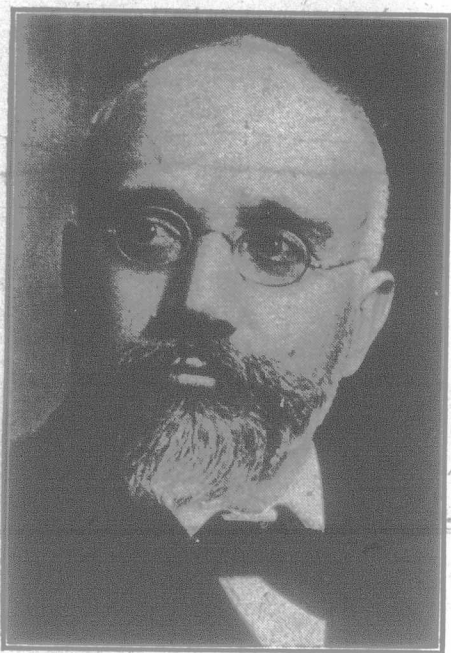
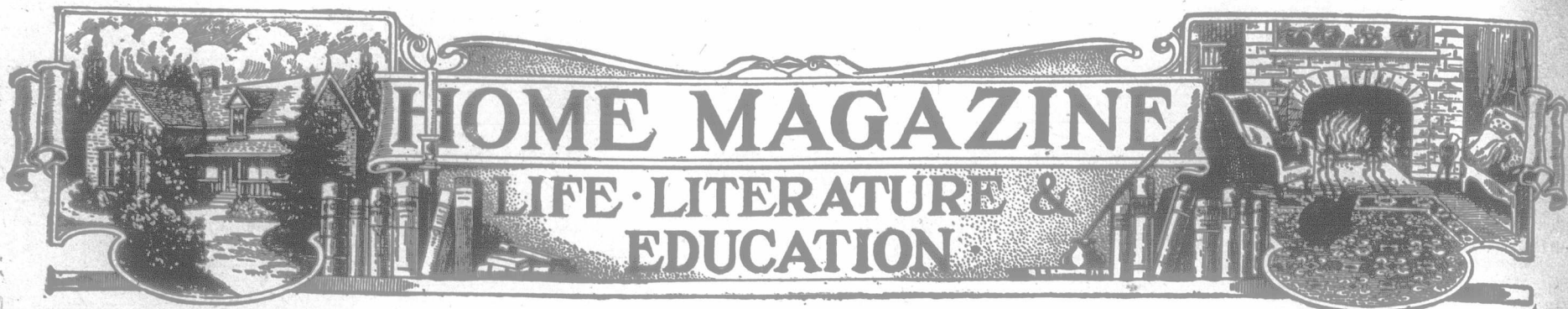




Ex-Premier Venizelos, of Greece
Who has taken the side of the Allies from the beginning of the war, and is now at Salonika. Underwood & Underwood.

A Fancy.

BY EDITH LIVINGSTON SMITH.

Above the Birches were dreams adrift
For spent was the bright October day,
The flight of the homing birds was swift
And I drank of wonder upon my way—
Drank the draught from a wind-tossed cup
With soul athrill and with thirst aken,
While the sky in the east held darkening
clouds
And the sky in the west was the sunset
sheen.

The whispering Birches saw her first—
The Autumn Nymph with her rustling
feet—

The Frost had wounded her glowing heart,
But she spoke us, fair, as she passed us,
fleet;

To her we lifted our gold-red cups:—
"Here's to the maid who can smile
and die!"

Then we watched her enter the painted
wood,
The affrighted Birches—the Wind—
and I.

Butter-Making on the Farm.

BY L. B. GREGORY.

[The following article was written by Miss L. B. Gregory, of Ilderton, Ont., who has taken many prizes for butter at the Canadian National Exhibition, Toronto, and at the Western Fair, London, Ont. Success always gives weight to words, and Miss Gregory's account of how she makes her delicious butter will be read with interest, and no doubt with profit, by many butter-makers in Canada.—Ed.]

Probably it would be as well to state first the utensils necessary to make butter. Of course now-a-days every farmer uses a cream separator, then there are the barrel-churn and butter-worker. I suppose some of the readers may use a butter-bowl but if they knew, how much better and easier they could work the butter with a worker they would soon discard their bowl in favor of one. I use the lever butter-worker; then come the thermometer, cream strainer, salt sifter, pound print, butter spade, or ladle and lastly scales.

To make butter of good flavor, the cows must not be given any strong smelling food, there must be absolute cleanliness of all utensils, and the milk-

room and cellar must be clean and sweet, as cream and milk absorb odors.

