

The Country Homemakers

AN INTRODUCTION

Had I not observed in the beautiful letters you wrote to Miss Beynon how appreciative and sympathetic you all are to this Homemakers' department I should have felt much more timid in writing you this note of introduction. I have read some of your letters here on file so many times already that I am beginning to feel I know a great number of you, and because I know many of you in Saskatchewan I am happy that I am really among friends.

Because I am so ambitious for the women of the West that they take their full place in the citizenship of this country I am glad to be Miss Beynon's successor, and I feel that together, you and I, we are going to work out our destinies to success along the lines you have followed with Miss Beynon. Women were not admitted to the full rights of citizenship in these unprecedented troublesome times without a very grave reason behind it all. Have you thought that beyond "the best laid schemes o' mice an' men" it is a part of the Divine plan that women should in this critical period in their country's history take their full share of her responsibilities and tasks? The gravest situation of our history now faces our country and we are not to be slackers, we must not fail her in this hour of her need. Each individual, man and woman, has a very definite place in the solution of Canada's problems. That place will not be an easy one to fill, and more than ever will we need each other's help.

I can only hope that you will help me and each other through the columns of the Homemakers' page as you always have done and that the same happy relationship may continue between its editor and readers.

MARY P. McCALLUM.

THE WASHING DILEMMA

Girls who work in offices and stores, and who teach school, very often find it difficult to solve the problem of washing. Of course if you board at a private house you are often granted the privilege of doing your washing in the evening. In many homes this has proved unsatisfactory as a lot of girls do not realize how annoying it is to a housewife to have her kitchen "cluttered up" nearly every evening in the week by one or another of the girls' washing, not to speak of the imposition of using coal, wood, soap and starch.

I have known a housewife to have her stove covered with irons and a wash boiler from four to six p.m. by two lady school teacher boarders, who through carelessness allowed their work to drag along. Sometimes the girls can have their washing done with the family wash for a very reasonable charge, say fifty cents a week, and can do their ironing themselves, but my experience has been that very often the housewife either had quite enough washing of her own or did not wash it to suit me, so I solved the problem in another way.

One lady objected to my washing in the evening, but did not mind if I did it in the morning before breakfast, also I was to furnish my own wood, soap and starch.

I bought a small tub of my own, a wash board, one dollar's worth of sawed spruce wood and a supply of soap and starch. I used my own wood to heat my wash-water and to iron, and as I always washed in the woodshed I often did it at night. I soaked my clothes at noon in cold water, rubbing on the soap, having just enough water to cover them. At supper time while we were at the table I put in a fire of my wood and put on a kettle of soft water. By the time we had finished supper my wash-water was ready and I poured it into the tub over the clothes. A very little rubbing on the board and my clothes were clean. I then rinsed and blued them and hung them out. I seldom boiled my clothes as they didn't need it, if they showed signs of getting muddy in color I used a small spoonful of borax in the water I soaked them in.

Of course I have boarded at places where I had to buy my own toilet soap, let alone washing soap, and had my landlady use it for me, but every place is not like that and we must be prepared to return compliments.

My rule has always been "use your own stuff and do not ask favors," also put everything you use in its proper place when you finish with it, thus causing no inconvenience to the housewife.

I am sure if you try this plan you will find it much more pleasant to all concerned besides doing away with big laundry bills.

POLLY.

MORE ABOUT BREAD MIXERS

In the issue of The Guide of May 23, Mrs. A. McI. asks about using the bread mixer. Any woman who can have one and doesn't get it is doing an

injustice to herself and her family as well, because breadmixing is surely drudgery without one.

I have used one for years. In fact, my mother used one of the first ones ever put out. Mine is a four-loaf size and I have used it eleven years. Either size will make at least three loaves more than it is marked. I make seven loaves in mine, the eight-loaf size makes eleven, easily, and doesn't turn hard. I have yet to see the man who wouldn't just as soon help that much, anyway.

Directions for using come with each machine. The method advised is to set the sponge at noon as you usually do. Then after supper put all liquids, including sponge, in the pail first, then add flour. Four quarts of flour to one of water. Mix until quite as stiff as when making by hand. Mother says, "until it cleans the pail." Cover same as usual to keep warm. On rising in the morning give the handle a few turns to mix it down and after breakfast it will be ready for the pans, and out of the way early. Don't expect perfect success the first time you use it, but you may have it just the same.

If I had to make bread for my family the old-fashioned, back breaking way I'd "jump my job."

"HERB'S WIFE"



At a Grain Growers' Picnic on the farm of A. P. Stevenson, "The Fruit King of Manitoba" at Morden.

WHO KNOWS ABOUT INFANTILE PARALYSIS?

I wonder if any of your readers have had any experience with Infantile Paralysis. My little girl, age five, had an attack last November which left the muscles at the back of her right leg shrunken and with very little power in her foot and toes. She can press downward with her toes but cannot raise them.

