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ceptable. Then, if the attraction were mutual, all is well and good. If not, she must still go her own proud way, a "too particular" "unclaimed."

Again, there are the girls who remain unwed because they have "loved and lost." An ideal has been shattered, or the embodiment of it has passed through the great Mist, and no other can ever take his place. This type of girl is not, perhaps, common, but she exists.

In any case, the fact remains that there is a host of single women in the world, and that they must be clothed, and housed, and fed, and made livably happy, or—what is more to the point perhaps—they must manage somehow to clothe, and feed, and house themselves, and to seek the portion of happiness that is the right of everyone born into this world. The fact also remains that many of these women are not only supporting themselves, but helping or even supporting others, parents, or invalids, or young brothers or sisters, dependent upon them for livelihood and care. . . . Ostensibly, the woman without a home of her own must work, and now what about her?

In the first place, why not "leave her alone," as the children say? Why not recognize that she is doing efficient and necessary work instead of continually dinging into her ears that she is "out of her sphere," and that a woman's place is in the home. Probably she agrees with you—provided the home is the right sort of home, which has never come her way.

Again, why not pay her for the work that she actually does, instead of giving her just about half as much as a man would get for doing the same work, just because he is assumed to be supporting or preparing to support a family? Why make his way easy and hers hard? It is not necessary to give her more than she actually earns, but it is only fair to give her what her services are actually worth.

Last of all, why should not parents recognize the possibility that any girl born into the world may eventually form one of the great army of unmarried women, cast upon themselves for their own livelihood, and for the laying away

of maintenance for old age? And why not (recognizing this possibility) train the girls in such a way that the single state need not be a horrible calamity, nor all the happiness in the world dependent upon marriage?

Every girl should be given an independent means of earning her own living; then, should her matrimonial and other prospects go wrong, she is neither reduced to despair nor forced into an uncongenial marriage in order to escape poverty or dependence.

Another point—every girl should be inspired with a wholesome interest in life—not permitted to grow up with marriage as her only aim, ready to fall into an abyss of sourness and bitterness if it cannot be attained. Men are interesting—some of them—certainly. But there are many interesting things in the world besides men. Education helps a girl to find many of these things—the broader and more advanced the better. Habits of observation also open a door; so do hobbies and accomplishments—a love for books, or botany, or geology, or music, or gardening, or painting, or combinations of these, or many other things. To have a trade or profession at her fingers' ends, to have interests enough to fill every hour of what might otherwise be wearisome and purposeless days, by no means lessens either a girl's matrimonial chances or her inclination to marry the right sort of man should he come along. At the same time, these things provide her with a security that may possibly stand her in good stead.

When you think of it, too, are not these enthusiastically interested girls in possession of a species of dignity never attained by the mere husband-hunter?—The poor husband-hunter, criticised and ridiculed during the chase, dashed and disappointed should it prove a fiasco—disappointed should it prove a fiasco—disappointed should it prove a fiasco—For who would be in her shoes? . . . For the sake of this dignity alone, think you not the "other" interests worth while? D. D.

The Over-dressed Daughter.

There was a letter a short time ago

printed in this column, and, if I remember rightly, signed by one, "Sunny Jim's Wife," commenting on the "over-dressed daughter," which, if I understand the writer's true meaning, I very much agree with, viz.: To avoid superfluity in dress, and to be satisfied with simplicity in wearing apparel.

This letter, I believe, was, in part, replied to by "An Irish Lassie," from which I understood she was of a different opinion to "Sunny Jim's Wife," she, in the first part of her letter, pleading for the fashionable dress, as it was not an expensive investment. (I must say I agree with "An Irish Lassie" in her reference to young men in their dressiness, although I am one of the sex she refers to.)

Sandy Fraser also had much to say on the subject. As to whose side he took I will not say, but leave it to all who are interested in this matter to look for themselves.

"An Irish Lassie" apparently professes to be a Christian, as she refers in her letter to deducting a certain amount of her money for "church purposes," and I suppose that "Sunny Jim's Wife" and Sandy Fraser also make this profession. It would, therefore, not be out of place for me to make a few references, or quote a few passages, from that book so highly esteemed among Christians, viz.: the Bible.

I am not going to set myself as judge, nor give verdict hereon, but let the readers judge for themselves which is the most in accordance with the Scriptures, therefore with Christianity, plainness and simplicity, or fashionableness.

We will first take a look at the book of Isaiah, 3:16-24. The prophet speaks against the daughters of Zion because of their pride and haughtiness. After mentioning several of their vanities, he says (22 and 23 verses): "The changeable suits of apparel, and the mantles and the wimples and the crisping pins, and the glasses, and the fine linen, and the hoods and the veils," and continues to mention the judgment that shall befall them because of these vanities.

The apostle Paul says in his 1st letter to Timothy, 1st: 9: "That women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array." Now, I think I will leave the discreet reader to judge for him or herself which is which. F. C. B. Prince Edward Co., Ont.

Re Stencilling Materials.

A friend of "The Farmer's Advocate" writes me that a full stock of all the necessary materials for stencilling are kept at the Art Metropole, 149 Yonge St., Toronto. Kindly mention "The Farmer's Advocate" when writing for supplies.

With the Flowers.

Re Chinese Lily.

Dear Sir,—Would you please tell me how the best way is to plant Chinese lily bulbs, either in water or in earth, and how to prevent them from going all to stalk? When they go all to stalk, the blossom is smothered out.

Renfrew Co., Ont. F. S.

Chinese lily bulbs do very well either in water or earth, although the former is the usual method. Take a broad, shallow glass dish and fill it with pebbles, place the bulbs on the pebbles, making them firm by pebbles placed around, and pour in water until it covers the lower or root portion of the bulb. As this evaporates, pour in more. Keep in a rather cool place, away from direct sunlight, as, if the top growth is too rapid, the stalks are likely to be spindly, and the flowers almost sure to "choke." From three to five bulbs may be placed in a vessel, depending on the size of the vessel.