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Pasture Notes.

(BY E. BRUCE LEVY.)

THE SOIL.

In many localities the nature of the subsoil is undoubtedly the controlling factor in the cultivation of lucerne, and it is an undisputed fact that this plant thrives best where the soil is comparatively light, and the subsoil porous. On the other hand, quite decided successes have been obtained on some stiff soils with a retentive clay subsoil. In some parts of the South Island lucerne was grown very successfully many years ago on soil that almost refused to grow any other vegetation. Generally speaking, however, it thrives best on well drained, sandy loams that have an open subsoil. A really typical lucerne soil, such as may be found in many parts of Australia, and here and there in New Zealand, will grow lucerne successfully in spite of indifferent preparation; but on the average New Zealand soil good cultivation wins half the battle. Provided the preparation is thorough, a good stand may be obtained after any cultivated farm crop, but it is not good policy to sow immediately after pasture. Taking into consideration the fact that one of the main objects of good preparatory cultivation is the eradication of weeds, it is easy to realise that the best crop to precede lucerne is a fallow one which has received persistent inter-cultivation, and afterwards has been fed on the land, thus fulfilling the double object of eradicating weeds and enriching the soil. If the weather conditions are suitable, the land should be ploughed as soon as the fallow crop is consumed, and the only limitation as to the depth of furrow is the nature of the subsoil. Subsoiling will undoubtedly do good when the subsoil is retentive and hard.

After ploughing, the land may lie in the furrow for some weeks exposed to the beneficial action of light and air, but in early spring the soil should be stirred at every opportunity, the main objects being the eradication of weeds and the production of a fine tilth. As the beginning of November is early enough for sowing the seed, there is ample time for eradicating the majority of the weeds if the farmer is persistent in his preparatory work, because a number of noxious seeds germinate after each stirring of the soil, and they are destroyed by the next act of cultivation. The last operation before sowing the seed should be Cambridge rolling, for although deep, thorough cultivation is a necessity, it is also imperative to have a firm seed bed, and nothing can perform this work so well as the rings of a heavy roller, which also controls the depth to which the seed is covered. The last act of cultivation is to cover in the seed with a light chain or brush harrow. It is not advisable to use the roller after the seed is sown, except on light, porous soils. If it is planned to sow the lucerne after a cereal crop, the land should be ploughed immediately the crop is harvested, and sown with some quick-growing catch crop for ploughing under as green manure, or it may be partly eaten off and the residue ploughed under. A good catch crop will keep the weeds in check and provide the best of manure, and a cereal crop often leaves the land weedy and in low condition. The after cultivation may be similar to that described above. The best stage for ploughing under the green crop is just when the ears or pods are commencing to form, and the ploughing should be done at least six weeks before the lucerne seed is sown.

LIME.

Lucerne uses up considerable lime, and, like other legumes, it will not thrive in acid soil, hence one of the main objects in applying lime is to correct the soil acidity. Many failures are undoubtedly due to the omission of lime. The best time to apply it is just after the land is ploughed—it should never be ploughed under. If the raw ground lime stone is used, one ton per acre is a fair dose, but a much heavier dressing may be applied to a great advantage. A half-ton of the ground burnt lime is sufficient in the average case, but the raw ground limestone, being much easier to handle, equally effective, and less liable to injure the soil if applied in heavy dressings, is now used almost invariably. It is a thousand pities that lime should be so difficult to obtain in New Zealand. The deposits are plentiful, and they should be tapped at all costs.

MANURE.

It is a remarkable fact that some authorities are under the impression that manuring lucerne, particularly top-

dressing, is quite unnecessary, if not foolish. How this has arisen would be difficult to determine, because all experiments carried out in various parts of the world go to prove without a shadow of doubt that judicious manuring is invariably beneficial. As previously stated, there is land here and there naturally rich in all the elements of plant food, which grow lucerne to perfection without the application of lime, manure, or inoculation, but they are the exception and not the rule. On the other hand, there is much land in New Zealand that will not grow lucerne in its natural condition, but when limed, manured, and inoculated will grow it very well indeed. Topdressing such soils is also invariably beneficial. It has also been proved that manure applied to the crop preceding lucerne has a very beneficial effect for at least two years afterwards.

