

EFFICIENT FARMING

SALTING PAYS WITH EWES.

Our experience affirms that it pays to provide an abundance of salt to the ewe flock. Those ewes that are to be used in the spring are quite seriously handicapped in fulfilling their normal reproductive functions when salt is absent from their ration. Ewes, like cows, need salt badly, and if it is not forthcoming from the livestock man's hands they have no choice but to make a poor showing. The privation from salt is most noticeable during the suckling period, the ewes failing to milk properly, and as a consequence the lambs following are deprived of the requisite milk necessary for their greatest development.

It is so easy to provide salt for the breeding flock that one often wonders why the salting is neglected at times. If this neglect is prolonged the consequences are sure to be cumulative. In other words, the greater the period of no salting, the greater are the adverse nutritional effects.

Not long since we ran an experiment on four groups of breeding ewes in order to determine the effects of super-abundant salting as contrasted with average and no salting. Our experience showed clearly that if salt is kept from the ewes during the winter period they manifest a pronounced craving for the staple mineral article after a few months. During the suckling period those ewes that did not receive salt showed a very marked inclination to do many unexpected things which might lead them to get some of this precious article. These ewes would actually chase the feeder around the feedlots, licking his shoes, pulling at his coat tails, biting his hands and doing other unbecoming and unexpected stunts. I well remember one ewe in particular that was so

crazy for salt that she attempted to eat the salty leather of the camera case that I was carrying.

The groups receiving respectively one-quarter, one-half and one ounce a head daily of common salt did not show any of these cravings and peculiar manifestations such as were exhibited by the unsalted ewes. The best showing was made by the ewes receiving a quarter to a half ounce daily, one ounce seeming to be too much. The ewes receiving salt gained more rapidly and showed a little better nutritional tone than did those ewes not receiving salt. The birth weight of the lambs from the salted groups was somewhat higher on the average than where no salt was given. Water drinking was found to be stimulated by salt feeding.

After the ewes had suckled their lambs for approximately sixty days, salt was allowed to the ones not previously receiving any, and they surely appreciated the opportunity to fill up. The previous cravings and unusual antics now quickly vanished, the ewes becoming satisfied and contented. They quit following one like dogs and behaved once more as normal ewes should.

We believe that one of the best ways to allow salt to breeding flocks as well as to feeding lambs and other sheep is to feed-free choice style, keeping it before the sheep at all times. Under such conditions of salt feeding the sheep will take about what they need, and one can be fairly certain that all the individuals will cease to suffer from salt starvation because they can follow their natural inclination to take salt from the box.

To salt the flock liberally is to promote health and well-being, to increase profits and to make for a more productive and satisfactory all-around sheep husbandry.

Sawing Wood.

The buck-saw, like the grain cradle, is practically an institution of the past. A necessary evil once, it should now be regarded as an antiquated invention for driving boys off the farm, and relegated to the museum for curiosities.

The one-man cross-cut is a little better, while the two-man cross-cut is a distinct step in the evolution of sociability. It has its place in the bush, of course, and even the other instruments of torture aforementioned find occasional employment, just as the old grain cradle is resurrected now and then for some special purpose.

As a regular means of working up the winter wood-pile, however, these are only to be advocated for one who absolutely has not and cannot get the cash to hire a buzz-saw outfit. Modern life is too busy and full of interest to spend unnecessarily in back-testing mechanical routine which machinery enables us to dispense with. Most of us can find enough manual-labor jobs after we have substituted as much gasoline for muscle as we have wit to use.

We have heard arguments that buzz-sawing wood is more expensive than buck-sawing. But these calculations are generally based on old-time conditions. As it works out in these times, most of us find that gasoline beats old grease by a substantial margin. There is this, too, that buzz-sawing is a more or less social job which goes with a vim and men quite properly prefer it to the tedium of hand-sawing.

Again, it will be noticed that the farmer who buzzes his supply gets the job over with and goes on to something else, while the buck-saw adherent is hardly ever out of a job until he hates to go past it.

What a comfort there is in looking at a big heap of sawed firewood in the yard when a cold snap comes on and the snow piles deep around the buildings.

Farm Equipment Needs.

While proper housing of farm tools and machinery is the greatest farm equipment need at this season of the year, the provident farmer will find it to his advantage to go over all of his farm equipment during the winter season and place it in the best possible repair for next season's use.

We are prone to postpone this always needed work until the equipment is actually needed, but this is a most uneconomical method. If an inventory of needed repair parts is made and these are ordered at once, costly delays may be avoided next summer.

The work of repairing or replacing worn or broken parts always takes more time than we anticipate, and this time can be taken far more economically during the winter season than when the active farm campaign is on. And we can and will do more of this work ourselves if it is done at this season of the year.

