

EFFICIENT FARMING

Sour Milk—Don't Blame the Cow.

Every spring condensary and market milk districts pass through a stage of souring milk. Since sour milk is not acceptable to milk dealers, the loss falls directly on the farmer. However, there should not be a total loss of all sour milk returned to the producer as a large amount of cream can be recovered for churning and the sour skim makes excellent feed for the pigs and little chickens.

During these sour milk epidemics dairymen are always glad to blame any cause but the real one for the souring of milk. At this time of the year there is always the usual number of letters inquiring about the high acidity of milk and causes for the same. Also, if it is natural for some cows to give milk high in acidity. Many dairymen, like most other people, are willing to blame any trouble they may have on anything but themselves and generally turn first to their greatest servant and benefactor—the dairy cow—to place the blame.

In general it may be said that there are two phases in getting milk to market in a sweet condition. First, by producing clean milk, which means milk with a low bacterial content. Second, preventing as much as possible the development of any bacteria you were unable to keep out. In winter the natural refrigeration keeps milk from souring to such an extent that there is usually a laxness in trying to keep the milk clean.

As spring arrives there are usually a few hot days, as the result of sudden changes in temperature, such as we passed through the first part of April. The natural refrigeration of cool nights changes to an ideal incubator during the day for the multiplication of the germs, which causes the milk to sour.

These changes come on so rapidly that as a general rule dairymen do not adapt themselves to the changes, with the result that some milk is returned. This is the time of year dairymen should go over their equipment and thoroughly clean up if they expect their milk to make good on the market.

Start in with the cows and thoroughly clean, and if necessary, clip their flanks and udders, look over the equipment and discard all utensils that have developed rust during the winter, open seams, or cracks in any kind where foreign matter can accumulate. Clean down your walls and barnyard, and especially get the milk house and cooling tanks in summer working condition. In general, start producing as near as possible under summer-time methods, which means, milk in a clean manner into clean utensils, and cool the milk immediately after milking, by setting the can of milk in a tank of running water and stirring until cool (a milk cooler will substitute for this process). Allow the milk to remain in this tank until time for delivery.

In regard to cows giving sour milk, it must be said that all milk freshly

milked will give an acid reaction to certain indicators. But two-tenths per cent. acidity is considered high for fresh milk. Bacteriologists use the per cent. of acidity of milk in determining bacterial counts by making their dilution according to the acidity because there is a relation between the number of bacteria in the milk and the sourness of it. However, if you have sour milk, do not blame the cow.

Importance of Early Cultivation in the Orchard.

If a cover crop has been left over the winter in an orchard it should not, as a rule, be allowed to grow in the spring until there is a good crop to plow under, especially in districts where droughts occur, but the land should be plowed as soon as it is dry enough to work, not waiting for the plants to grow up; thus much moisture which would otherwise be transpired by the leaves of the plants will be saved and the chance of suffering from drought lessened.

A good setting of fruit depends very much on an ample supply of moisture in the ground at blooming and setting time, and if there should be a drought after a heavy crop of clover or vetch has been plowed under late in the spring, conditions will not be at all favorable.

After the land has been plowed, it should be kept well harrowed during the early part of the season to conserve the moisture as it has been found that there is a rapid decrease of moisture unless the surface soil is kept loose. Early cultivation is desirable also because it is important to get the soil warmed up as soon as possible by letting the air in and so making conditions favorable for growth early in the season. The greater activity in growth there is in the early part of the season, the more likely is there to be a good set of fruit, especially on rather old trees where the flow of sap through the fruit spurs is not as free as in younger trees, and if there are drying winds and a drought there may not be sufficient moisture to hold the fruit on the trees. An application of nitrogen on some soils has been found very useful in promoting greater activity of growth in the early part of the season and so better ensuring a setting of fruit.

