

JOHN WELD, Manager.

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The Kaiser and his war lords stand unmasked and convicted as the finished and final product in the long category of bloody tyrants. Prof. Rudolf Eucken, Prof. Adolf Harnack, and Prof. Ernest H. Haackel, to select three typical names most eminent in German "moral" thought and science, when they attached their signatures last year to the famous statement of seventy-three scholars attempting to justify their country's treacherous plunge into war, revealed their subservency to the Hohenzollern dream of world conquest and hopelessly discredited themselves and their philosophies. Without citing further examples, it is sufficient to say that nations, systems of ruling the people, institutions, schools of thought, control of utilities, de-christianized "religions," wasteful and degrading traffics, international diplomacy, potentates and paupers, have alike been flung by the war into the Eternal weigh scales and in burning letters men are reading their Mene, Mene, Tekel, Upharsin.

Ten years ago, ten, twenty years ago, who in sober sense dreamed that a gilded civilization would have thus been suddenly enveloped in a broadcast and wanton desolation? But the uprising of the world, no matter at what cost, to stay the raiders and ravishers and their heroic spectacle of Belgium and a regenerated France fighting inch by inch on their own soil for hearth and home, challenges the world's admiration and proves that all is not lost. Hope yet springs eternal. Out of the ashes of Europe new and liberated homes and lives, Germany included, will arise and over the sunken wreckage of torpedoed ships nodder argosies will sail the seven seas in peace. At this stage of the conflict, therefore, bemoaning its horrors and losses is absolutely futile. Lamenting will not end war nor settle the issues at stake. To men, and to young men of the land especially, the call is rather to a girding up of the mind and the limbs for the tasks of to-day and to-morrow. There comes a time when the thought of living to die is a mere word, when old ideas and institutions are torn down as if they were so many marks are being scored on a blackboard which are not to remain there forever. The question now is how best to meet the exigencies of a new world which may be required to do things never before dreamed of. To be such a power as to make the world safe for democracy is the aim of our generation. It is a task which cannot be accomplished by the old methods.

JAMES H. COOPER

acity, is the summons to every young man. Agriculture is bound to be affected by the war but to what extent is yet beyond any certain forecast. One thing is clear that the world will have to be fed and if for a while there be fewer mouths to fill, the long ago depleted ranks of workers on the land will be still further diminished because of the drain of war, which from Canada has probably already taken 50,000 skilled agricultural workers overseas, and the continued drain to the towns and cities shows no sign of abatement. Little disposition is yet apparent on the part of leaders and legislators to reconstruct the conditions that swing the tides of population. Though with lessened forces to produce or ability to purchase the demand for food must continue. This is a certain and steady fact that lends security to the farm,* no matter what disturbances may overtake other businesses in the critical period of reconstruction which will make heavier and longer calls upon men's thought and capacity than the war itself. Viewed with courage, difficulties on the farm and in the country's affairs will resolve into opportunities and responsibilities that constitute the twentieth century more than any other, a time in which to live. Should the tide of military preparedness, now at its flood the world over, not ebb by revulsion on the part of the people alarmed by accumulating burdens, then, casting off political party shackles, agriculture as the admitted foundation of national industry will have to make itself unitedly felt for a fair field as never before in the counsels of this country.

Last week we discussed the distribution of wealth between the three factors in production, or rather between the two factors Land and Labor, for Capital is a secondary factor, not a primary one. And we designated the shares of Land and Labor by the terms Rent and Wages respectively. A just distribution therefore involves the giving of rent to land, and the giving of wages (including interest) to labor (including capital).

Now we all understand what we mean when we talk of giving wages to the laborer for his labor and interest to the capitalist for his capital. But what do we mean by assigning rent to land? Land is impersonal. It has no needs. It makes no claims. It demands no share of the wealth which man produces.

Let us turn to a consideration of the simple community in which we traced the origin and growth of rent. We saw there that the only way in which we could insure to all a just return for their labor was to withdraw from each unit that accidental advantage which priority of occupation conferred upon him. This done each unit has the same opportunities as any other unit, and his reward will be in proportion to his intelligence, skill and industry. The rent must, therefore, be withdrawn from every industrial unit, in order that all may have equal opportunities. But if this is done who shall use the "Land's share", and how? A little consideration will show that if it is thrown into a common fund, to be shared by all alike, justice will be done. This then is what is meant by the Land's share. As the land has been given to the children of men for their use, and as the exclusive ownership of it by any individual or class of individuals is not only ethically wrong but fundamentally absurd, so the appropriation of the rent by any individual or class of individuals is also ethically wrong and fundamentally absurd. Being created by the demand for land it belongs jointly to those who have created it, and must, if justice is to be done, be shared by all.

Now let us trace out some of the consequences if this fundamental demand of justice is not done, and then some of the consequences if it is done.

If this is not done we observe that the difference between the value of the land first occupied, or, it may be, nearest the community center, and that on the margin of settlement, becomes greater and greater, and is appropriated by the individual holder of the land in question. If this individual holder still continues to occupy and use his land the reward of his labor will be unduly enhanced by his favorable location; if he sells he can pocket the capitalized rent; and if he rents he can likewise receive a regular income for no service rendered. This advantage may ultimately become so great as to enable its possessor to cease working and to enjoy a share of the social product without contributing thereto. We have all seen thus the growth of a class of social parasites who reap where they have not sown, and therefore necessarily prevent others from reaping where they have sown. The development of our own North West contains many striking examples.

