasury of Persia for financial assistance, Ezra gathered together in Babylonia a large company of Jews who wished to return to Palestine. Three days were spent in fasting and prayer for the success of the expedition and the caravan set out. Arrived in Jerusalem, Ezra found that many of the people had intermarried with their heathen neighbors; these were made to put away their foreign wives. Some time later a solemn fast was held and Ezra, standing in a wooden pulpit, read aloud from the book of the law. The people signified their acceptance of it and the day was celebrated with a sacred feast.

I. The Leader, 7: 10.
This verse sets forth the rule of life of the true scribe. The movement which Ezra led is to be explained ultimately by his own character. Prepared his heart. The Revised Version rightly changes this to "set his heart." It expresses the fixed resolve of Ezra's heart. To seek the law. The first duty of the scribe was to "search the Scriptures." He studied the law so as to ascertain the principles underlying it and, having found them, to apply them to practical life. To teach. The result of the scribe's investigations issued in the diffusion of the knowledge which he had acquired. He gathered disciples about him who sat at his feet and learned, or he expounded the Scriptures in the synagogue service. Notice the threefold duty of the scribe,—to search the law, to do the law, and to teach the law.

II. Preparations for the Journey, 8: 21-23.
The commission from Artaxerxes is given, ch. 7: 11-26. Then follows a list of those who went in the expedition and a description of the rendezvous, ch. 8: 1-20. Chapter eight is written in the first person singular, "I," purporting to be from the pen of Ezra himself. It is generally regarded as a leaf from his personal memoirs.

V. 21. In order to secure an auspicious journey, Ezra proclaimed a fast.

SMOKE

in 1/2 lb tins and 15¢ pkts.

OLD CHUM

The Tobacco of Quality

EFFICIENT FARMING

Silage a Good Milk Cost Reducer.

Building a silo must not be reckoned as an expense, but as a desirable investment. It is an important step toward a better and more permanent agriculture, and one of the best investments that can be made on the farm.

The reasons for the need of the silo on the farm are numerous, the most important of which are: Insurance against drought; saving of a portion of the injured crops; saving of a large part of the crop that would otherwise be wasted; more and cheaper food production.

In seasons of drought when the pastures are "burnt up" and the crops partially or totally ruined, the farmer having live stock must dispose of a large part of his herd—usually at a sacrifice, or buy high-priced feed. Here the farmer with the silo is ahead of the man who has none. He can keep his stock in good shape by giving them the silage he has stored from years of plenty. Corn properly ensiled will keep for many years.

He can save portions of the crops damaged by hail, frost, drought or other causes, that would otherwise be a total loss. Many crops can be successfully ensiled. A silo will also save most of the feeding value of the corn plant, such as the husks, leaves and stalks, much of which is generally wasted.

In cattle feeding, silage takes the place of a large amount of roughage and grain, thus releasing high-priced feed for human consumption. The essential of a satisfactory silo are: Exclusion of air; retention of moisture; smooth inside; durability, wind resistance, and good appearance.

Do not build a silo too large in diameter. The diameter should be such as to make possible the feeding of about two inches a day; certainly not less than one inch a day. A one-hundred-ton silo will hold enough to feed forty pounds of silage a day to twenty-five cows for two hundred days. Build the silo to keep as much silage as you will use.

Do not wait until the last minute and then order your material, but get the material ahead of time and then put up the silo when work is not rushed. Do not wait until fall and then put it up, when you should be filling. Do it now.

Build the silo close to the barn. A silo located close to the feed manger insures a large amount of handy feed in bad weather and it saves labor.

Almost any green forage crop may be ensiled, but the best crops for Ontario farmers are corn and sunflowers. There are several ways of

planting corn for silage. It may be planted in the ordinary way or planted thicker than when the crop is used for grain, and cut when the corn is well denting, the lower leaves dry and the stalk full of sap. Corn is sometimes ensiled with soy-beans, which is a good practice for enriching the silage.

Silage is valuable as feed for dairy cattle because of its succulence, palatability, feeding value and production of milk. The succulence of the feed keeps the cow in good health, her system in good physical condition, and this makes it possible to digest her feed most economically. The palatability of silage induces the consumption of large quantities of other feed. This increase in feed consumed, together with the way it is relished, naturally results in a large milk flow.

Most generally silage is fed in winter when it gives the effect of summer pasture. The reason that cows increase the flow of milk when put on pasture in the spring, is that they are getting a succulent feed. The succulence of silage affects the flow of milk in a similar manner. A very good ration for winter feeding is thirty pounds of corn silage, all the alfalfa or clover hay they will eat up clean and a pound of grain for each three pounds of milk produced daily.

While most commonly used for winter feeding it is by no means less important for use in summer. Nearly every summer the pastures dry up in the latter part of July or August and during this time the cow invariably drops off in milk flow, sometimes fifty per cent. This may be partially overcome by feeding succulent feed in the form of silage. Some of the more enterprising dairymen are putting up small silos for summer use.

