

REGISTERED HIGH-LAYERS

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Great interest has been aroused throughout Canada in the national registration of high-producing hens. So far, the benefit of poultymen across the line, full details are given of how the registrations are handled.

In developing such a system, based on record of performance, poultymen are confronted with greater difficulties than are breeders of any other stock. The hen has no connection with her offspring, and she reproduces, or might reproduce, herself over 200 times a year, thus making pedigree breeding and registration far more complicated than with livestock.

Trap-nest records are invaluable as they stand, but become of utmost value if they can be used as a basis for registration. This is the goal toward which trap-nest records, pedigree breeding and laying contests are striving to-day. To reach this goal, there are required the greatest possible accuracy; a method that is fair to all but does not leave the door wide open, and a system of registration that is uniform for the country and is carried on by one single agency.

These principles are embodied in the system of registration followed in Canada, to-day in connection with the Canadian laying contests. Contests are uniform from coast to coast, operated by the same agency and governed by the same rules. Trap-nest records, made under the conditions are fair to all breeders and they carry official sanction.

The contests are operated by the Dominion Experimental Farm system at their branch farms in the different provinces. The laying contest is the agency responsible for developing the registration work. Any hen making a trap-nest record of 200 or more eggs in fifty-two consecutive weeks in any contest becomes eligible for registration.

Application is made to the Canadian National Poultry Record Association for registration, just as the livestock man applies through his association. Registration papers are issued by the registrar of records and sent to the breeder to fill out. No breeder can get birds registered unless they make their record in a laying contest. Pullets from registered hens cannot be registered till they in their turn have qualified in a laying contest.

A bird that qualifies for registration is tattooed in both wings before leaving the contest. In the right wing are the contestant's registered letters and in the left wing the qualifying year letter—A indicating 1923, B 1924, and so on. No female can qualify unless her eggs average twenty-four ounces to the dozen after the first four weeks of laying.

A male bird over six months and under one year of age can be registered, provided that both his dam and granddam are registered and he and his sire have passed inspection. Inspection is rigid; it rules out any birds that have disqualifications under the American Standard of Perfection. Females are inspected as to disease and breeding, and the flock as to care and management, before they are admitted into any laying contest. The mating is inspected and the chicks hatched from the registered hens must be wing banded with a sealed band within three weeks after hatching.

When they go into the contest, pullets from registered hens must be banded in the right wing with the official metallic wing label and also the official chick band. Cockerels for which application for registration is made must bear similar identification marks before they become eligible. When a male passes final inspection it is tattooed in the wings in the same way as the female when it leaves the laying contest.

This system of registration of heavy layers has so far been an unqualified success. There are sufficient restrictions and limitations placed upon it to guard against fraudulent practices of any kind. It appeals to the breeders and carries with it accuracy, reliability and integrity to a degree not reached under any other system that has so far been suggested.

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S.S. LESSON

July 25. The Passover, Exodus 11:1 to 12:16. Golden Text—For even Christ our Passover is sacrificed for us.—1 Cor. 5:7.

ANALYSIS

I. THE DEATH OF THE FIRSTBORN, 11:1-10; 12:29-30.
II. THE PASSOVER LAW AND ITS CELEBRATION, 12:1-28.
III. PREPARATION FOR DEPARTURE AND THE SPOILING OF THE EGYPTIANS, 12:31-36.

INTRODUCTION—The chapters following our last lesson tell of the return of Moses to Egypt, his meeting with Aaron his brother and with the elders of Israel, their interviews with Pharaoh and request for permission to go into the wilderness to hold a sacred feast, and the series of terrible plagues which followed the king's refusal. Ten plagues in all are recorded. There is, however, evidence that the history is drawn from three older narratives, and that some of the stories are duplicated, as, for example, 8:15-19 and 20:24, where the word which is translated "lice," may, quite possibly mean "sand-flies" (see Revised Version margin), and 9:1-7, as compared with 8:12, where the word "murrain" is a general term for pestilence and may be identical with the boils and bairns of the following story. It will be interesting to compare the poetical account of the plagues in Psalm 78, which gives a list of seven, and in Psalm 105, which has the same number in a different order. The plagues seem all to have been natural phenomena, common to the land of Egypt, but the hand of God is seen in their rapid succession and their extraordinary severity. Each year the water of the Nile turns a dull red at the time of the flood, in July and August, owing to the presence of vegetable matter. Each year the flood brings with it myriads of frogs. In autumn there are swarms of mosquitoes which breed in the shallow water of the rice fields. Skin diseases are common, and at rare intervals there have been cattle plagues. Locust swarms are sometimes known, which do fearful damage, while thunder storms with hail and sand storms which produce "darkness as thick as a London fog" are not uncommon. The most mysterious and terrible of all the plagues was that which smote the first-born in all the land.

I. THE DEATH OF THE FIRSTBORN, 11:1-10 and 12:29-30.

Yet one plague, 11:1, is promised. A ready Pharaoh has threatened with his greatest calamity. Moses has been bidden by the Lord to say to Pharaoh, "Thus, saith the Lord, Israel is my son, my first-born; and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go; behold I will slay thy son, thy first-born" (4:22, 24).