Poultry

Sometimes only a few chicks come to hatching maturity. Many of them die in the shell. This, too, results from eggs of low vitality. Poultry authorities claim that eighty per cent. of all chicks hatched should be reared, if careful methods are followed, but the writer has been able to show a much higher record than this, one season the percentage going over ninety-five per cent. in hatchings of more than one hundred.

Experimental tests show that hens will live, gain weight, and lay a good many eggs upon an exclusive diet of corn or some other kind of grain; but the chicks hatched from these eggs will not be strong to resist adverse conditions.

The birds require a mixed diet, and it is very important that they have green stuff and heavy litter to insure plenty of scratching. If the hens are confined to a limited area, the green stuff must be furnished them in the form of sprouted oats, cuttings of grass, chopped vegetables, or something of this kind. One successful producer of strong baby chicks living within city confines made arrangements with several green grocers to get the trimmings of cabbages, beets, onions, and everything of that kind. These were cut coarsely and the hens fed upon them with pleasure.

When the hens range around at their own free will, they will pick up much of this material which contains the vitamins so necessary to the health and disease resistance of both the old and the young birds.

Hens will get badly conditioned if they are lousy, and this condition will make them restless when they are sitting. So, treat the hens for lice from time to time and especially before the time comes for them to brood. Take them by the feet, hold them head down and shake the lice-powder well into the roots of the feathers. This will kill the live insects, but will not have much influence upon the nits. Repeat the treatment in from seven to ten days; by this time more lice will have hatched.

During the period of brooding there is likely to be an invasion of lice because of the heat in the nest. Three or four days before the chicks hatch treat the brooding hen again. A poultry expert recommends a home-made powder for this purpose. The powder is prepared by adding one part of creosote to three parts of kerosene. Mix thoroughly, until well blended. Then pour this preparation over sufficient plaster of Paris to absorb all of the gasoline and creosote. Store away from light or fire.

Weddings At Home and in Church

In planning for a wedding, remember that simplicity is always desirable, no matter how large the affair may be; but large or small, with invited guests, or with only the immediate family present, certain conventions should be followed if the affair is to be conducted with the dignity demanded by the occasion.

With a thorough knowledge of the etiquette of such an affair, and the exercise of good taste in the decorations and arrangements, a charming effect can be obtained at moderate expense.

Having decided upon the date and character of the wedding, the wedding party comes in for consideration. The bride's attendants may include a matron of honor, if she wishes a married friend or relative to attend her; maid of honor, if the relative or friend is unmarried; bridesmaids, and flower girl.

The bridegroom's attendants include best man and ushers. Should the bridegroom have sisters of suitable age it is courteous to invite one or more to act as bridesmaids, and brothers of the bride are asked to act as ushers.

With these preliminaries attended to, the invitations are then considered. The invitation list is prepared with great care. Enter in a book the names and addresses of those who are to be invited, if the list is a short one; the card index system has been found best for a long list. As men are proverbially careless in such matters, a considerate bride-to-be will insist upon being furnished with a complete list of the bridegroom's relatives and friends.

The invitations to a church wedding may be for the ceremony only, or may include an invitation to a reception following the ceremony, or an "at home" to take place at the home of the newly married pair after they have returned from their wedding trip.

At the simplest church weddings formal invitations are dispensed with altogether; the bride and bridegroom, or their parents, tell those whom they wish to invite the date and hour of the ceremony, and send informal notes to those whom they can not reach with a verbal invitation. When the ceremony is performed at home, the invitations are sent either for the ceremony, or for the reception which follows the ceremony. If many guests are invited, the invitations should be engraved. When only the family and most intimate friends are invited, written invitations are sent.

Duties of the Attendants.

The details connected with a church wedding include the opening and decoration of the church, engaging the organist, as well as the minister, the fee to the latter, as well as the fees to the sexton and organist. The ushers should arrive at the church about three-quarters of an hour before the hour of ceremony. As the guests arrive an usher offers his right arm to each lady and conducts her to a pew. The man who accompanies her follows after and seats himself at her side. When several ladies come together and claim the services of one usher, he can only bow, ask how many belong to the group and offer his arm to the one who appears to be the eldest, asking the others to follow. The ushers in the centre aisle ask the guests if they are friends of the bride or bridegroom, and seat the former upon the left and the latter at the right.

