

Soils and Crops

Address communications to Agronomist, 73 Adelaide St. West, Toronto

LAMB MARKET NOW IN STATE OF RADICAL CHANGE.

In the new conditions of the Canadian market there is no place for the buck lamb.

Seventy per cent. of the male lambs that come to the Toronto market are bucks. This in the past has had the effect of discouraging the eating of lamb by home consumers. Farmers alone can remedy this. They can do so by the simple process of castrating and docking male lambs. If they fail there is not the slightest doubt that there will be a glut of buck lambs in the fall of 1923 with a serious break in prices.

The causes that have brought about the radically changed conditions are not hard to follow. It will pay producers to understand them.

After the first of August all buck lambs develop an odor and a strong taste. When consumers get this meat served up the appetite for lamb is lost and consumption generally is greatly discouraged. This fact, seriously influences the average price paid to farmers for live lambs.

During the past few years a new situation has arisen which will undoubtedly further affect the buck lamb. Many farmers, especially in Western Canada, have taken to feeding lambs for the winter market. The slaughtering of lambs at inspected packing plants in the first three months of this year were 28,150 as against 13,000 in the first quarter of 1922. The result is that fall lambs, which used to be stored to supply a winter retail trade, are no longer needed so largely. Buyers state they must henceforth refuse to take the risk of buying large numbers of lambs and putting them into storage as they cannot compete with lambs that have been grain-fattened coming on the market in the fresh state during the winter.

The great bulk of Ontario lambs are fit and come to market during September, October and November. Except for those that are unfinished that is as it should be; most Ontario

lambs would be too heavy if held longer and fed. For ewe lambs and the few wether lambs that offer a very considerable export trade has been built up, and there is a growing demand for this prime stuff in the United States. Canadian lambs of this quality hold their own in the American market, and often indeed sell at a premium. But the surplus has largely been cold stored and used in the domestic market for the winter trade. This prevented the farmer's price from being smashed to pieces every fall during the big run, and supplied the retail trade when lamb was scarce. To-day with the advent of the Canadian grain-finished winter lamb, the demand for this stored product has fallen off. Buying firms will no longer be able to take the risk of putting these lambs into storage. Furthermore, in the interests of increased consumption at home, it is better all round business to supply the consuming market with fresh lamb from ewes and wethers of good quality and appetizing taste.

Farmers and buyers alike are facing a serious problem in working out what is to be done with the great rush of lambs in the fall. It may be faced with confidence if all lambs are docked, properly finished and marketed at the right weights, and if the male lambs are castrated. There appears to be no reason why the export trade in Ontario lambs should not be further extended so as to take care of all the fall surplus. But it certainly cannot be done with buck lambs.

The indications are that very much larger numbers of winter fed lambs will be on the market next year. Packers can no longer afford to take bucks at the same price as ewe and wether lambs and unless other outlets are found, bucks will be heavily discounted in price in the fall of 1923.

This is the timely season for farmers to take action. Proper treatment now will avoid serious loss next fall. After this plain intimation from those who know the meat trade, farmers alone will be to blame if they lose heavily by their own neglect.



Black and White Costume.

A striking costume that indicates a tendency of the coming summer's fashions. It is in black crepe, embroidered in white, with tight-fitting sleeves.

feers in his great campaign, the impulse to be of service overcame every other consideration, and he cried out: "Here am I, send me." The call to religious leadership comes in different ways to young men and women. Amos, for example, felt an inner pressure that gave him no rest. He heard an inner voice commanding him to preach and he obeyed. Walking by the Sea of Galilee, Jesus spoke to two fishermen, Peter and Andrew, and said to them "Come, follow me, and I will make you fish for men" (Moffatt). Paul had a dramatic experience. Most men gradually grow into the conviction that they can be of use as religious leaders, without any supernatural and overwhelming vision. "The work is here to be done; why should not I do it?" that is often the way in which we come to our decision to undertake the task of leadership.