A well equipped shop which can be made comfortable during severe weather is a great convenience and a good investment on any farm. But lacking this a work bench equipped with a good vise located in any outbuilding, and a simple equipment of tools will answer a very good purpose, and will

Ontario Variegated and Grimm Alfalfas.

Only recently Dr. Zavitz, of the Ontario Agricultural College, received a letter from a leading American seed house from which the following is quoted: "We are in controversy concerning the comparative hardness and productivity of Grimm and Ontario Variegated alfalfa. May I ask you whether or not the Ontario Variegated is a Grimm alfalfa?"

The following were the answers given to these questions: The Ontario Variegated is not a Grimm alfalfa. The seed of the former was obtained from Lorraine in 1871 and has been grown in Welland County for the last half century. The Grimm variety was brought from Baden, Germany, by Kulsheim Grimm and was sown in Carver County, Minnesota, in 1858, where this type of alfalfa has been grown since that time. Both varieties have variegated flowers and are similar in some characteristics.

In an experiment at the O.A.C. which extended for a period of nine years, previous to 1916, the Ontario Variegated still had 68 and the Grimm 57 per cent. of living plants. Three years later, however, after coming through one of the most severe winters for the last thirty years, the percent of living plants of the Ontario Variegated was reduced to 16 and of the Grimm to 25. Under similar conditions, the common plants were practically all dead four years previous.

The Variegated alfalfas, including both the Grimm and the Ontario Variegated, have proven much harder than the common alfalfa in the various experiments conducted at the College within the last fifteen years.

In an experiment which was conducted in 1923 for the eleventh year, the average yield of hay per acre per annum was 4.1 tons from the Grimm and 3.5 tons from the Ontario Variegated. In a ten-year experiment with numerous lots of alfalfa, there was an average annual yield of hay per acre of 3.1 tons from the Variegated and of 1.1 tons from the common or violet-flowered alfalfa.

Eternal vigilance is the most effective safeguard against the re-introduction of tuberculosis into the clean herd.



A Daylight-Saving Game.

BY MILDRED WASSON.

At night, when I am in bed, I think of all my prayers are said And after I have tucked in my bed And put the light out by my side And kisses me good night again And I am all alone, why then I always shut my eyes and play At bringing back my happy day. I start again long hours ago; Way back to breakfast I can go. I never tire of being glad For all the marmalade I had Or for my hominy and toast. I don't know which I like the most. And then I follow me to school, Like Mary's lamb that broke the rule. And think of all the things I learned And sometimes of a star I earned. Then dinner time I think about Because I'm anxious to get out, And coming home is such a lark! I listen first for Buster's bark, Then watch for mother at the door. I make that picture come once more, For standing there she looks so sweet. And then I let us go and eat. Then comes the time I love the best: I have to take a little rest. I have to take a little rest; And, oh, how sweet her voice can be! Then out of doors I romp and play Until the shadows come to stay. And I begin to feel—as though—'I'd like some bread and milk—and—so I have my sup-per—and—and—then— Why, here's the morning come again! —Youth's Companion.

Annual Pasture Crops.

Of fourteen varieties of crops which were tested in the Experimental Department of the College at Guelph, it was found that for pasturing with cattle those which were the most palatable were oats, corn, pasture rape, barley and sorghum and in the order here mentioned. Owing to the peculiar flavor of sweet clover, it is not eaten readily by cattle at first, but after they become familiar with the crop it is relished.

For Home and Country

How the Institutes Assist the Work of Immigration.

BY MISS E. J. GUEST, Convener of Provincial Committee.

The most valuable immigrants to Canada are its native-born children, and the proper feeding, health, education, and general welfare of these in their own homes and communities have been the foremost concern of the Branches, judging from Branch, District, and Convention reports.

Next in interest has come the needs of the orphan and dependent children, almost every District reporting assistance from the Branches in money, food, or clothing for the nearest Children's Shelter or Sick Children's Hospital.

Western Ontario Institutes are endorsing a ward in the London Hospital in memory of the unforgettable work for the children of rural Ontario of Mrs. Mina Hutton Wilson and Miss Maud Hoson of Middlesex.

In many cases members have adopted children themselves, and seen that adopted children from various institutions were getting a square deal as regards health and schooling.

Something more could be done, in welcoming new Canadians, especially those of other nationalities, into the Institutes, where they may both contribute to and receive from the fund of home-making information in these centres. The school and the Institute are the two most important community forces for the raising of the standards of citizenship in Ontario homes.

In one case a Branch invited the mother in a French family who had recently purchased a farm in the locality to the meetings. There were five children and it was a busy time, but the man said, "It is the first thing you've been invited to. You had better drop the work and go. Take the baby and I will work near the house and look after the others." The members felt that something worth while had been achieved with that one home.

One member of the committee has recently purchased a Ford car which she makes socially useful in calling on the many new families in the district, a considerable number of Belgians, getting them connected up with the nearest Institute and giving the children some instruction in art and domestic science.