ANZAC DAY.

LEST WE FORGET.

Five years ago yesterday the Australian and New Zealand Army Corps had its first real taste of war, and the word "Anzac" had its beginning although none knew it at the time. Shortly afterwards, through the demand for a telegraphic code, the hero of the Gallipoli campaign created this word which long since has taken its place amongst the magic immortelles of the Antipodes' vocabulary. "He was an 'Anzac'" one might say of a man, and there are few who would ask further questions. It is true that it cannot be claimed that the Anzacs were more courageous than those who followed after them, but to them belongs the glory of the first great effort—they were the pioneers of the armies from the southern outposts of the Empire. What more fitting then, than that the anniversary of the day when these men first faced the frowning precipices of Gallipoli in the face of shot and shell should be set apart as a day for recalling to mind the deeds of all those from these parts who answered the call of the Motherland in the hour of her need? In the past Anzac Day has been celebrated under municipal and Government auspices but on this occasion the returned soldiers of the dominion resolved to conduct the observances. And it cannot be denied that, if the local effort on Sunday can be taken as a criterion for the rest of the country, there is much to be said in favour of the departure. The R.S.A. resolved that the day was one for remembrance—remembrance of their comrades whose dead bodies "mark the frontier line." Looked at from the standpoint of a Christian people, Sunday is a day eminently suitable for this purpose, and the success of the attempt was such as to prove memorable to all who took part in it and also to the onlookers.

The local observances took the form of an extended burial service and what could have been more impressive? The whole affair passed off without a hitch—a fact which, considering the complexity of detail connected with it, reflects no small credit on Mr A. Glass, by whom it was organised.

Even the elements were in harmony with the tone of the observances. It was a dull day without a breath of wind to disturb the reverential and peaceful "atmosphere" that was so successfully attained. The parade of returned soldiers, which included about a dozen South African war veterans, fell in at the Drill Hall to the number of 245, but before the Municipal Theatre was reached over 300 men were marching. Captain N. M. D. Weir was officer in charge, by invitation. First came the firing party, with arms reversed, under Captain D. M. Rae, then the Hibernian Band and trumpeters, the gun carriage covered with wreaths and attended by wreath bearers, then the troops, the uniformed men being outnumbered by those in multi. However, there was no raggedness on this account the uniformed being separated from the others. As the parade marched to the theatre (taking the route from the Drill Hall to Dee street, thence round Tay street) the Band played the Dead March from Saul, by which the pace was regulated. The sight was pregnant with a solemn grandeur and it is to be deplored that the air of mourning lent to the town was not deepened by the presence of flags half-masted from the prominent buildings. In fact except for one or two flags flown from private residences in obscure localities, the Soldier's Club standard was the only one seen flying the Union Jack. There were large crowds all along the route.

The theatre was reached almost on schedule time. Long before the arrival of the parade, the public had crowded the circle and the gallery, the stalls being reserved for the parade. As soon as they were thrown open to the people, they too

were packed and the building must have held over 1300 by the time the service began. There were also many unable to gain admission.

When the curtain rose it revealed a brilliant scene in appearance, but one that in meaning was more profound than anything available to the physical eye. Outlining the front of the platform was a garland of evergreens (in which the symbols of remembrance and victory rosemary and laurel were prominent). Behind this sprigs of cypress and the great array of wreaths which, having been removed from the gun carriage, reposed in orderly profusion on and about two dais which were topped by floral crosses. The wreaths were all beautiful, and, besides those with a more or less public interest, numbers were sent in by bereaved relatives. The main wreaths were presented by:—The Red Cross Centre; Mr T. J. Daniels ("in memory of Nurse Cavell and the Nurses"), R.S.A. (in memory of Sergeant Travis, V.C.), New Zealand Artillery, First and Second Otago Companies, Otago Mounted Rifles ("in memory of Colonel Bauchop"), N.Z. Rifle Brigade, Machine Gun Corps, Hibernian Band, C. Battery, Staff Officers (in memory of deceased officers and men of the staff), R.S.A. ("in memory of the South African dead") and South African Veterans, Gift Society, and a very appropriate one from Mrs T. Hyde, laurel and rosemary.

