

MILITARISM AGAIN!

Editor "The Farmer's Advocate":

I have been very much interested in the discussion about "Military Drill in Schools." The stand taken by "The Farmer's Advocate" is certainly the right position. The slurs cast some time ago by the Editor of the Globe at "The Farmers Advocate," and at the present generation of Canadians, reflects no credit on the reverend gentleman who is the presiding genius of that respectable paper. To introduce military drill in our public schools is a step backwards to barbarism, and a public forward toward conscription. It is thinly veiled as an attempt to teach discipline, promptness and healthy gymnastics, yet the cloven foot is visible with it all. I propose to take a different tack, and inquire, who is chiefly responsible that in this twentieth century, with all our boasted civilization and refinement, people must slaughter each other to settle their differences? If a private party takes the same method of revenging himself on his enemy, the public hold up their hands in holy horror at the ghastly crime, and the law promptly hangs him. On the other hand, if an army of men maim and kill thousands of their fellow men, whom they never saw before and with whom they had no personal quarrel or enmity, they are applauded by press and pulpit. Their heroic deeds are lauded to the skies, and their example is held up to the youth to emulate, while people vie with each other in feting and idolizing the returned warriors. Before I proceed further, I will relate an incident occurring in a small town close by where I live. A young man who had run off and enlisted as a trooper in the Boer war, returned. As he was the only one from this locality, he was the lion of the hour. A public reception was held, speeches were delivered by resident clergy and others of a flattering character, a gold watch presented, etc., etc. His hand was grasped and shaken at every opportunity, on the street or anywhere.

A short time after this the Rev. Dr. Paton, the veteran missionary of the New Hebrides, visited our town. A meeting was held in the Presbyterian church, which was only thinly attended. As the saintly old soldier of the cross recounted the story of his labors, and simply and modestly told of the triumphs of the gospel, it thrilled my heart. Here was a real hero, by whose labors Cannibals were transformed into peaceful Christians, and civilization took the place of savagery. Judging by the number present, and the looks of the collection plates, the people, like Gallio, "cared for none of these things," and only myself and a few more went forward to shake hands with him, though it was the privilege of a lifetime.

To resume, I wish to call spades by their proper name, and to state that the reason war among civilized nations is not a matter of ancient history, is because those who, above all others, should have promoted peace and goodwill among men, have played into the hand of the demon of discord and bloodshed—I mean the clergy of all the large and influential denominations. I admit that among them there have been, and are, noble exceptions, who by tongue and pen have expressed their abhorrence of war. Speaking collectively, however, what have those churches—Greek, Catholic and Protestant—done in the interests of peace? Practically nothing. Have not they, the professed ambassadors of the "Prince of Peace," for hundreds of years preached "Militarism" from the pulpit? Have not their (often) inflamed utterances been the means of providing the army with vast numbers of recruits? Have not their impassioned appeals led many a man to think it his religious duty to enlist in his country's service? Who dons the uniform and goes with him to the battlefield? Who feels proud to be called chaplain of such and such a regiment—who, but the aforesaid ministers of the Gospel of Peace? What would you think if some fine day Tom Jones should call and say: "Parson, Bill Smith insulted me a month ago; I am going over to his parish to try and shoot him—he is also on the lookout to shoot me—and as I don't know whether he or I may get killed, I want you to go along and give me the consolations of religion in my last moments. Bill's pastor will do the same for him, as it may turn out." "Oh, horrible," says the pastor, "why that would be murder, and I would be an accessory before the fact." Certainly, the same as in the wholesale affair. Well, says the preacher, we read of wars in the Bible. Of course you do, but where? In the Old Testament of course. Are we Jews or Gentiles? Gentiles of course. Were the Gentiles ever under the law of the Old Testament? No. Well, then, what have you to do with an obsolete law that never was meant for you? It won't do, my reverend friends, to shelter yourselves there. You say, we are servants of Jesus Christ. Well, Jesus said, "My kingdom is not of this world, else would my servants fight." Of course, personally, you don't shoot, but you encourage others—you are aiders and abettors—you never protested against it, and you obeyed the world's bidding instead of Christ's. Listen to St. Paul: "Unto whom ye yield yourselves servants to obey, his servants you are whom you obey." Had the clergy used their influence for peace, as they have in the interests of war, long general disarmament of civilized nations would have taken place. Well, to return to the mount reversed all argument, Christ's sermon on the mount reversed all those fighting maxims of the Mosaic law. He gave in a few words a new rule of life to govern our relations with our fellow men: "Whatsoever ye would that men

