

THE CANADIAN THRESHERMAN AND FARMER

CANADA'S LEADING AGRICULTURAL MAGAZINE

E. H. HEATH,
PRESIDENT

E. W. HAMILTON,
MANAGING DIRECTOR

F. C. BRAY, TREASURER

PUBLISHED MONTHLY BY



E. H. HEATH COMPANY, Limited,
WINNIPEG, CANADA



(MEMBERS WESTERN CANADA PRESS ASSOCIATION)

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CHICAGO, ILL.

AUTHORIZED BY THE POSTMASTER GENERAL, OTTAWA, CANADA, FOR TRANSMISSION AS SECOND CLASS MATTER

June

1916

WAR WIDOWS

OUR GUARANTEE

No advertisement is allowed in our Columns until we are satisfied that the advertiser is absolutely reliable and that any subscriber can safely do business with him. If any subscriber is defrauded E. H. Heath Co., Ltd., will make good the loss resulting therefrom. If the event takes place within 30 days of date advertisement appeared, and complaint be made to us in writing with proofs, not later than ten days after its occurrence, and provided, also, the subscriber in writing to the advertiser, stated that his advertisement was seen in "The Canadian Thresherman and Farmer." Be careful when writing an advertiser to say that you saw the advertisement in "The Canadian Thresherman and Farmer."

TO visit the fatherless and the widow in their affliction and to keep himself unspotted from the world." That is an old time definition of "pure religion and undefiled before God and the Father" that nothing in the church or out of it has dared to "improve" upon. Nothing will ever supplant this wholesome criterion in the judgment of men. Right down in the heart of the black-gowned academic as well as the man in homespun on the street, who belongs to any or to no theological school whatever, here is common ground on which there can be no misunderstanding. The

conjunction in the text is cheerfully significant. It says in effect: "You may not be able wholly to keep yourself 'unspotted from the world.' If you are not spotless, don't despair. A soiled soul is no barrier to heaven, but a soul that crowds out the fatherless and the widow cannot enter the Kingdom because the happiness, the luxury, the matchless privilege of assuaging the grief of the fatherless and the widow is the greater part if not the whole of Heaven."

A bald "belief" is one thing and probably the last thing that will save a man. A heart that finds its supreme satisfaction in lightening the burden of a neighbor's sorrow is quite another thing. It is not needful to explain it to one who has experienced it and a world of explanation would be wasted on the hide-bound slave to self because he has not the means to comprehend it. Of course, what is here called for does not begin and end with the "fatherless and the widow," but for our present purpose we are nailing it down specifically to those who have lost husband and father in the great war. We have actually visited more than one bereaved home from which the light has been taken in the person of one of the best men to whom God ever entrusted the responsibility and the joy of husband and father. And it is no strain upon the imagination to look into thousands of other darkened sanctuaries in which mere human service is of little avail.

But what we can do we will do; otherwise there's an end to our "religion." The widows and orphans shall have our first and last thought. They touch us, at the most responsive spot in human nature. Language cannot express what it means to that noble woman and those two sunny

young hearts we have seen within a few hours of the receipt of the fatal War Office telegram. There are many thousands of them and the end is not in sight. It isn't possible to overdo it in practical human sympathy at such a moment, nor can there be any second place given to the war widows in any private or national movement projected in these times. For this reason we have not a word to say in support of certain criticisms which have been directed at the proposal of the British Government to send 5,000 soldiers' widows to Canada, under the direction of the Salvation Army. To say the least, they are premature and made without anything like full information as to what are the details of the scheme. At the moment of writing neither the British Government nor the Salvation Army have

reached a final or even fairly comprehensive plan of the proposal.

Any single province of Canada could take care of ten thousand war widows and their children if the peoples' heart were reached. Moreover we need those British matrons. What a bum back-yard would not Canada be to-day had it not been for the women of the prairie homes! All honor to the lads who have bravely "batched" it in their comfortless wigwams, but what shall we say of the women who subsequently turned these wigwams into little palaces, peopled them with the finest race of self-helping heroes the world has ever seen, and lifted those pioneer "hottentots" to an appreciation of clean-living, self-respecting, prosperous manhood? When we know more of what is proposed we will exercise our right to say what we think of it. The idea has our whole-hearted sympathy, and in any case ours will not be of the nature of destructive criticism.



John Bull, to married soldier leaving for the front: "I'm proud of you, my man."
Soldier: "Prove it then, John, by taking care of my lass and bairns if I don't come back."

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Postage prepaid, Canada and Great Britain,
\$1.00 Per Year.
Single copies 15 cents.
Postage prepaid, United States and Foreign Countries,
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Advertising copy in order to secure good position should be in our hands not later than the 15th of the month preceding date of issue.

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