

Farm Crop Queries

CONDUCTED BY PROF. HENRY G. BELL

The object of this department is to place at the service of our farm readers the advice of an acknowledged authority on all subjects pertaining to soils and crops. Address all questions to Professor Henry G. Bell, in care of The Wilson Publishing Company, Limited, Toronto, and answers will appear in this column in the order in which they are received. When writing kindly mention this paper. As space is limited it is advisable where immediate reply is necessary that a stamped and addressed envelope be enclosed with the question, when the answer will be mailed direct.

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V. R.—Please give me some suggestion on how to treat celery blight.
Answer:—To treat celery blight prepare a mixture of Bordeaux which is made as follows: Dissolve 4 lbs. quick lime in a wooden container and add 4 lbs. copper sulphate in another wooden cask. Empty both of these into 20 gals. of water. Immediately you have made the solution spray it on the celery in a fine spray forcing it down among the leaves as thoroughly as possible. This spraying should begin as soon as the celery is well started after setting in the field and should be kept up at least five to seven times. Do not use the Bordeaux mixture if it has been standing any length of time, but mix up fresh material every time you have to spray.

K. K.—I would like to know whether I shall sow oats with the alfalfa seed this spring or alfalfa alone.
Answer:—Early oats make very good nurse crop to sow with alfalfa, especially if you are careful not to sow too much seed. I would recommend not more than a bushel to an acre if you are seeding alfalfa at the same time. Barley has been used with exceedingly good results since this crop ripens quickly and is out of the way by the time the young alfalfa is well started.

O. L. R.—Next spring I wish to sow alfalfa with winter wheat. Would it be advisable after top-dressing with farmyard manure? Would it be advisable to sow lime on the wheat, and what would be the best time to sow alfalfa?
Answer:—If you have not applied lime to the alfalfa ground I would advise that you scatter a fairly heavy dressing early in the spring before the frost goes out. This will sweeten the ground and should assist the growth of the bacteria that are found on the oats and alfalfa. In preparing your ground for the sowing of alfalfa you

To stop roop start immediately to increase the scratch feed. If possible, feed your skim milk, or buttermilk in some form.
Give them a dose of Epsom salts at once at the rate of about one pound per 100 birds. Feed it mixed in a wet mash about two hours before they go to roost. You may have to keep their feed away for about six hours before feeding the rals, so they will be hungry enough to eat plenty. The next day start feeding ordinary ground sulphur or flowers of sulphur at the rate of one pound per 400 birds, in a wet mash, every day for ten days. Then give another dose of Epsom salts. If the birds are not by this time pretty well over their roop, repeat the treatment at the end of ten days again.

Like sugar, butter, cheese, etc. honey is a highly concentrated food stuff, but unlike the others, it is pre-digested.

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For Home and Country

Their Kindness Meant So Much

The sympathy of the Institutes of old Ontario with the fire sufferers of the North was deep and expressed itself in prompt and practical ways in the supply of food, clothing, materials for building and in money. In the late autumn a number of Branches sent cheques to the Department, sufficient in amount to give a small cash Christmas gift to each member of a Northern Ontario Branch who was spending the winter in the fire-swept region. The accompanying letters, only a few of many sent to the Superintendent, indicate something of the appreciation on the part of their sister Institutes was received:

Charlton Women's Institute: (1) "Please accept my thanks for the very acceptable Christmas gift. Our Institute members in old Ontario have proved to be real helpers in every way and we are indebted to them for many useful things, also clothing, etc., and we fully appreciate their kindness, and I hope if ever it is our turn to help, we shall not be found far behind in doing our share."
Charlton: (2) "I was agreeably surprised to receive the letter enclosing postal note \$3.00 from old Ontario Institutes. I'm sure I am very thankful

The Sunday School Lesson

FEBRUARY 11

The Spirit of Prayer, Luke 18. Golden Text—The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise.—Ps. 51: 17.

Lesson Setting.—The subject of our lesson is the subject of prayer. The whole life of Jesus was an exemplification of the place of prayer in life. How often we see Jesus stealing to the quietness of the mountain top to refresh himself by communion with God. Prayer was not for him a duty. It was a necessity. It was a part of his life. Prayer was not for him an effort to bend the will of the Father to his will. It was a bending of his will to God's will. There are two parables on prayer in our lesson today. These parables deal with some aspects of prayer, not with the whole subject. After all a parable is a story meant to tell us a little about a great thing. Jesus does not explain "why" we pray but rather "how" we should pray.