2. The kind of work which fell to the lot of Isaiah: We have seen that he was primarily to be a religious guide to his people, but there was a second feature of his career that attracts attention—he had to do with the public affairs of the nation. He was a statesman, as well as a preacher of righteousness.

3. The peculiarity of Isaiah's outlook and message:—he was the prophet of faith. Amos was the prophet of justice; Hosea the prophet of long-suffering divine love; Micah was the peasant prophet, preaching economic reforms; Isaiah asked rulers and people alike to have quiet faith in God and to cast fear away, ch. 30:15. He lamented that although God made overtures to the people there was no response on their part; they had no faith in the divine goodness, no recognition of the divine care, ch. 1:2-3. This faith expressed itself also in his bright pictures of a "yet more glorious day" soon to dawn, when the Prince of Peace would reign, 11:1-9; 32:1-5.

4. Isaiah's faith was also shown by his doctrine that a remnant of the people would survive all national calamity to carry on the divine purposes. He could not bring himself to believe that God would be defeated in his plans, not even though the nation as a whole should be scourged. This faith was carried a stage further by Jeremiah a century later, when beside the bedside of the dying nation he proclaimed his faith that God's plans would go on without temple, or national government, or the land of Palestine.

Figuring that she is cook, nurse, laundress, seamstress, scrubwoman, and assistant hired man; it is reckoned that the average farm woman earns every year \$3,796. But she doesn't always get it.

THE CHILDREN'S HOUR

TO THE VIOLET.

"Come, little violet," said the sunshine bright.
"Come, do come," added the raindrops light.
"Come," said the children, "do not fear.
Come, little violet, spring is here."

The violet heard and did as they bade.
"If I don't come now," it thought,
"they'll be sad.
So I'll brighten the lives of everyone."
And it opened its eyes to the glorious sun.

"Come," said a child wandering near,
"Come with me to mother dear.
She'll put you in a pretty bowl
Not cracked or dirty, but all whole.

"You'll rest upon a table brown,
With sides which fold so they'll come down.
So, little violet, do not fear,
But come with me to mother dear."

The days grew short, the nights grew chilly;
The frost was on the pasture hilly.
The birds to the south their way did wing.
Said the little violet, "I'll come another spring."
—Maxine Anderson.

THE BUTTERFLY'S WINGS.

Butterflies are often compared to flowers, because of their wonderful and beautiful coloring, and because they are both summer products.

But there is a still better reason than similarity in color. It may be news to some of you who have not examined these tiny creatures that the male butterfly has a faint, though distinct scent. If you brush your finger over the wing of a common white butterfly, you will find it covered with a fine white dust which gives off a delicate perfume of lemon or balsam. As a rule, the duller a butterfly's color, the stronger his scent, perhaps a compensation for nature! Some of the dull-colored night butterflies or moths have a quite strong odor.

Removal of the dust leaves a noticeable bald spot on the wing; and when we come to examine the dust under a microscope we find it of more substantial composition than we ever could have suspected with the unaided eye. In fact, it is made up of countless scales—the real coloring of the wings—for without the scales the wing is as transparent as that of a wasp or bluebottle.

The scales are laid on the wing in much the same way as the slates of a roof. But in spite of the exquisite shape and coloring, they are so tiny that the scales on the wings of a single butterfly would outnumber all the slates on the roofs of the houses of a good-sized town. When you consider that each must be arranged according to its color, in order to give the wonderful patterns that the wings display, you will obtain some idea of the wonders of workmanship in a butterfly's wings.

The Grading of Eggs.

Farmer, Welland:—Do eggs for home consumption have to be graded or only for export? What are the Dominion regulations regarding eggs?—No, only eggs intended for export or for shipment from out of the provinces. The regulations read (1) Canadian eggs for export out of Canada, and eggs for domestic consumption intended for shipment from one province to another, as covered by these regulations, but not eggs intended for incubation, shall be classified, candled, and graded. (2) You can obtain a copy of the regulations in full by addressing the Publications Branch of the Department of Agriculture, Ottawa.