It, on the other hand, this fundamental demand of justice be obeyed, every accidental advantage which the growth of the community may confer upon any particular person or persons is socialized and shared by all alike. No one can then become parasitic. One can rise from active work only by industry and saving, and not by appropriating a part of the land's share. Further, there is automatically brought into existence a common fund with which to carry on the businesses which should be undertaken collectively. This is a most important consideration, with which I shall deal in my next paper.

W. C. CUMMINS

A big seeding with a shortage of help has a tendency toward hurried methods. Regardless of the rush to get the seed in early and the necessity to have the crop started as soon as possible it can never pay to "scratch over" the work. Far better would it be to leave ten acres for a good fall-wheat summer-fallow than to sow all the land and slight the seed-bed preparation. In a favorable year slack cultivation sometimes gives fair results but if the season turns out unfavorable for crop production only that which has been well put in pays. And it is always best to be prepared for the less favorable year. Do not rely on a bigger acreage if it means poor cultivation. Till well all that is sown and put in the best available seed of the highest-yielding varieties.

A. B. KLUCH, M. A.

An animal which has a very extensive range in Canada, from northern New Brunswick and Labrador to the Pacific Coast and from central Ontario and northern Manitoba to beyond the arctic circle, is the Wolverine. This animal is about three feet in length, a foot high at the shoulder and eighteen inches high at the rump, and is of a blackish-brown color, with gray on the cheeks and crown and a band of pale chestnut along each side. It belongs to the Weasel Family (Mustelidae) and in general appearance resembles a huge Weasel.

The Wolverine, which is called Carcajou by the trappers of the North and Skunk-bear by the hunters of the West, is the greatest pest which the trapper has to deal with. Its main attributes are wariness, perseverance, cunning and strength, and it uses them all in robbing traps and caches. When it breaks into a cache (pronounced "cash", and meaning a store of provisions, or of paraphernalia, which is not needed for immediate use) it not only carries off and hides all the contents, but it defiles them with the particularly fetid secretion of its musk glands, so that even if recovered they are of no further use to their owner. The Indians and Half-breeds believe that it is inspired with the spirit of evil, and we can see some excuse for their belief after hearing such evidence as the following which is quoted by Dr. Coues from the statement of a well-known trapper. "At Peel's River, on one occasion, a very old Carcajou discovered my Marten road on which I had nearly a hundred and fifty traps. I was in the habit of visiting the line about once a fortnight, but the beast fell into the habit of coming oftener than I did, to my great annoyance and vexation. I determined to put a stop to this thieving, so I made six strong traps at as many different points and also set three steel traps. For three weeks I tried my best to catch the beast without success; and my worst enemy would allow that I am no green hand in these matters. The animal carefully avoided the traps set for his own benefit, and seemed to be taking more delight than ever in demolishing my Marten traps and eating the Martens, scattering the poles in every direction, and caching what baits and Martens he did not devour on the spot. As we had no poison in those days, I next set a gun on the bank of a little lake. The gun was concealed in some low bushes, but the bait was so placed that the Carcajou must see it on his way up the bank. I blocked my path to the gun with a small pine tree which completely hid it. On my first visit afterwards I found that the beast had gone up to the bait and smelled it, but had left it untouched. He had next pulled up the pine tree that blocked the path and gone around the gun and cut the line which connected the bait with the trigger, just behind the muzzle. Then he had gone back and pulled the bait away, and carried it out on the lake where he lay down and devoured it at his leisure. There I found my string. I could scarcely believe that all this had been done designedly, for it seemed that faculties on a par with human reason would be required for such an exploit, if done intentionally. I therefore rearranged things, tying the string where it had been bitten. But the result was exactly the same from three successive occasions, as I could plainly see by the tracks, and what is most singular of all, each time the brute was careful to cut the line a little back of where it had been tied before, as if actually reasoning with himself that even the knots might be some new device of mine, and therefore a source of hidden danger he would prudently avoid. I came to the conclusion that Carcajou ought to live, as he must be something at least human, if not worse. I gave it up and abandoned the road for a period."

So strong and persistent is the Wolverine that it is extremely difficult to construct a cache that it cannot break into. It will cut its way through logs ten inches in thickness. One safe way is to tie the goods up in a bundle and hang them at the end of a branch at some ten feet from the ground and tie some sleigh-bells on the bundle, and another is to tie them in a tree and place bands of cod hooks, points downward, round the trunk.

The Caracajon's sense of smell is marvellously acute but its eye-sight is decidedly poor. It has a very peculiar habit, one not found among any other species except man, of sitting up on its haunches and shading its eyes with one of its fore-paws, just like a human being gazing at a far-off object.

The Wolverine is often spoken of as a very fierce and dangerous animal and as feeding largely on deer, on the backs of which it is supposed to drop from the branch of a tree. As a matter of fact it is not at all inclined to attack man unless it be a mother with her

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When these crabs are partially diseased, they are weak, and in the quarter of the population with congenitally affected, rather, for example, commencing and insidious, towards the hornysu in both the fissure. The gape as will be noted, put on the ground, the group sensitive