At the reception following the ceremony, the ushers do not stand with the receiving party, but make themselves generally useful and agreeable, circulating among the guests, waiting upon the ladies and introducing strangers.

The best man drives to the church with the bridegroom, arriving there not less than ten minutes before the hour set for the ceremony. The minister's fee is placed in an envelope and entrusted to the best man, who also has charge of the wedding ring, which he produces at the right moment during the ceremony. At the rehearsal which is usually held the evening before the wedding, the minister instructs the wedding party as to the details of the ceremony.

A suitable program of organ music should be arranged for with the organist, who is expected to play while the guests are taking their places. Any vocalist invited to take part should sing during this time. Some sort of signal should be arranged by which the organist will know when the bridal party is ready to enter the church.

Just before the bridal party enters, the mother of the bride is escorted by an usher to her place in the first pew on the left of the centre aisle, the bridegroom's family having been previously seated in the opposite or right-hand pew.

The bride should arrive punctually at the appointed time, and is accompanied by her father or the person who is to give her away. The bridesmaids are expected to be waiting for her, and upon the arrival of the bride the sexton closes the doors leading into the church.

The Ceremony.

When all are in place for the procession, the sexton opens the doors; the organist, having been signaled, begins playing the wedding march, and the bridal party advances in the following order. The ushers come first, two by two, then the bridesmaids, also in pairs; the bridesmaids

are followed by maid or matron of honor, and if there are flower girls they come just before the bride. The bride comes last, leaning on her father's arm.

As the ushers and bridesmaids reach the chancel, or front of the church, they break ranks, half their number going to the right, the other half to the left, forming a semi-circle with the ushers at the ends. The maid of honor stands at the bride's left hand; the flower girls also stand at the left.

The minister, followed by the bridegroom and best man, enters from the side or rear of the chancel or platform, just as the wedding march begins. He takes his place for the ceremony, facing the audience; the best man stands beside the bridegroom until the bride and her father reach the chancel. Then the bride, taking her hand from her father's arm, places it on the arm of the bridegroom who has advanced to meet her and, leaning on his left arm, they move forward to the waiting minister.

The best man stands a little behind the bridegroom, at his right; the father stands a little behind his daughter, at her left, and at the question, "Who giveth this woman?" places her hand in that of the bridegroom and then rejoins his wife in his pew. When this question is not included in the ceremony, the father takes his place in the pew immediately after handing his daughter over to the bridegroom.

When the ring is used, the bride hands her bouquet and glove, if gloves are worn, to her maid of honor, who holds them until the ceremony is ended.

After the benediction is pronounced, the newly made husband and wife arise from their knees, are congratulated by the minister, then turn to leave the altar. In the vestry the marriage register is signed, witnessed by the maid of honor and the best man. Then the maid of honor arranges the bride's train, the organ peals forth a wedding march, and the happy pair, arm in arm, pass down the aisle, followed by the attendants, who may pair off, the maid of honor with the best man, the bridesmaids with the ushers; or they can reverse the order in which they came in, maid of honor first, then the bridesmaids, then the ushers, while the best man walks out with the minister.

The ushers return to escort the immediate relatives of the bride and bridegroom down the aisle; the guests courteously remain in their places until those who occupied the front pews have had time to leave. The organist continues playing until all have left the church.

The Wedding Reception.

Arrived at the bride's home, after the expression of good wishes on the part of their attendants, the new husband and wife stand together, while the bridesmaids form in a line at the bride's left. The guests enter unannounced and join in the procession that advances to offer congratulations. The ushers present any strangers to the bride couple, who also introduce their friends to one another.