On the platform were Captain R. B. Caws and Chaplains H. MacLean, H. Gillett and H. Parata. In the rear was the choir, under Mr Charles Gray, and the band.

Proceedings were opened by the band playing Chopin's Funeral March, the audience standing while the firing party entered. "God of our Fathers," as it was known to the soldiers on the field, or, as the public know it, "The Recessional," was then sung, the presence of the choir making for a harmony and strength seldom met with at public gatherings.

The chairman then addressed the meeting. He explained that Anzac Day had a much wider significance to returned soldiers than merely as the day on which the men from New Zealand had first taken up the real burden of war. It was a day on which they wished to pay a tribute to the memory of their comrades who had died in the Great War. There was not a better day on which the civilians could meet the soldiers unitedly to pay a tribute to the memory of their dear ones who had fallen no matter in what sphere of action. But, it seemed to the R.S.A. that such a tribute would not be complete unless it was extended to the South African dead, and, at the close of the service, the parade would march to the Troopers' Memorial and there leave the wreaths they saw before them.

The Rev. Hector Maclean then led in prayer, which he followed by a Scripture reading. He read of the beginning of the friendship of the two soldiers, David and Jonathan, and of the lament of David, when the latter and his father fell in battle.

The Rev. Gilbert next addressed the gathering. He spoke in a simple and straightforward manner with an eloquence that impressed one as having its origin in the heart—a soldier's speech. Nearly two thousand years ago, he told his hearers, at the beginning of Christianity, the Greatest of Men—to put Him on the lowest possible plane—had seen fit to inspire Christianity on the foundation of remembrance. And, although the speaker had no wish to draw a parallel between the sacrifice He made, and that made by the soldiers, he would make a common ground—that of remembrance. They would pay a tribute of respect to those who had made the sacrifice. That was called Anzac Day, but they sought to pay an affectionate tribute of respect to all others who had fallen as well as the last. It seemed only yesterday when they mixed with those men in the everyday walks of life. To-day they were missed. It seemed that their comrades could see them swinging in from the parade ground strong and sturdy and brown; could see them leaving the bathing pool waving their towels and shouting at the top of their voices in the high spirits of their full-blooded life. That day the audience would look back and pay respect to those men who were now no more of this life. Then there were others to whom respect must be paid. "They also serve who stand and wait." And perhaps one of the heaviest burdens of the war had been borne by those who had waited throughout the long days and nights of the conflict—waited with a cheerful face and a bleeding heart. He would not intrude on the sacredness of the great loss of such people, but might He who made the Great Sacrifice be very near to them. But above all they would pay tribute to those who had not returned. So they had gathered flowers together—those beautiful swift fading emblems of Man's mortality—and had placed them on the Cross. It was the Cross that the son of the south had lived under, it was the cross that he

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had seen on mounds so often in Picardy in France, and it was the little cross that his comrades had placed above his own head when death came. So he would pray that these men might be received by God and that He might make those left behind worthy of the great sacrifice.

Father in Thy tender keeping
Leave we now our comrades sleeping.

"For All the Saints" having been sung the Dead March was begun, and the firing party entered the stage in two squads from the wings. There they stood with lowered heads and arms reversed while the Rev. Parata read the burial service. The firing party then fired three volleys each being followed by the roll of the drums. The last Post was sounded and the actual service was at an end. The choir sang "Elest are the Departed." At the completion of the anthem the Rev. Gilbert led in prayer. "O God Our Help in Ages Past," the Rev. Maclean pronounced the Benediction and a service that will long live in the memories of those privileged to attend came then to an end.

The parade next marched to the South African Troopers' Memorial, and the wreaths were placed on the monument by Mr Caws. This ceremony was followed by a short prayer and benediction by the Rev. Parata. The parade was dismissed, and the fifth anniversary of Anzac Day had been fittingly observed in Invercargill.