The Soldier Settlers continue to be remembered, the Girls' Institutes keeping up the making of layettes for needy cases. This form of immigration work, however, grows yearly less in its demands as the soldiers get established successfully on their farms and their wives become active members themselves.

The needs of the fire sufferers in the North aroused the abundant sympathies of Old Ontario members who, with great promptness and efficiency, contributed thousands of dollars' worth of food, clothing and household furnishings to their sisters in the stricken areas.

Some Branches are making a study of the Immigration Laws and express their approval of keeping the physical and moral standards of admission high, rather than the monetary.

Your Governor is also a member of the Ontario Hostel Committee and can testify to the fine type of young wo-

The Sunday School Lesson

JANUARY 6

A Chosen Leader and a Chosen Land, Gen. 12: 1-7; 18: 17-19. Golden Text—In thee shall all families of the earth be blessed.—Gen. 12: 3.

LESSON FOREWORD—It is the purpose of the lesson series upon which we are now entering to give "a connected view of the Bible story from beginning to end." A rapid review of the Old Testament history, covering the next six months, will be followed by a more detailed story of the life of our Lord and the beginnings of the Christian Church. In the Old Testament studies, therefore, our method will be, first, to present the historical connection in a brief and easily remembered form, and second, to study the lesson of the day as illustrating the period of history to which it belongs, and the great movements affecting Israel and the world. We shall also inquire how the way was prepared in a long course of history, for the coming of the Lord Jesus and for his teaching.

BEGINNING OF THE STORY—The first eleven chapters of Genesis tell of the beginnings of the world, of men, and of nations. It will be noticed that the "sons of Japheth," and the "sons of Ham," and the "sons of Shem," are nations. For example, Madai stands for the Medes, Javan for the Greeks, Kittim the people of Cyprus, Mizraim Egypt, and Asshur the Assyrians. The names in ch. 11 appear to be rather names of individuals, but Haran (v. 26) is the name of a place in ch. 31 and 32 and in ch. 12. It has been supposed by some modern writers that Abram is the name of an ancient immigrating tribe, and that the story of Abram is in reality the story of the movements and adventures of such a tribe. The personal element in the story is, however, so strong that we are compelled to believe that he was a real person. At the same time the story makes it clear that both he and his nephew, Lot, were leaders of tribes which at some early time moved westward and southward from the comparatively barren plains of Mesopotamia, into the sparsely settled and more fertile land of Canaan. They were "rich in cattle, in silver, and in gold." They had "flocks, and herds, and tents." Abram led out to battle, for the rescue of Lot from invading enemies, "his trained servants, born in his own house, three hundred and eighteen" (ch. 12: 2, 5; 14: 14).

Ch. 12: 1. The Lord said unto Abram, the writer is a man of prophetic gifts who has seen profoundly into the ways of God in the history of his people. It was not merely restlessness, or material necessity or ambition, that drove Abram from the land of his fathers. It was the voice of God. It was a beginning of the working out of God's great plan of blessing for the whole world. In Abram and in the nation of which he was to be the founder, should "all families of the earth be blessed," v. 3. (Compare 18: 18; 22: 18; 26: 4).

V. 4. So Abram departed. The fulfilment of God's plan through Abram was dependent upon Abram's obedience (22: 18), and his obedience was the expression of his faith in God. He believed this call, however it came to him, and he believed that he trusted God and went. This is the good providence of God, the foundations of Israel's life were laid in faith. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed and went out, not knowing whither he went." That would not, perhaps, have been accounted worldly wisdom, but was it not a higher and finer sort of wisdom, for the apostle who wrote of him centuries afterward said of him, "He looked for the city which had foundations, whose builder and maker is God." Heb. 11: 8-10. Out of Haran, the movement of which Abram was the leader is traced from "Ur of the Chaldees," a city on the Euphrates river some distance south of ancient Babylon, northward to Haran, a city and district in northern Mesopotamia between the Tigris and Euphrates rivers (ch. 11: 31), and thence westward and southward into Canaan. He and his people appear to have been of Aramean stock, akin to the people of ancient Syria. See ch. 25: 19, 20; 28: 5; Deut. 26: 5. Going on still toward the south (v. 9), passing by Shechem, which was near the middle of the Palestine country, and Bethel, Abram settled ultimately at Hebron. It is interesting to note that wherever he made an encampment of his people, there he built an altar and recognized the presence and power of his God.

Ch. 18: 17-19. The name "Abram," which means "high father," is here "Abraham," "father of a multitude." See the story of the covenant in ch. 17: 1-8. High tribute is paid here to the character of Abraham, and to his influence upon his children and his household, an influence continued through the ages. Abraham is known to Jew, Christian, and Mohammedan, as the "father of the faithful," and the "friend of God."

APPLICATION.