The bride's parents stand near the entrance, and all should speak to them, as they are the true hosts of the occasion. The bridegroom's parents may receive in some other part of the room, or the bride's mother and the bridegroom's father, or the bride's father with the bridegroom's mother, may stand together and present their friends to each other. If the bride's home is in the country, the reception may take place on the lawn.

The guests pass on after speaking to the bride party and are asked by members of the family or by attendants to enter the dining-room. They partake of refreshments, view the wedding presents, if the presents are displayed, and circulate freely, renewing old acquaintances and making new ones. When the happy pair retire to change their bridal attire for traveling dress, the bridesmaids gather at the foot of the stairs. Standing at the top of the stairs the bride holds her bouquet aloft, then throws it to the bridesmaids. The maiden into whose hands it falls is supposed to be the next to wed.

A simpler form of church wedding dispenses with all attendants; guests are invited verbally or by note as suggested, and seat themselves as they please, save that the front pews are left for the immediate relatives. At the appointed time the minister takes his place, and if the bride is to come in with her father, the bridegroom comes in with the minister. If preferred, or if the bride is fatherless, she walks up the aisle with the bridegroom. After the ceremony, the newly wedded pair may remain in the vestibule of the church long enough to receive the good wishes of their friends. A wedding of this sort appeals to those who wish to have their friends witness the ceremony but are unable, for various reasons, to entertain them.

The Home Wedding.

A home wedding may be celebrated either indoors or, if weather permits, on the lawn. If the guests are numerous, an aisle may be formed by means of white ribbons or ropes of flowers, held by girls dressed in white or in delicate colors; members of the bridal party walk to their places between these barriers.

The minister takes his place at the appointed time and is followed by the bridegroom and best man, who take their places slightly in front of the minister, at his left, all three facing the room. The bridal party forms at

The Sunday School Lesson

MAY 22.

The Christian View of the Family. St. Luke 10: 38-42; 2: 51; 2 Tim. 3: 14, 15. Golden Text—Col. 3: 20, 21.

Connecting Links—There is a fine description of the good man's home in Psalm 128. It is the home of a man who fears God and walks in His ways, who earns the food of his family by labor, and whose children gather, happy and healthy, about his table, like the branches round about the olive tree. The ideal woman of Old Testament times is described in Prov. 31: 10-31. She is a good wife, a good mother, and a good mistress. She works herself, and wisely guides the work of others. She makes all the work of her household a task of honor, and "in her tongue is the law of kindness." She is the true home maker.

St. Luke 10: 38-42. A certain village. This, as we know, was Bethany, near Jerusalem, the home of those warm-hearted and loyal friends of Jesus, Lazarus, Martha, and Mary. Martha was, apparently, the elder sister, and directed the affairs of the household. She received Jesus with ready hospitality, and busied herself to provide entertainment for Him and such of His disciples as were with Him. Our sympathy goes out to the busy housewife who was cumbered about much serving, while her sister sat idly at Jesus' feet. We are sorry, however, that she lost her temper, and spoke so crossly to her guest.

But a little reflection will convince us that Jesus read the character of the two sisters rightly. Martha was careful and troubled about many things, so much so that she had not time to think or to learn. Jesus was teaching, speaking unforgettable words, but Martha had not time to listen. There was so much to be done for the household and her guests. The household cares were to her of first importance. Mary was not usually neglectful or unmindful of her share of the labor, but just now she was so wrapped up in what Jesus was saying that she forgot everything else. She put her Master's words first. Other things could wait. And the Lord said to her, "She hath chosen that good part which shall not be taken away from her."

Is there anything like this home of Bethany in the home life of the present day? Are we too busy to think, to read, and to pray? Is business the all-important matter to us? Are we choosing in our homes the better part, as Mary chose, or are we simply busy, bustling, hard-working materialists like Martha? 2: 51-52. He went down with them. Jesus lived with His parents in their Nazareth home. He was subject to them. That is to say, He was a loyal and obedient son, taking His part and share in all the life of the home, working and learning His trade at the carpenter's bench, helping, after the death of Joseph, in the bringing up of His younger brothers and sisters. And with Him constantly was the mother's watchful and loving care, while she treasured in her heart the things which had been said about Him

His infancy, and His own early, wise, and thoughtful words.