Home Education

"The Child's First School is the Family"—Froebel.

Is Your Child Well-Bred?—By Helen Gregg Green.

I remarked to a friend the other day, "Do you think it well-bred for Jimmy to sit in the house with his hat on?"

"Oh, my dear, you are perfectly absurd! Jimmy's only five and a half."—Which was the prologue to a rather lengthy, and a bit hectic discussion of when, where, and how a child should acquire good breeding.

My friend contended that a parent need not bother with such little things until the child is old enough to become interested himself.

"When he is interested enough, he'll pick it up," she declared. Good breeding is not picked up. It is either learned in childhood, or not at all. Of course a certain superficial type of good breeding may be acquired, but not the way-down-deep, always-have-it-ready kind that is really charming and worth while.

A young banker in our town, a chap about twenty-one, has passed me repeatedly on the street, and spoken without so much as touching his hat. It seems unbelievable.

It should be as natural for a small boy to lift his hat at the proper time, to stand when a woman enters the room and to do the hundred and one other little things that are so charm-

ing, as it is for him to eat three meals a day, and go to Dreamland at night. If these habits are inculcated in youngsters at an early age, they will never be forgotten.

Then there are the many little things that children should be taught not to do, except in privacy.

I was calling at a friend's home the other day, when the son and heir of the household joined us on the porch. He was a handsome youngster, just ready for high school. He had no sooner sat down than it was apparent he had tarried only long enough for a first class manure. I could see his mother was very much embarrassed. Personally, I think she deserved to be.

She asked, "John, isn't your bedroom the place for that?"

John was unimpressed. His mother had spoken eight years too late. The manure was completed with flying colors.

You can tell a well-bred child, one taught the many little niceties of life when quite young, by his lack of self-consciousness. This is the beauty of it all. This and his thoughtfulness. And, after all, courtesy, charming manners and good-breeding are synonymous with forgetfulness of self.

THE SUNDAY SCHOOL LESSON

MAY 27

Isaiah, the Statesman-Prophet, 2 Kings 18: 13 to 20: 19; Isaiah 1: 1; 6: 1-13. Golden Text—Here am I; send me.—Isa. 6: 8.

LESSON FOREWORD—Isaiah was the first great prophet of the southern kingdom. Before him Amos and Hosea had preached to the northern kingdom and he was doubtless familiar with their teachings. He was brought up in Jerusalem, where he mingled freely with its most influential citizens and perceived clearly the trend of Judean politics and life. He belonged to the upper reaches of society in Jerusalem and had all the marks of the aristocrat. As a young man he witnessed the brilliant reign of Uzziah, which was attended with great material splendor and prosperity (2 Chron. 26:5-15) as well as with social injustice and other wickedness. The death of Uzziah must have had a profound effect upon Isaiah; for now he saw a higher king. From this time on Isaiah became a factor which had to be reckoned with in the life of Jerusalem.

I. ISAAH'S VISION, 1-4. Isaiah's vision came while he was worshipping in the temple. He fell into a prophetic ecstasy, during which the earthly temple faded away or rather was transfigured into the heavenly temple where God dwells in glory, and the various appurtenances of the earthly temple became symbolic of great spiritual realities.

V. 1. In the year . . . died. We do not know whether Uzziah was already dead or living the isolated life of the leper, (2 Chron. 26:21) when Isaiah received his call. In any case the sight of the proud, successful king humbled and punished by God would cause the young Isaiah to revise his former estimates of life. I saw . . . the Lord. The simple brevity of his description of God is impressive. For other visions of God see Exod. 33: 20-23; Amos 7:7; 9:1; Ezek. 1, ch. 1; Dan. 7: 9. Sitting upon a throne. The temple was regarded as the earthly dwelling-place of God and therefore the foundations of his throne would be laid in it, but the throne itself rises far above the temple. High and lifted up. To the prophetic mind, God is both in the world and above it. He is above the world in the sense that he is free from its changes and imperfections. His train. The lower portions of God's robes flowed down and filled the entire floor space of the temple.