Let them ask, v. 2. Compare 3:21-22. They are bidden, according to the customs of the East, to ask for presents, not to borrow, with no intention of returning what they borrowed.

II. THE PASSOVER LAW, 12:1-28.

There is here a combination of the story of the first Passover, on the eve of the departure from Egypt, and the laws made at different times, long afterward, governing its annual celebration. No better illustration could be found of the fact, already more than once mentioned, that we have in

these narratives of the Pentateuch, a compilation of material drawn from various older documentary sources. Here we have a first set of rules for the Passover in vs. 1-13, then rules for a festival of unleavened bread, which seems to have been originally separate from the Passover, (23:15), in vs. 14-20, then a second set of Passover regulations in vs. 21-27. There are supplementary rules in vs. 43-50, and further regulations governing the feast of unleavened bread and the sacrifice of the first-born in chapter 13.

This month, v. 2, was the month known as Abib, or Nisan. Compare 13:4. The old Jewish year began in the autumn, and to this day the Jews still recognize the year as beginning in September. The month Abib corresponds to the latter part of March and the first part of April, or our Easter season. It was not until the Babylonian exile that this new method of reckoning the course of the year was introduced, following the Babylonian practice. This fact would, therefore, appear to prove that the law of the Passover, in the form given here, comes from the period of the exile or later, six or seven hundred years after the time of Moses. The month was reckoned from new moon to new moon, so did not correspond exactly to ours.

A lamb for an household, v. 3. The lamb was slain and the blood put upon the door posts and lintel of the house. On the night of the pestilence it was believed that the destroying angel passed over all the houses of the Hebrews which were so marked and spared their first-born, and the custom was still to be observed in memory of that great deliverance. The flesh of the lamb, roasted, was to be eaten with unleavened bread and bitter herbs. The eating of unleavened bread was to continue for seven days, the first and the seventh days to be as Sabbath days, for religious gatherings and common worship.

Kill the Passover, v. 21. In vs. 21-28, we return to the story of Moses and the last night in Egypt. Hyssop was some kind of herb, the nature of which is not certainly known; the stalks and leaves of which were used in ceremonial sprinkling (Lev. 14:51, Num. 19:6, and compare Psalm 51:7). The blood thus shed and sprinkled or poured at the door became to the Hebrews a symbol of God's saving grace and power. Their enemies and oppressors suffered, but they were spared.

III. PREPARATIONS FOR DEPARTURE, 31-36.

There could have been no sleep that night for the men and women of Israel. They ate with loins girded, their shoes on their feet, and staff in hand, and they ate in haste, waiting for the word of command which was to send them forth upon their great adventure. In the homes of Egypt there was lamentation and dread, and the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We are all dead men." v. 38. He made a way to his anger; He spared not their soul from death; But gave their life over to the pestilence. And smote all the first-born of Egypt; The chief of their strength in the tents of Han; But made his own people to go forth like sheep; And guided them in the wilderness, like a flock. (Psa. m 78:50-52.)

DON'T LET SUMMER HURT YOUR SKIN

By SARA SWAIN ADAMS

The lovely summer days take their toll. These long, lazy hours are the hot-eating days when we sit peacefully under the pitiless heat of sun and accept without resistance the drying warmth of summer breezes.

You didn't think you weren't aware that the lazy hours were affecting your skin, were you? You couldn't believe that neglecting your cold-cream jar in the summer would bring such dire results?

Yet, examine those cruel little premature wrinkles fanning out from the corners of your eyes and traversing your brow! Tan too! Freckles, scores of them. What can you do about them? And, look closer into your mirror—do you see how your skin has coarsened?

The answer to it all is neglect. Now you must devote yourself to correcting these things, for what woman in these modern days will let her skin grow old and ugly? Intelligent women appreciate that, next to their souls and minds, their bodies require intelligent attention.

Crack your whip of ambition. Stir about with pep and enthusiasm. Don't crawl out of bed in the morning, but dash out with all the joy of an adventurer starting on a new and thrilling trip.

Open the shades and let the sun in, if it is a bright day. And if not, put sunshine into everything you do yourself. The gray days are good times to put on a little extra touch of rouge and to start the household duties in a crisp frock or apron.

As you prepare breakfast or make up the beds, watch the way you stand; watch the action of your body every time you bend. You can form excellent physical habits with these daily duties. Throw your shoulders back and expand your chest, keep your back straight when you stand erect; stand squarely on both feet. These little reminders keep your body young and normal.

Coaxing Out the Wrinkles. Drink six or eight glasses of water between meals each day—make yourself. The human body needs lots of moisture, and you can scarcely overdo the healthy habit of drinking pure fresh water frequently. If you feel cold, drink hot water. It will warm up your stomach and send a nice glow over your body. Never drink iced water as a practice. Water of the coldest that does not contract the throat but merely refreshes it is the best.

These habits once formed become as automatic and as easy to do as the task of dressing, and every one of them helps to build newer and more beautiful-looking skin.