I find it is best to have the cream separated of the thickness that will leave the separator without any cream adhering around the bowl or cream spout. I have no experience with milk or cream testers so could not say what percentage of butter fat this cream would contain. The different makes of cream separators might vary in this respect too.

The cream should be cooled immediately after it is separated. To stir it a couple of times will help to cool quicker. When it is chilled, it can be put in the crock or can, that contains previous skimmings and all stirred well together. In the summer time there is no difficulty to get the cream to sour or ripen as it does so naturally. Some butter-makers in the winter do have trouble in ripening their cream, the result being bitter flavored butter. This could be overcome almost entirely if they would warm their sweet cream to a temperature of 65 to 70 degrees, and then add about one pint of sour cream, or buttermilk to every two gallons or less of the warmed sweet cream. Leave the cream standing in a fairly warm place for eight or twelve hours and then set away in a cool place and add the sweet cream after each skimming as in the summer. If living near a creamery, culture could be procured from there and used instead of the sour cream or buttermilk. If using culture keep the cream sweet till there is enough for a churning and then warm and add the culture the evening before churning in the morning.

Keep the cream at as low a temperature as possible while saving for a churning, and always in the summer keep at churning temperature for several hours before churning. From 50 to 56 degrees is a good churning temperature. A low temperature may take a little longer time to churn but the butter will be firmer and better. The butter maker can easily see what temperature is the better after a few trials. In the winter churn at a higher temperature.

Do not keep the cream after it is ripened. Better churn small quantities and churn often, than keep the cream too long a time.

In preparing the wooden utensils before using, first scald with hot water, then rub on a little salt and chill with cold water, which closes the pores of the wood and prevents the butter from sticking. Wash and scald as soon as finished with the butter.

Strain the cream into the churn, and and if using butter-color add now according to directions given on bottle. Always stop churning and draw off the buttermilk when the granules of butter are about the size of kernels of corn. Never churn to a large lump. A couple of quarts of water of a slightly lower temperature than the cream, added when the granules are the size of grains of wheat will help to keep the granules separate and will make the butter firmer.

Use about the same quantity of water to wash butter as there was cream. I prefer to wash butter twice. In washing butter the water is poured in the churn and the churn given a few rapid revolutions and then drawn off. The second wash water should be almost clear when drawn off.

Use a good brand of dairy salt, from one half to one ounce to the pound of butter, according to individual taste, if you are supplying customers. The market demands butter salted lightly.

There is no set length of time to work butter; just work till when you cut through with the butter-spade the butter is compact and the openings small and the moisture stands out in tiny beads almost like pin points. Now the butter is ready to make into pound

prints which is the most profitable way of finishing for market.

When working butter, if white curdy specks are noticed, these are coagulated skim-milk, caused mostly by the cream being separated too thin and also by not being stirred frequently enough.

Butter must be wrapped in parchment paper. Have your name and address or the name of your farm printed on the butter wrappers, and I am sure if the butter has been made in this manner it will command the highest price on the market and give splendid satisfaction to the consumers, which is the aim of all butter-makers.

Hope's Quiet Hour

Restore Such a One.

Brethren, even if a man be overtaken in any trespass, ye which are spiritual restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.—Gal. 6:1, (R.V.)

A poor girl once told me that she had strayed from the right path and had asked God's forgiveness. Looking to Him for daily strength she was trying to struggle against temptation; but the people around her stood aloof in haughty condemnation of her past sins. They had no faith in her desire to be better; and their "I-am-holier-than-thou" attitude made her feel almost despairing. They seemed anxious to heap upon her all the punishment they considered to be her due, as if they had never heard the story of the prodigal son.

Think of that heartbroken prodigal ragged and hungry, toiling along the once-familiar road which led to his father's house. He thought there was no son's place there for him, but perhaps he might be allowed to creep in among the hired servants. But the father's love was not dead, as he had feared; and he received a joyous welcome. The father said nothing about his many sins; but was filled with joy because the dead was alive again and the lost was found.

But the respectable elder brother—how differently he acted! He refused to take any share in the rejoicing of the household, refused to take his brother's hand and offer to help to him regain his old position as a trusted and honored member of society. He, the prodigal—had suffered much, had been a hungry, miserable outcast. The son of a rich father, he had sunk into depths of degradation until he hated himself. "Well, he deserved all he got! Why should everybody be making such a fuss over a drunken ne'er-do-weel?"

There are many people who seem to think the elder brother was justified in his attitude of aloofness. "Let the prodigal keep straight for a few years and then I will put a little faith in his promises of amendment," they say. In the meantime they are losing the chance of helping to restore a fallen brother. Probably they are also forgetting the Apostle's warning: "Considering thyself, lest thou also be tempted." If the respectable people had been brought up in a city slum, knowing the name of God only as an oath, huddled together in a crowded room with no chance of privacy, they might have been prodigals, too.