Her ankle is very weak and drops in and the foot has a tendency to toe out.

I have practiced rubbing and massaging as prescribed by doctors but think now the limb needs some sort of brace. I would like to know what kind of brace would be best and where same might be obtained.

I would be glad to receive information from any of the readers who would be kind enough to write.

INQUIRER.

FARM WOMEN AND CLUB LIFE

Before I joined the club I felt quite isolated in my community. I was not acquainted with my neighbors who farmed, I felt I had nothing in common with them. The second time I attended our Woman's Club they were organizing and gave me, much against my will, a position. I did not want it, I felt I had no knowledge of their work and not a great deal of interest in it. However I had not the courage to refuse.

Now this is what it did for me: I got in touch through my work with about forty rural homes. Many of the women in these homes are now my intimate friends. Previous to my joining this club I had regarded most of them with a certain amount of vague distrust. Suspicion is a feeling common to one living almost to oneself. Through our club life we talk freely over difficulties and problems that arise, we discover that we each have common interests at stake and much the same obstacles to overcome, so a bond of sympathy grows among us.

The discussion of these problems help me. Often filled with perplexity I find myself facing the same situation, then the suggestions given in our meetings come thronging back. I usually try what others have tried and find it a success.

The exchange of household ideas is most beneficial. We usually carry our "Suggestion Books" along and either jot down or give of their contents. Sound, practical demonstrations have been given, on for instance, boning a chicken, canning fruit, jelly making as well as sewing. These have been a great help to me.

We find ourselves developing too into quite fluent speakers. Our discussions are practical and business-like. Now that women are occupying leading positions in our land we realize that this club life is one of the best means of educating and preparing oneself to be competent in those lines. Executive work familiarizes one with business methods, and responsibility brings one to the front.

Unsuspected ability and talent are unearthed by our club and those expected to do things usually rise to the occasion.

Through our club we are brought into touch with affairs of national life. We discuss the laws and amendments and offer our suggestions for improvement. We discuss the leading questions of the day. We realize that having the franchise, we must value our privilege and educate ourselves along those lines.

Through competent speakers we come into touch personally with other clubs and their problems. Through our circulating library we have access to all subjects of import and digests in all lines.

Club work has filled life with bright spots for me. No dreaded sense of isolation now—life is too busy and too taken up with studying, planning and working for each other.

T. M.

LINKING THE CHURCH AND THE COMMUNITY

The average rural church is today having a hard struggle to keep its doors open. Ministers are generally complaining that they are greeted on Sunday with empty pews and on week days by indifference and neglect. Yet we cannot believe that it is because the people of rural Canada are less religious than they were in the good old days of full churches, prayer meetings and class meetings. The farmer with his close contact with nature, his healthful, physical and moral atmosphere, is still religious in the highest and best sense of the word, even when not connected in any way with the church.

The church in most cases has failed to adapt itself to the needs of the rural community. It is repeating empty dogma from ancient confessions of faith. The community is asking that the teachings of Jesus be applied to its present life. It is asking that the minister and the church members become leaders in the upbuilding of the social, economic and educational life of the community. Until the church assumes this leadership it will be unattractive to the average man.

A change must come in its ministry. A very large percentage of country ministers are in the country pulpit only as a step to the town or city pulpit. They are enduring rural life for a short time as a necessary evil but they have little interests in its problems or needs. Is it any wonder if they cannot become leaders of country life? Men are needed who will devote their lives to the country church ministry. They must be men who have ability to lead and organize and they must be men who are both interested in country life and educated in its social and economic problems.

Make Rural Salaries Better

In order to get such men we must first make the salary equal to that of the town or city minister. Equal ability and training is required. If the city or town pays a larger salary men will naturally look upon the country work as a step to the city. Special training must be given by our schools and colleges for the country ministers. The present college courses devote a very large part of their time to the study of Hebrew, Greek, church doctrine, church history, etc., but little time to a study of rural sociology or economics. As a result we have students coming out very well acquainted with ancient life but very little acquainted with modern country life. Until the church wakes up to this defect in its training of ministers it will never fill its pulpit with leaders.

The church must give up its spirit of narrow sectarianism. We have all seen two or three churches struggling to exist where one could better do the work. We have seen churches opposing organizations that should be community wide because they might take from the influence of the church organizations. These conditions must cease. There must be some system of co-operation so that two churches will not be found where one alone should exist. Where two are necessary there must be co-operation. They should work together not for the upbuilding of the organization but for the upbuilding of the life of the community. The literary, debating or singing club will not be started by one church and opposed by its rival church as we often see today, but both churches will work together on such matters for the upbuilding of the whole community.

True the church is not taking the place it should in the life of the people. Still we believe it has an important part to play in the socializing of our life. People are looking for a new church which will embody more truly the principles of Jesus and will unite all in the task of developing the life of the community. We are looking for leaders in the pulpit who will help to bring this church into existence.

A CHURCH GOER.