The boy is described as growing up in the home in a fourfold development of healthy and strong and clean young manhood—in intellectual, physical, spiritual, and social character. The verse (2: 52) has been rightly taken as setting forth normal and healthy growth. It suggests the need in every community and in every home of a fourfold training, a four-sided education, which will take account of all the needs of a boy or girl. It suggests that social and physical training should be set side by side with intellectual and spiritual, and so shows us where, in much of our church and home life we are failing to do the best for our young folk. The example of the education of the boy Jesus is a good one to follow.

2 Timothy 3: 14-15. But continue thou. Timothy had had a good start in life. His father was a Greek, and of him we know nothing, but his mother was a Jewess, and she instructed him well in the scriptures of the Old Testament, which were her Bible. Paul knew his mother, whose name was Eunice, and speaks (1: 5) of her faith and of that of his grandmother Lois. Living in Asia Minor, in the heathen city of Lystra (Acts 16: 1-2), they had kept their home pure, and their hearts fixed in the religion of their fathers. And so, when Paul preached the gospel there they were among the first to believe.

When Paul wrote this letter from his prison in Rome he had known Timothy for a good many years. He still regards him as his own son in the gospel, and admonishes him with fatherly solicitude. In particular he counsels him to continue in the reading and study of those holy books which he had learned from his childhood. For they are indeed able to make wise unto salvation through faith which is in Christ Jesus.

Our lessons set forth three Master's teachings which should characterize the Christian home (1) thoughtful choice of and attention to the best things, (2) an all-round education for the children, and (3) a reverent regard for and a continued study of the Bible as the text-book of our faith.

Application.

Sometimes a Christian household in the midst of a community is as potent as a Christian Church. Not long ago we heard a builder say that one undesirable family in a neighborhood could lessen the value of property all around. On the other hand there are households which give dignity and respectability to the whole neighborhood. In an Ontario village where we were visiting not long ago, one house was pointed out to us by a resident, who said, "The family living in that house has done more for this village than we shall ever be able to estimate. Father, mother, and all of the five children are Christians, and in every good cause they can be counted on."

The Strawberry Patch.

In its popularity with the consumer the strawberry easily holds first place. Just why this should be I can not definitely say. It may be that coming first in season has something to do with this evident popularity. Or it may be that its subacid qualities make for this fruit a first place with the consuming public. Be this as it may, the demands for this fruit is more eager and continues strong for a greater length of time than for any other small fruit.

The strawberry holds first place also in point of production. As compared with other small fruits, extensive areas are devoted to its culture. Some varieties of strawberries hold up well in shipment and may be transported long distances.

In point of possible yields and profits the strawberry holds first place also. Phenomenal results may be obtained under favorable conditions of culture and market. Record crops of fifteen thousand quarts per acre and over have been made. Another reason why this fruit is so popular with the grower is that it comes more quickly into full bearing than the bush fruits. Set in the spring, a full crop is harvested the next year in June and July. With bush fruits two and three years are required to bring the plantation into full bearing.

The strawberry is not difficult to grow. This affirmation is made with certain reservations. The strawberry will not thrive and produce profitably under neglect, or indifferent care. Shiftless methods will not produce large crops. But right cultural conditions are not difficult to supply. The soil must be rich in plant food. Preparatory tillage must be there. Strong plants of the proper varieties must be used, and right methods of handling and setting employed. Maintenance tillage must also be thoroughly scientific. No hit or miss system will grow a field of plants capable of producing phenomenal yields, nor a normal yield even. Highly profitable crops are the result of scientific knowledge skillfully applied. Shiftless methods have no place in the system.

When you wish to give a pig medicine just cut two inches off the toe of an old boot, put the foot of the boot in the pig's mouth and pour the medicine down the boot.

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat.

—J. W. Feltlow.

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