Have a schedule for each day. Even if you can't always follow out the plan, at least have one, and include in it a few minutes for special attention to your skin.

another. Yet the fundamental requirements of the human skin are so similar that every woman can follow these simple instructions with benefit.

A jar of pure cold cream is the first essential if you would also own a lovely skin. Use it. Use it freely and yet with the gentle consideration of your skin that it deserves. Don't look upon a jar of cold cream as a luxury or an extravagance, but see in every jar an insurance against an old, ugly, wrinkled skin.

Make a little rite of these minutes devoted to beauty. Brush back your hair so it will not be touched by your cream. Push your clothing back from your shoulders so you can make long, firm sweeps with your fingers when you apply your cream. Sit before a mirror so you can watch your face as you cleanse it. And, as the old-fashioned photographers would say, look pleasant. What is the use to coax out yesterday's lines if you screw up your countenance when you do the coaxing?

Dip out the cream with your finger tips and smooth it gently over your skin. Begin just under your chin and sweep upward and outward toward the top of your ears. Start over again, beginning at the corners of the mouth, and cover the cheeks with a broad flat-fingered movement, always slightly upward and outward in your progress.

Persistent Attention. This upward stroke helps to lift the muscles and tissues that tend to fall. It is amazing how much we can help counteract a little slump of Nature by persistent attention! Your forehead wants cream, too, plenty of it. Start in the centre with the finger tips of both hands and gently zigzag them up and down, moving out toward your temples. At the temples rub the remaining cream in slow, firm circles, upward and outward, till you feel a relaxing of those tired eye muscles. Your nose must have its cream supply; begin at the bridge and use the firm little circular movement between the brows, then down the bridge, and use this same circular movement for the wings of the nose. You can spend anywhere from five to twenty-five minutes with this treatment. It is the thorough way to cleanse the face and it also holds the first principles of a facial massage. You can make it what you choose.

You must have a clean, soft cloth to wipe away this cream. It has become an oily substance now, a substance that penetrates the pores, softens the surface of the skin and coaxes out all the stubborn dirt. Wipe this away as gently as you would rub a baby's skin. Never touch your skin roughly, especially when you have made it tender and pliable with cream.

After you have carefully wiped away as much cream as you can, sponge your face with a little witch-hazel. This homey, healthy liquid can be purchased at any drug store, and is a marvelous tonic to your skin.

If you give your skin this treatment just before retiring at night, you can let this tonic dry on your skin. If, however, you have taken the earlier hours of the day, finish the treatment with a little ice rub over the witch-hazel.

Sweet Cream in Summer. From three to ten cents more per pound can be obtained for sweet cream in summer. It can easily be kept sweet.

The first requirement is the sterilization with live steam of all milk utensils.

The next important factor is the care of the cream after separation. The warm cream from the separator should be cooled before it is mixed with the other cream, by placing the container in cold water and stirring the cream a few minutes.

Calgary Stampede a Unique Event



Upper—Ready to contest for the honors of their tribe. Lower—Judging the Bucking Contest.
The Calgary Stampede, July 5th to 10th, was unique in Canada, in that it was not professional. The actual cowboys, actual chuck-wagons and work horses from the ranches in the district were the performers. In other words, this stampede was the real thing. In a branching territory where every kind of thrilling sport known to the west was participated in by genuine westerners. It is described as a gigantic celebration, staged on its own grounds, by a western community. There are very few such events in America or even in the world.
The chuck-wagons came from ranches as distant as one hundred and fifty miles. Cowboys from all parts of the country, with real bucking stock, depicted the old and thrilling days of the west. Pack trains from the mountains staged the most novel packing competitions on the Main Streets of Calgary.
The old Red River cart, the prairie schooner, the democrats, paraded the street. There was an Indian village and the Indians, in all the glory of their tribal dress, gave daily pow-wows. The old Hudson's Bay log trading post and the pioneer's hut welcomed the Polloes. This annual reunion of former Mounted Police, Veterans, cattlemen, prospectors, traders and

all those pathfinders who opened up the Alberta trails, this event of importance in the province. The clock is turned back to the good old days of forty years ago, when the town of Calgary was a typical mid-west ranching centre. Now the old is mingled with the modern development of the city. The old-timers portrayed the pioneer period.
Tourists from all parts of America attended. Auto trails now connect with all the centres of the continent, and many journeyed by the grand circuit, and other main highways, to the stampede.
An interesting feature was the gathering of Mayors of various cities of Canada and the United States. Authors, pressmen, magazine writers, artists and sight seeing travellers swelled the crowd, which broke all previous records.

Through the Sunny Garden

Through the sunny garden
The humming bees are still;
The fire climbs, the heather,
The heather climbs the hill.
The low clouds have risen
A little rift through
The hill climbs to heaven
Far away and blue.
—Marr E. Coleridge, in "Poems."

In Canada, 30,000,000 farmers, but it exports only \$1,000,000 worth of farm products and machinery each year.

Flag Problem at Aldershot
Every regiment at Aldershot now flies its own flag at its chief office, the "Union Jack" being reserved for headquarters and government houses.