should do unto you, do ye even so unto them." Do people like to be shot; are they anxious to lose arms, legs, or suffer other bodily injury; do they want their wives to be widows and their children fatherless; do they desire their homes burned, and their country swept with the besom of destruction? Did Christ say to these reverend militarists, "Go ye into all the world and shoot the gospel into every creature?" Can they truthfully say there is, or point to one passage in the New Testament teaching retaliation? If they are what they claim to be, "Able ministers of the New Testament," why in the name of all that is good have they not proclaimed the angels' message as the early Christians did, "Glory to God in the highest, on earth peace and goodwill toward men?" Why have they not protested against those bloody wars that stain the pages of history? Why have they not repeated Christ's command to "love your enemies," instead of the world's cry of "shoot them?" Paul says, "Love worketh no ill to his neighbor." Who is my neighbor? In particular, those living nearest to you; in general, all mankind. Do we give expression to love by shooting people full of hopes and destroying their property? "Jesus came not to destroy men's lives, but to save them." He describes his servants as "Lights of the world and salt of the earth." If the aforesaid clerics had reflected the light of Christ's teaching as faithfully as they have done the reverse, the world would be salted through before this with peace and goodwill. "If the salt have lost its savor, wherewith shall it be salted?" If the mightiest agency on earth for peace and concord has been, and is still, false to its mission, and not even passive at that, but has aggressively built up what it was sent to pull down, what else can we expect? How eloquently these reverend gentlemen can expatiate on the glories and triumphs of war; how silent they are about its real and awful horrors? When men become devils incarnate; when the air is filled with the roar of battle, mingled with the shrieks of the wounded and the groans of the dying; when every diabolical passion of which man is capable is in full play, and in that condition enters the eternal world, will our clerical friends smugly say, "Of such is the Kingdom of Heaven"? What of the awful scene after the battle? Torn and shattered forms of humanity rotting in the glaring sun, dragged with chains, like dead animals, into an immense trench, in a horrible and indiscriminate mass. In that festering pile are husbands, fathers, brothers and sweethearts, whose loved ones will look for them in vain. Truly, "Man's General Sherman said, 'War is Hell.'" Truly, "Man's inhumanity to man makes countless thousands mourn." Look at Europe—an immense armed camp. Thousands of able-bodied men who should be busy on farms or in shops as producers, are wasting the best years of their lives in military training, consuming the fruits of the weary toil of old men, women and children. What of the moral aspect? What parent, with a family containing grown-up girls, would like a regiment of soldiers quartered near his home? What kind or degree of morals prevail in garrison towns? The awful immorality of the soldiers encamped in Florida, en route to the Cuban war, as told by a chaplain, were beastly beyond description. The effects of war is to unbalance the proportion of the sexes, and, indirectly, to lead many who would have lived pure lives to swell the ranks of the unfortunate sisterhood of the streets. And yet, in the face of these awful facts, the "Rev. Editor" and "Military-drilled Farmer," and the rest of their ilk, lay and clerical, would have us sow the seed of this infernal plant in our public schools, and let it sink its deadly roots in the minds of our children, till with rapid growth it spreads its Upas shade over our fair Dominion. Put your feet down solid, brother farmers, you have the power, if you will use it. Let the Old World powers tax themselves to death if they want to; let them invent and build all the infernal engines of destruction they like—it is their funeral, not ours—but let there be one country, at least, that is free from the curse of "militarism," and its name be Canada. F. ELLIOTT.

York Co., Ont.

THE RATHBUN SALE.

The dispersion sale of the Rathbun Company's live stock, held at their farm at Deseronto, Ont., on Thursday, April 23rd, established a record for Canada for high prices for grade dairy cattle. Five grade Holstein cows sold for over \$100 each, two of them reaching the mark \$102.50, which is about \$30 more than was ever paid at a farm stock sale in this country. The pure-breds sold also for good prices, one cow, six years old, selling for \$140; two four-year-olds bringing \$135 each; two three-year-olds, \$125 and \$80 each, and a two-year-old in milk going for \$110; and eight calves sold at an average of \$51. In addition, 13 grade Holstein calves, of which 10 were under five months, rather low figure, and the swine brought fair prices. The horses sold at good figures, one heavy-draft colt selling at \$166. The majority of the cattle, which were Holstein grades, were brought out in fine shape, and reflect great credit on Mr. J. K. Shephard, the capable herdsman in charge. The sale, though a very large one, passed off without a hitch or delay, the auctioneer, Mr. Geo. Jackson, of Port Perry, selling 100 sheep, 17 hogs, 5 horses and 100 head of cattle in exactly five hours, which, combined with the high price reached for the cattle, stamps Mr. Jackson as one of the best men in the business, and on all hands were heard flattering remarks as to his ability.