V. 2. The seraphims. These are celestial beings, not mentioned elsewhere in the Bible. They are represented as the guardians of God's throne and reveal from his holy presence all things profane and sinful. It has been thought that the seraphims were, in form, winged serpents. If this be so they would be suggested to Isaiah by the brazen serpent which stood in the temple.

V. 3. The seraphims sang antiphonally, one choir chanting the first half of the verse and the other the second half. One of the functions of the seraphim thus appears to be praise.

Holy, holy, etc. The threefold repetition of the word holy gives the sense of absolutely holy. Isaiah deepened Israel's conception of holiness. Before his time the people thought of holiness as a sort of physical quality, separation from the profane. But Isaiah thought of holiness as moral perfection. It is significant that usually in the Old Testament glory denotes the nimbus of light which is supposed to surround God's presence; Exod. 33:22. Here it seems to be the expression of holiness as beauty is the expression of a health. (G. A. Smith.)

V. 4. Filled with smoke. This may have been suggested by the incense from the temple. The smoke obscured the vision and for a moment does Isaiah see the unveiled glory of Jehovah. (Gray.)

II. THE SENSE OF SIN, 5. V. 5. Isaiah's attention was turned from the glorious vision to himself. The revelation of God's holiness was a revelation also of his own and his people's sin and he was filled with dismay. Unclean lips. Speech is the expression of the inner life and when the inner life is corrupt, the speech shares in that corruption.

III. PREPARATION FOR SERVICE, 6-8. V. 6. It is remarkable that, Isaiah, on discovering his sin, did not seek to expiate it by sacrifice. On the whole, the prophets were opposed to sacrifice as a means of getting into communication with God. A more excellent way was needed. A live coal. It was a custom in Hebrew domestic life to burn fuel in a brazier or to heat stones in a hearth and to apply them, when withdrawn, to what was to be boiled or baked. The seraphims were thus following a domestic custom in Israel.

V. 7. Laid it upon my mouth. In the Bible fire is frequently regarded as a purifying agency. (See Mal. 3:2; Luke 3:16.) Jehovah is a fire in contact with the sin of his people which must either consume them or purify them. (A. B. Davidson.) Having been purged of his sin, Isaiah felt the sense of pardon and could now address both God and man with clean lips.

V. 8. The call was not addressed directly to Isaiah. He merely overheard God asking the seraphim "Whom shall I send?" Face to face with a holy God, he realized that a prophet was needed to deal with the sin and folly of his people and he responded, "Here am I."

APPLICATION. 1. The call of the prophet. The impression made on the mind of the young Isaiah (perhaps twenty years of age) by his vision was that God's character was a holy one. So his shrill from the vocation of prophet because of his personal unworthiness. But when Jehovah called for volun-

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Fences.

If there is anything on the farm conducive of harmony among neighbors it is good fences; and, as I have been recently constructing some fences, I thought I might have a hint or two to offer in such work, especially in poultry fencing as I have recently constructed one to please the women.

When I was stretching the netting I found considerable difficulty in making it sufficiently tight at the bottom to prevent the fowl from crawling under it. I was about to go in search of a supply of stakes, to which I would have stapled the wire, when I thought of some old tubing lying at the end of the machine shed. I got the pipe, drew it through the individual meshes near the ground, and the result was I had a much neater and a much more effective fence than otherwise would have been effected.

While speaking of fencing I might pass on to your readers a method I have in use for keeping a handy opening in a single-strand wire fence. Often we have to loosen the wires of a fence from a few roots and weigh them down to make temporary opening. This can easily be made a permanent gate that the casual observer would scarcely notice.

Instead of fastening the wire to the posts in the usual manner, staples are driven horizontally on each side of the wire. The staples are set into the post far enough to have an eye through which a nail is inserted to hold the wire to the post. The wires are kept by hooking them over nails driven into the posts near the bottom. I have found these things of practical use at home, and I hope they may be of service to others.—N. A. Drummond.

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