I. Praying With Persistence, 1-8.

Vs. 1, 2. That men ought always to pray, and not to faint.

Moftat translates "about the necessity of always praying and never losing heart." It is not unending prayer that Jesus urges. A long prayer may be a very faint-hearted prayer. It is a persistent spirit rather than persistent utterance that Jesus commends. The opposition is not between praying and not praying sometimes, but between hopeful praying and hopeless silence. A judge, which feared not God, neither regarded man; a man holding a most responsible position, yet lacking absolutely the qualifications for that position. He repudiates God's moral law and man's claim for justice. His position and power were used wholly in his own interest. A hard man to move.

Vs. 3-5. There was a widow; a poor and friendless woman and therefore one who would have enlisted the sympathy of a just judge. He would not for a while; she could offer no bribe or corresponding gain. But afterward; because she did not desist in her entreaties. The justice of her cause would not let her be discouraged by the unjustness of the judge. If will overcome her. The persistence of the woman made her an annoyance. It is his own comfort he consults. Lest... she weary me. Lest she wear me out (cover me with bruises).

Vs. 6, 7. Shall not God avenge his own elect. If persistence wears down the hard heart of the unjust judge, what effect will the persistent cry of God's children have on the loving heart of the Father. If the judge's heart did not discourage the poor woman, why should delay discourage the elect of God. Though he bear long... he will avenge them speedily. If justice has its long delays, so has love. God cannot answer immediately always. We must wait long sometimes, but when the proper time arrives the answer will be as speedy (sudden) as the flash of lightning. God's delays are as loving as his answers. Therefore they should not make prayer to be faint. Shall he find faith. When the time is ripe for his coming, will it find God's elect praying in faith or waiting without hope.

II. Praying With Pride, 9-11.

V. 9. Unto certain... as trusted in themselves. From the parable of persistent hopefulness in prayer, Jesus passes to speak of the Pharisee showing the true humility of prayer. The spiritual condition of those for whom Jesus spake the parable was that of self-confidence and self-satisfaction. And despised others; an inevitable result of self-admiration and complacency.

Vs. 10, 11. Two Pharisees... a publican; one mar, the typical religious man of the day. The other belonging to a class noted for their

unscrupulous dealings in raising the taxes. Going to the Temple was a habit with the Pharisee. Some stress of soul had driven the publican. Prayed thus with himself. The prayer is a soliloquy of the Pharisee with himself, meant however to be overheard by others. The Temple brings no thought of God, but only a satisfied remembrance of himself. I am not as other men are. The Pharisee measures the difference between himself and others, not between himself and God. True prayer measures the gulf between God and one's own soul. Extortioners, unjust, adulterers. The Pharisee makes a dark background out of the lives of others, against which his own excellencies shine out radiantly. True prayer never makes religious capital and advantage out of the sins of others.

True prayer asks God to forgive and forget our sins rather than to remember our excellencies.

III. Praying With Humility, 12-14.

Vs. 12-14. Publican, standing afar off. The Pharisee stands apart in proud and confident isolation. The publican stands apart in shame and contrition. The Pharisee stands apart to be seen. The publican stands to be hidden. Both betray their spirit in their attitude and bearing. Would not lift up... his eyes; not because he is ashamed in the presence of the Pharisee, but because he realizes that he is in the presence of God. Prayer kept the Pharisee apart from God and man. Prayer brought the publican to the feet of God. God be merciful to me a sinner. The publican has not only the right attitude and the right spirit of prayer, but also the right content of prayer. He confesses his utter sinfulness and unworthiness. He expresses his need of and desire for mercy. He utters no defence or praise of himself, and no condemnation of others. This man went down... justified. The Pharisee did not descend because he did not seek him. The publican went to his home with complete pardon and with a sense of that pardon. The Pharisee went to his home the same proud, unsympathetic, unloving soul. The publican went to his home a new man.

