

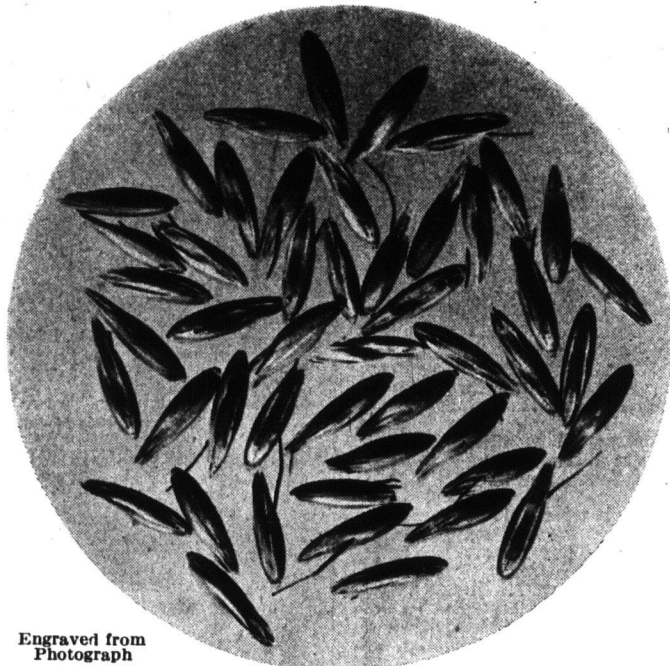


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The Woman's Quiet Hour

By E. Cora Hind

Having attended the meetings of the various Manitoba Breeders' Associations and the Manitoba Grain Growers' Association in the early part of January, I feel like passing on to

The Foreigner my women readers generally, some of the impressions made upon me by the discussions. In the breeders' meetings particularly the question of farm labor was very acute and there was a strong feeling of exasperation against "the foreigner" because frequently he refuses to work at all during the winter, and even if he will consent to work, he demands an exorbitant wage. The feeling was very strong that there should be some form of conscription of the foreign labor and that so long as our own men were fighting in the trenches for a little over a dollar a day, the government should regulate the wages for foreign labor.

Personally, I have no quarrel with that attitude. I think that the man of foreign birth who is not required to go and fight should be required to work, and to work for reasonable wages. All of these foreigners are enjoying the full protection of British institutions and the least they can do to help the war along is to contribute their labor at a rate somewhat commensurate with its value.

The thing which struck me, however, was that there was no differentiation as to "foreigners." The discussion brought

reasonable to expect an impartial view of the matter, but if anything like the same effort had been made to Canadianize these people as was made by the politicians to give them a vote, and then teach them that it was something they could sell, there would have been a very great deal more hope of them having a feeling of loyalty to Canada and Britain. If you tell a man that his possession of a vote is his badge of citizenship, and then teach him that he can sell that vote for two or five dollars, or a drink of whiskey, he is not apt to set an exalted value on citizenship in the country which teaches him such low ideals.

In speaking to the Grain Growers at Brandon, I laid emphasis on the work toward Canadianizing foreigners that could be done by the women in the Grain Growers, especially in the local branch, because I believe very firmly that the best way to reach these people is through the women and children, and inasmuch as the farmers must depend more or less on foreign labor, the women of the farms will, of necessity, come very closely in contact with these people.

To me, the first great undertaking would be to some extent to get their point of view, to find out what they are thinking and feeling, to get to know their different nationalities and respect them. Work along this line is not philanthropy, it is a necessary and safe protection if Canada



Canadian women are fast enlisting for the work in the shops that would have to be left undone if it were not for them. Men are leaving for the front and they leave large gaps in the industrial enterprise of the country. The gaps are being filled now by women workers. They are competent workers, too. They are not trying to do their work in long, cumbersome skirts, but have shifted to overalls, which they find much more adaptable to their labors. Photo shows women workers in a car shop of the Canadian Pacific Railway at Montreal, Canada.

out to an appalling degree the ignorance of Canadians with regard to the peoples of foreign birth that have come to make their home in Canada. When it is borne in mind how fussy a Scotchman is if he is taken for an Englishman, and vice versa, and how an Irishman resents being taken for either of the others, it should give Canadians some idea of how Russians, Poles, Austrians, Italians, Belgians and Bulgarians resent being lumped under the generic term of "Galician." Norwegians resent being taken for Swedes, Danes object to being taken for Icelanders, and vice versa in both cases.

Unfortunately for Canada, the politician who made himself a big fellow by a rapid stimulation of emigration, made no attempt to classify these people and absolutely no attempt to Canadianize them, not even to the extent of insisting that they learn the English language. When the pinch of war came, Canadians resented the attitude of many of these foreign peoples. Very large numbers of them spoke German, though by no means all of those that spoke German were actually Germans, but they showed a decided tendency to lean in their feelings to the country whose language they understood. Of course, this was very trying and in many districts English speaking settlers actually suffered and some of them are suffering to-day from the aggressiveness of these people, and while they were smarting from such aggressiveness, it was not possible nor

is to remain British in spirit. In Manitoba to-day, very nearly fifty per cent of the population is of foreign birth or of foreign descent; in view of that fact and taking into account the terrible waste of our men in the present war, it is time we were up and doing.

The Canadian West owes a very deep debt of gratitude to Florence Randal Livesay, of Winnipeg, for her book of Ukrainian poetry, with its notes and explanations, and I would

Ukrainian very strongly recommend the women of the West to secure this book and read it. It will give you an entirely new point of view as regards the people so generally termed "Galician." Mrs. Livesay has spent toilsome days and weeks and months in having these people at her home and slowly gaining their confidence, and getting them to repeat their folk songs and transmuting them into musical English verse. If we had a few more such books, it would be a very great help in changing our point of view in regard to the foreigner.

The "Canadian Ruthenian," which is to a large extent the mouthpiece of the Galician peoples in Winnipeg, has the following appreciation of the book:

"The collection has not the pretence of 'systematical arrangement' that would immediately give the pick of our literature. This is rather a luxuriant bouquet of flowers gathered from the alluring