Some imagine because silage has many good features that it is a "cure-all"—a self-sufficient feed. "Man cannot live by bread alone," neither can a cow exist and show a profit on silage alone. Then, again, some think that the silo is a "new-fangled" idea. On the contrary, the early Romans and the Incas of Mexico used it. It is one of the oldest ideas in agriculture.

Another notion is that ill-effects are produced, such as depressing the life period of the animal, causing "the animal to be susceptible to tuberculosis, and to lose teeth. At the experiment stations it has been found that dairy cows which have been fed silage all of their lives are in the very best of health, have good teeth and are not tubercular.

Tainting of milk occurs only where silage is fed in poorly ventilated barns or during the time of milking. This can be avoided by feeding after the milking.

Equal parts of linseed oil, turpentine and vinegar make a good homemade furniture polish.

Hand-picking of small stones is the old reliable, and so far as we have been able to find, the only method, for this purpose, but as yet none have proved satisfactory. It is hoped that in a few years something will be manufactured which will eliminate some of the drudgery of ridding farms of stones.

That one who would stir the souls of his fellowmen to attempt some great and difficult thing.

Diligence, a steady effort to accomplish the good end, is indicated as part of the fitness of Ezra for leader, for Jehovah, and to do it, and to teach.

Conscience, a sense of obligation, marked the whole course of this leader from beginning to end.

Courage is indispensable; for the spirit of adventure, taking new paths, braving known and unknown danger and difficulty, is the very life of a leader.

Impulse to serve, a sense of urgency, the deep instinctive moving of the spirit to effort for the public good, and life and force, and magnetism

are essential in any man who is to be chief in any enterprise. Ezra was a "ready scribe."

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THE FARM PLAN

It is told of a farmer and his son who, one winter's evening, sat down with pencil and paper and came to the surprising realization that they were very much short of feed for their stock. The conclusion of that paper and pencil evening was that father and son determined to mark out a farm plan which would meet their requirements in home-raised feeds for their farm animals.

Several other winter evenings were spent in working out this plan, which included a replanning of the fields, changing the cropping system and developing a comprehensive live stock plan.

While making out a farm plan can not be as accurate as making a bill for building materials, the several years' experience of the father and son showed that it worked out beyond their expectations.

It would undoubtedly benefit many of us if we would change from the "I don't know where I am going but I am on my way" method, to the one which means, "I have my ticket and time-table, and I know where I am going and when I'll get there."

Toward Cleaner Living.

Contrary to the thoughts of pessimists, we are truly progressing toward a cleaner living. Even though bootleggers abound, stills are busy and corks pop out of home-brew bottles, one great evil, drink, has been completely but drink will in due time become such an invalid that it will do no harm, even though this temporary spectacular liquor law-breaking may make it seem otherwise.

And in the matter of morals, even though women's skirts are short and the hair bobbed, we feel sure that the nation is getting cleaner morally. Our minds are more open than they used to be, and we discuss many of the things which were forbidden a generation ago. We have even discontinued marking with a scarlet letter the erring ones. This broad-mindedness and better morals go hand in hand, for vice thrives best in darkness and secrecy.

As the present outstanding evils are brought into control, it may be that other things which are not now considered evils, will be given attention. Perhaps the next great thing to be given consideration will be the cigarette with its insidious sapping of the fibre of our nation.

It is the thought of the optimist that we are coming to a better understanding of life and as we understand life better, it will become better.

Why the Woodlot is Valuable.

There are on almost any farm certain portions of land which are not utilized for grain-growing, and which, if pastured, do not really give the returns they should do. Low spots difficult to drain, rough, stony places, steep banks of coulees, and odd corners cut off from the large fields by water holes or creeks, are left idle, as they are too small to make it profitable to cultivate them. These are instances of conditions where tree-planting might be the means of converting idle, at present worthless and idle, into valuable and revenue-producing property.—Bulletin No. 1, Director of Forestry, Ottawa.

Sunday Shoes.

I do not like my Sunday shoes; They are so stiff and tight. My feet feel very happy When I take them off at night.

I don't believe the angel boys Have shoes to black, do you? If birds sing hymns in their bare feet, Why can't I do that, too?

That Word.

Little Eleanor gazed long and thoughtfully at the young man who was calling on her grown-up sister Kate.

"May I climb up on your knee, Mr. Brown?" she said at last.

"Why, of course, dear," smiled the young man, who wanted to make a bit of a play on the word.

"No, I want to see if I can find that word!"

"Word! What word?" asked the puzzled visitor.

"I heard Kate say this morning when your photograph came that if every young man had the word I've written all over his face, it was you!"

Yield not to too much temper.

An ounce of pretension is worth a pound of unassuming self-confidence.

The bigger a hog a hog can make of himself the more profitable hog he is.

Common effort produces common results. A little extra effort produces success.

Wool gathering is all right for sheep but had for men. Grow sheep but don't let wool gather in your mind.

Few things are more valuable to a man than to be able to persistently apply himself to his task until it has been accomplished.

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