1. Called of God. When God needs a man he is always able to find one. And he is always able to let his will be known. Only the man must learn to listen to the voice that always speaks. Stephen says (Acts 7: 2) that the God of glory appeared to Abraham. He does not tell us how. It may have been in visible manifestation. It may have been a spiritual revelation to his mind. It may have been through his deepening distaste for vice and idolatry. Facts are fingers of God. Sometimes a trivial daily circumstance may crystallize momentous decisions. But God's spirit is the guiding providence. This makes the common bush flame with God. The still small voice whispers through inner experience. It becomes "one clear call for me." The capacity of the man kindles to become a "friend of God." So Abram conceived the idea which his age was stranger. To work it out demanded change of place. Hindering influences must be sacrificed.

2. Perils of the City. Material self-

THE PNEUMONIA SEASON

Pneumonia or inflammation of the lungs causes nearly one-tenth of all the deaths in Canada. It ranks second on the list of causes of death.

Pneumonia, like tuberculosis, is a house disease. During the open air season of the summer months pneumonia is at its lowest ebb. When the winter comes—the shut-in season—pneumonia cases and deaths begin increasing steadily month by month until the open air season comes again. Bad indoor air goes hand in hand with colds, bronchitis and pneumonia. A person who lives and works in stuffy, over-heated rooms, neglects outdoor exercise and goes short of sleep, such a person is, to use a slang phrase, "asking for it." Over-heated air is more dangerous than cold air because it carries up the delicate lining membranes of the nose and throat and makes infection much more probable. Arctic explorers don't catch cold. HOW TO AVOID COLDS AND PNEUMONIA.

A person who has a cold should avoid passing it on to others. The mouth and nose should be covered with a handkerchief during a cough or sneeze. As babies and young children are very liable to colds and pneumonia, a person with a cold should keep away from them.

Good general health will do much to prevent these diseases. Take exercise out-of-doors, have fresh air indoors without chilling and eat simple nourishing food. Plenty of sleep and regulation of the bowels is also important.

Do not consider yourself so hardy that you can afford to sit in cold draughts or disperse with an overcoat on long cold rides. If such exposure has been unavoidable, do your best to get warm before retiring. A warm drink of tea, milk or lemonade, a bath and rub down, and warm dry clothing may make the difference between health and an attack of pneumonia. Try to keep yourself fit by the sensible use of food, air, sunlight, work, recreation and sleep. If you are attacked by fever, go to bed early. There is no doubt that the thousands of lives were unnecessarily lost during the influenza epidemic because the sick courageously but foolishly tried to "stick it out" another day before talking to bed.

Keep the following in mind:

1. Be regular in your habits of living. Eat nourishing, easily digestible food. Keep the bowels well regulated. Get eight hours sleep every night. Keep the bedroom windows open.
2. Avoid undue and prolonged exposure to wet and cold.
3. Get regular exercise in the open air each day.
4. Dress so that you are comfortable whether indoors or out. Avoid extremes in the matter of clothing. Too much clothing may prove quite as harmful as too little.
5. Keep the living rooms at a temperature of from 65 to 68 degrees. Keep the home well ventilated.
6. Keep the feet dry and warm.
7. Avoid coughers and sneezers.
8. Remember that pneumonia is highly contagious and that there are carriers of this disease just as there are of other diseases.
9. Do not neglect the so-called "Common Cold," for in so doing, you may be neglecting the forerunner of an attack of pneumonia.

By observing these rules you are strengthening your fortifications against an attack by that deadly enemy, pneumonia, which each winter takes such a heavy toll of life.

The Cross on the Mountain.

Travelers approaching the town of Harriman in eastern Tennessee are attracted by the sight of an illuminated cross that stands on top of one of the many mountains surrounding that railway centre. The cross is twenty-eight feet high and is lighted by sixty electric lights of fifty candle power—making three thousand candle power in all. It is so placed that you can see it from any of the passenger trains that pass through the town. Moreover, it is visible for ten or twelve miles. The city furnishes the current free, and an automatic switch turns it on every evening.

The idea of placing the beautiful symbol where all might see it originated in the mind of little five-year-old Dan Denny. Having received a small cross to play with one day while visiting at the house of a neighbor, the child hung it in a window and called to his mother to come and see it. "Why did you put the cross in the window?" asked the mother. "Because someone might see it and think about Jesus and try to be good," replied the little boy. His mother was so much impressed with the idea that she spoke of it to her friends and suggested that a large cross erected at some suitable place might do a great deal of good. The churches of the town took up the matter, and the cross was set on the mountain top.

And so that great shining symbol of sacrificial love stands like a sentinel above the city, and its message seems the more tender and beautiful because it had its birth in that mind of a child.

The wise breeder never sells a poor animal for breeding purposes.

The good cow greatly discounts the farmer's chance for loss.