A judge in one of the modern juvenile courts said: "It is the personal touch that does it. I have often observed that if I sat on a high platform behind a high desk, such as we had in our city court, with the boy on the prisoners' bench some distance away, my words had little effect on him; but if I could

get close enough to him to put my hand on his head or shoulder or my arm around him—in nearly every such case I could get his confidence."

Is not that what our Elder Brother did? He did not wait until we were good, but while we were yet sinners He got as close to us as possible, and His arm is always round us while we are confessing our sins and trying to fight against temptation.

Even if respectable people refuse to have anything to do with one who has disgraced himself in the eyes of God and man, there is always rejoicing in heaven over a repentant sinner. The thief on the cross did not have to wait until he had proved by a good life that he was repentant. The Saviour of the world at once offered His royal fellowship, saying, "thou shalt be with Me."

A young murderer, who had confessed his guilt, was on the eve of execution. One who had visited him many times, and believed in the poor boy's penitence, administered to him the Holy Communion. Then he said tenderly: "The Father's welcome is waiting for His prodigal son just a few steps farther on."

"He restoreth my soul," said the Psalmist of the Divine Shepherd. The miracle of restoration is God's alone. He only can forgive sins and heal sick souls. We need His restoring touch every day and every hour. Who are we to look down in contempt on our fellow-sinners? Our place is beside them, kneeling before the golden mercy-seat; and love will draw others nearer to Christ when stern condemnation will drive them away. We may help to restore an erring brother to hope and happiness, or we may drive him away from God by our cold severity.

In the New York Tribune (Sept. 24) are pictures of prisoners in Sing Sing prison, under the old system and under the new. The old system meant stripes and the lock step, guards with clubs, etc. The new system, under Thos. Mott Osborne, puts the men on their honor, treats them as brothers instead of convicts, and aims at the restoration of degraded souls to righteousness and happiness. Punishment for crime is a necessity—that is not denied—but it is remedial rather than retaliatory.

Mr. Osborne was determined to get near the prisoners, and so—a few years ago—he took the name of "Tom Brown" and endured a week of prison life that he might understand just how it felt. He ate prison food, worked beside the convicts in the shops and slept at night in a prison cell. Then he went promptly to work, determined to treat the prisoners as men and rouse in them self-respect. I quote from "The World's Work," 1915.

"The warden introduced the new system in the most unruly shop first. Gathering the 250 workers in the knitting shop about him during his first week (in authority) at Sing Sing, he said:

"Boys, I understand that you are the worst-behaved bunch in the whole prison—and I'm going to put a stop to it!"

The men stared at the warden uneasily. "I'm going to dismiss your guard," Mr. Osborne continued, "and you'll have to choose your own delegates, from among yourselves, to preserve order."

The men in the knitting shop have been among the best-behaved and most industrious in the prison ever since."

There was a desperate criminal in Sing Sing at that time, who had been in many other prisons, and had been five years in solitary confinement when Mr. Osborne made his acquaintance. On the Fourth of July, when the prisoners celebrated their first games in the prison yard, Mr. Osborne invited this criminal to go with him and "see the games." He was not sent back to solitary confinement, and from that time his forceful

nature was turned to righteousness, and influence for good convicts.

The humane system has come to value. There is a fable about the sun and the wind could first remove the cloak. Of course, the cloak was soon induced.

Our Lord was of publicans and sinners. He despised "sinners" and was to be righted. Then—consciousness—we may be cleared to restore and—

"Entice him he Till he, too, s

Perhaps we t crushing" our refusing to have for generations. and ask God to give those who us. Do we real as we forgive? givenness in our even any wish to of God to use th our Lord first ga careful to warn unbrotherly fash on this great fa if ye forgive me heavenly Father but if ye forgive neither will you trespasses."

One of the pl horrible war is tween the Russi yet it is only a l the Russo-Japan

After the Wa tion—are we pl "elder brother"

we prepared to and love our c for crimes is a n natured overlook ness can do te punishments are they are the ch He aims at the graded children, tion. Our busin of our Father—soldiers seem to ness and peace we must choos it means war (St we must alway day when righte clasp hands, an transformed int

A year ago went out to die. and yet she did givenness to th for it. Would by millions, died cursing he giving them? forgive those? Edith Cavell d

The

John Hangst sculptor, has part of the de Parliament Bu was engaged in seat of Earl K the great sold

Mrs. Chamb British statesm whose third w recently to Can of the House

The war, sa by cutting off i has started a n negro laborers