Application.
The story of the man borrowing a loaf at midnight (Luke 11: 5-8), and the story in this lesson, of the unjust judge, go together; and taken together they make it very evident that our Lord put great importance on persistent prayer. "Importunity" is the word in Luke 11: 8. Dr. Moffat translates it, "He will give you whatever you want, because you persist." Again, as illustrating how emphatic is Jesus on this matter, Dr. Arseny, in the Century Bible, says that "ought" in Luke 18: 1 is literally "must"—that is to say, "It is absolutely necessary to pray, and that perseveringly—under all circumstances, never abandoning prayer in despair."

Christ follows the story with the question, "Howbeit when the son of man cometh, shall he find faith on the earth?" Shall he find the faith that is requisite for this persistent prayer? If Christ stressed persistence in prayer, how much oftener he spoke of faith because it is very evident that our Lord put great importance on persistent prayer. "Importunity" is the word in Luke 11: 8. Dr. Moffat translates it, "He will give you whatever you want, because you persist." Again, as illustrating how emphatic is Jesus on this matter, Dr. Arseny, in the Century Bible, says that "ought" in Luke 18: 1 is literally "must"—that is to say, "It is absolutely necessary to pray, and that perseveringly—under all circumstances, never abandoning prayer in despair."

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Fundamental Principles of Co-Operative Marketing

By R. D. Colquhoun, B.S.A., Professor of Marketing Economics, Ontario Agricultural College.

ARTICLE V.

A co-operative marketing association must have a contract or marketing agreement with its members by which the members agree to deliver all their product, of the kind handled by the association, to the association for marketing. There is nothing new in this idea. It has been in operation in Denmark for over 40 years. In California the contract idea has been in force for over 20 years. All the great co-operatives of that state and many of the associations that have, within the last few years, sprung up in other states and in Canada, have binding contracts with their members.

It is not generally realized how extensively the contract idea has taken hold. Suffice it to say then, that in 1922, according to conservative estimates, at least than a billion dollars (\$1,000,000,000) worth of farm products were marketed by the co-operatives of Canada and the United States under definite contracts with their members. There are two general types of contracts in common use. The first is known as the term contract. It runs for a definite number of years. The length of time covered varies, but five years seems to be the most popular term. Some are for seven years. One, signed by the raisin growers of California, runs for 14 years. The method is to sign up the members for a definite term at the end of which all the contracts expire. A renewal campaign is then put on and the members signed up for another definite period. The other type of contract is called the self-renewing type. It is a contract which continues in force indefinitely but which may be cancelled by either the association or the member under certain specified conditions. Cancellation can be made only at the end of the crop year after due notice has been given within specified dates.

The contract of the Ontario Co-operative Dairy Products Limited, a new organization for the co-operative selling of Ontario cheese, has a contract which is a combination of these two types. It is a term contract to begin with, having no withdrawal privileges during the first three years. After that it becomes a self-renewing contract and may be cancelled at the end of 1925, or of any year thereafter, by giving notice between December 1 and December 15. There are many good reasons for having a contract. A few will be briefly enumerated. 1. It ensures volume of business. No co-operative marketing association should begin business until it is assured of a sufficient volume of business to ensure economical operation. In the organization period a definite objective should be set and unless the objective is attained the organization should not begin operations. Under the contract system it is possible to definitely ascertain when the minimum volume which has been set as the objective has been signed up. This goes a long way toward assuring the success of the undertaking. 2. The contract holds the organization together. Those who oppose co-operative marketing always try to induce the farmers against signing the contract. They know that it destroys their greatest weapon in fighting co-operative marketing. Their favorite ploy is to split the farmers up by going into isolated districts and offer-

SMOKE

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OLD CHUM

The Tobacco of Quality

A Million Backaches.

One of the sad mistakes that this Dominion of ours has made, is in allowing the idea to persist that a kitchen sink should be just so high, regardless of the length of mother's mortal frame.

It may be too much to say that all the ills of our beloved country can be traced to the fact that the wash-tubs are only twenty-seven inches from the floor, whereas they ought to be thirty inches because mother stands five feet four. But we do know that lawyers and politicians are all the time throwing fits over questions that are absolutely trivial and childish compared to this.

If mother is so tall, tubs, sink, table, stove, and ironing-board ought to be so high from the floor. If she is taller, they must be higher. Even if, by some miracle, she were to be four feet ten one day and five feet eight the next, every one of those blessed things ought to be changed every time she did.

That is what we think about the real importance of backaches.

Dehorning Calves.