A PLEA FOR DUMB ANIMALS.

Editor "The Farmer's Advocate":

Kindly permit me, through your widely-read paper, to make a plea for the kinder treatment of dumb animals. Civilized man has placed them in a position powerless to help themselves for his own gain, and will then heartlessly abuse them. During the winter months, especially, it is heartrending to see many animals shivering with cold and ravenous with hunger. Perhaps it will be said there are only a few, or they are the result of a few poor and miserable men trying to farm. Far from true. Visit some of the most elaborately-furnished homes and costly dressed people, then visit the barn on the same premises, and it would be a revelation to many who enjoy their hospitality. Blemished and old horses scantily fed from filthy mangers; cattle also poorly fed, and manure half covering their bodies; or, perhaps, ankle deep in manure in box stalls, with not a dry straw to lie on. And what of the pigs? Most men see more barns during the winter than the writer, yet I know of several deaths of full-grown pigs from pure starvation. How many men have never known of young of any sort being born in the barn, where the mother was too weak to rise from pure hunger?

Then what chance has the young for food? Let each reader of this examine himself or herself as to whether he could not have made less suffering among his stock had he been less greedy of gain (there is a living and more for all if cared for, without starving an animal), and also each ask himself if he does not know of cases much in need of remedying, and why he does not expose such. Is it not for the cowardly fear of losing a little good opinion of himself? If true-hearted men and women asking money for religious purposes knew how often it was the price of weeks or months of agonizing hunger for some poor animal, would they be willing to accept it; and will the One who sees and knows all put it down to their credit? Remember the majority of these cases are not among the poor and ignorant, but many who from appearances are good living people, which makes the shame and crime the greater. We know that our deeds here will be justly judged, and no sane man can think to enter heaven after hungering, or some time to death, and abusing for pure worldly gain, the animals entrusted to his care. Who is willing to do better? A. C. H. Wentworth Co., Ont.

WILD RADISH IN IMPORTED SEED OATS.

A week or so ago a sample of seed impurity was brought into our office by J. O. W., of Middlesex Co., Ont., who stated that he had hand-picked a considerable quantity of it from a lot of Bumper King seed oats. It was submitted to Geo. H. Clark, Seed Commissioner, Ottawa, who writes as follows: "I find the specimen of seed pods, with seeds enclosed, to be that of wild radish (*Raphanus raphanistrum*). Wild radish is a decidedly noxious weed, quite common throughout Britain and Continental Europe. It has also become quite prevalent in parts of the Maritime Provinces, including the Kennebecasis Valley and about Truro, in which localities it is sometimes called wild mustard, and by others wild turnip. In nature of growth it is coarser than wild mustard and a ranker grower. So far as I know, there is no available information as to the length of time the seeds will remain in the soil and still retain their vitality. It is to be regretted that the wild radish is being distributed over the Province of Ontario. We are unable to prevent its distribution, as it is not named in the Seed Control Act."

PRINCE EDWARD ISLAND STOCK-BREEDERS.

A meeting, held in Charlottetown, on April 7th, brought together a good number of prominent P. E. I. breeders of all classes of live stock. Peter Brodie, who was elected chairman, explained the object of meeting, and asked for the views of those present. A number expressed themselves strongly in favor of organizing an association, and, on motion, the work of organizing was proceeded with, the organization to be known as The Prince Edward Island Stock-breeders' Association. The following officers were elected: Hon. President, Hon. Premier Hazard; President, P. S. Brown; 1st Vice-President, Peter Brodie; 2nd Vice-President, Wm. Gibson; Secretary, C. T. Ferguson; and the following Executive Committee—Messrs. Robert McKinley, Lane Boswell, Jas. Roper, F. Haliday, T. P. Cass, Leonard Court, Wm. Crosby.

The meeting passed a unanimous resolution asking the Legislature to grant \$3,000 more than last year for agricultural exhibition purposes. A committee was appointed to present the resolution, signed by the officers and executive.

MUNICIPAL ABATTOIR FOR GUELPH.

The City of Guelph, Ont., has exhibited a degree of thrifty enterprise in more than one phase of public ownership, and is now proposing another commendable forward step, in the establishment of a municipal abattoir. A special committee to deal with the question was appointed by the City Council, and on April 21st they brought in their first report, recommending that \$2,500 be placed in the estimates for 1908 for the erection of a municipal abattoir. The committee were unanimous in the opinion that an abattoir should be established.