Many are familiar with the simple process of preventing the growth of horns on calves. Moisten the spot where the horn is to grow, and rub it with a piece of caustic potash till it looks red. That is all. An agricultural paper we read recently says: "Rub till the skin is broken and it begins to bleed." This is not necessary. As soon as the place begins to look even slightly irritated it need be rubbed no longer. It is best to do this before the calf is two weeks old. Only a little moistening with the finger, dipped in water, is all that is required.

What teeth will you wear in 1930—your own or some store's? It pays to care, and to take care.

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"What a beautiful mail-box, harmonizing so perfectly with the house and fence!"
We were enjoying a vacation motor trip last July, when this ejaculation came from friend wife, who has a way of keeping her eyes open for attractive houses and settings.

The rural mail-box was embedded in the top of a neat post or pyramid made of cobblestones and cement. It was in front of a house that had a fence or wall of similar material; also the verandah of the house was partly cobblestones. It was by far the most attractive mail-box we ever noticed, and since that time, although observing carefully, we have found none to compare with it.

That brought up this question: Why are post-boxes in front of farm homes almost universally hideous? Instantly there wells up a chorus of protest, but if one will take the trouble to watch closely, the justice of the charge will be conceded. The modern farmer, with property along a main-traveled highway, keeps his buildings well painted, has attractive flowers and shrubbery, perhaps has erected a fence or set out a hedge in front of the house. Yet to the casual observer the mail-box is the discordant note that intrudes. Maybe the box will be a wooden affair, unpainted, or else daubed with some left-over floor paint.

Too trivial a matter to be given serious consideration some will argue. But is it? I have a friend in the real estate business, who says little things establish a considerable part of the marketability of property. Many a city home has been sold because of attractive wall-paper and lighting fixtures pleasing to the eye. Many a sale has been lost through such a thing as a broken window-pane. The near-purchaser may not analyze his rejection of the proposition enough to admit it hinges on such trifles, but students of psychology and salesmanship know. Perhaps your farm isn't for sale, but conditions can arise whereby it will be on the market tomorrow.

Why the Hen Cackles.

The accepted explanation of the cackling in which a hen indulges after laying an egg is that she is so pleased that she wants everyone to know it. The rooster answers the cackle with a crow, and this is taken as further indication that both are immensely proud of the achievement. This explanation is not tenable.

If the question is considered fairly, it is easy to see that instinct would teach the hen that to cackle is to call the attention of the enemy to both herself and her embryo offspring, which she would naturally avoid doing.

The cackle is a relic of bygone days when fowls were not domesticated and ran about wild. When the hen wished to lay she retired from the rest of the fowl community and performed the task.

By the time she was ready to rejoin the commonwealth the other members had wandered some distance, and she did not know where they were. She waited till she had gone some distance from the egg in order not to endanger it, and then cackled, after also having taken a good look round to assure herself that no enemies were near.

The rooster, hearing the cackle, answered it by a crow, and thus informed the hen of the whereabouts of the tribe. This sort of thing may be seen now among the ancestors of our domestic fowl in the Malay countries of India.

Ice Cream May Be Shipped Without Ice and Salt.

Ice cream may now be shipped without being packed in ice and salt if a specially designed dry container is utilized. This container is a double-walled metal vessel which has 2 inches of cork composition between the walls, and a cork-insulated top that clamps firmly into position. After the ice cream is placed in the container, two metal disks filled with a cooling mixture that has been frozen to a solid state, are laid on top of the cream can, just under the tight-fitting cover. This outfit is said to keep ice cream solid for periods of 18 to 36 hours.

Caruso's Memorial Candle to Burn for Centuries.

There has been manufactured in New York the largest candle in the world as a memorial to Enrico Caruso, generally conceded to have been the finest tenor singer the world ever heard. This giant candle is 16 feet high, 5 feet in circumference at the base, with a taper to 18 inches at the top, and weighs a ton. It will be shipped to Italy, where it will be placed in the church of Our Lady of Pompeii. It will burn for 24 hours on All Souls' Day, November 2, of every year, and is expected to last for several centuries.

Happiness will never be found at the end of the rainbow unless you carry it there.

Because the French wheat crop is short, the French Government has passed a law to compel grainstills to grind wheat as to get the maximum of flour out of it. In that way France will keep down the amount of wheat that it must buy abroad, and the people will get more wholesome bread—though they may not like it so well.