

The Farmer's Advocate AND HOME MAGAZINE.

THE LEADING AGRICULTURAL JOURNAL IN THE
DOMINION.

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on work that requires much extra labor and elaborating upon the system of farming which takes least labor, proves least uncertain and is more likely to return a reasonable profit.

That is the situation and talk will not change it. What class other than our noble soldiers has done more in this crisis than the farmer? Who has worked as long hours as the farmer and his family? Who takes as few holidays? Who shows more evidence of economy and thrift? Who wastes less? Who has passively listened to as much advice from those in other callings? Who has faced such uncertainty?

The Importance of Farm Machinery and Repairs.

The other day a prominent Western Ontario farmer called at his local implement dealer's for some repairs for his hay fork and slings outfit. He was informed that the parts could not be obtained, and yet the firm manufacturing them is one of Canada's biggest makers of the goods in question. The man, who had prospects of a big crop to harvest with none too much help, was not pleased with the information given him. It appeared rather strange to him that farmers should be asked to increase production, and after they had responded so well should run up against the difficulty of getting repair parts for machinery and implements necessary to carry on their operations. Men and materials are scarce in many factories, but an effort should be made to make available for the farmer the machinery and implements he needs to put in and harvest extra crops. Backyard gardens mean very little compared with grain and hay fields, and mechanics working as hired men on the farm might be of more value to the farmer working on machinery or implements for him. If it is a case of no material perhaps some of the luxuries made could save a little for the necessities. Hay-fork and sling cars are almost as important as touring cars just now. It is necessary that firms manufacturing implements and machinery for farm purposes be aided as much as possible in getting material. Then it is their duty to see that the farmer can get what he urgently needs.

Carry the "Y" to the Country.

A movement which might well be followed up with greater effort on behalf of country boys and girls is that which the Organization of Resources Committee, through the Y. M. C. A. and Y. W. C. A., has inaugurated this year. Some five thousand boys and girls in Ontario have gone from the High and Continuation Schools out to the farm for the summer and arrangements have been made to have these looked after by local secretaries of the "Y". If all the activities of the Y. M. C. A. and Y. W. C. A. could be carried to the rural districts to the benefit of the boys and girls of the farm no one can estimate the good which would follow. The boys and girls and young men and young women in the country would enjoy companionship and games as much as do city boys and girls and the advantages of the modern "Y" extended to them would work wonders in keeping them contented and interested in the country. Farm boys and girls know how to work, but not how to play, and their facilities for the former are plentiful, while those for the latter are woefully scarce. Each district should have a public building with lecture rooms and large hall with a stage, where plays might be put on, or which could be converted into a "gym." for indoor baseball and basketball in the winter. All kinds of games should be available and the whole made a community centre. Whether it is called Y. M. C. A., or Young People's Club, or what not, the room is there to extend a good work to rural districts and it is needed.

A Little Bit More Earnestness Needed.

BY ALLAN MCDIARMID.

Going to church isn't what it used to be. That is if we can put dependence on all we hear of the old times from the individuals who are left to us of the youthful generation of fifty years ago. At that time the Sunday service was the principal event of the week and the social and religious interests of the people the greatest they had. The things of another world were taken about as seriously as the affairs of this time. In fact, the discussions and arguments in regard to it were generally more earnest, (sometimes even to the point of bitterness) than disputes about temporal interests.

For better or worse the case seems to be different now. Interest in the church and what it is supposed to stand for takes second place with the majority of our people. Perhaps this may be only a stage in the process of evolution that we are passing through, but its consequences are apt to be anything but good, for the time being anyway.

The church in the country seems to show this lack of interest even more than in our towns and cities. A good many country churches have given up the struggle for existence and are now little more than a memory to the older residents of the community. Others are dragging on a sort of a half-living existence and are of no particular benefit to anybody.

If this is a bad state of affairs it should be changed, but this can be done only by first finding out the cause of the trouble so that a proper remedy may be prescribed.

It's easy to put the blame on some individual when anything is going wrong, and I suppose that to a certain extent it is a reasonable thing to do. In this case the ministers are apt to get credit, or blame rather, for the present condition of their churches. In a way they deserve it. Some more than others, of course. The simple trouble is that they do not take their work seriously enough. The man who is dead in earnest in his work generally makes a success of it and the same should be true of our preachers. But I am inclined to think that a great many of them do not altogether believe the doctrines they are supposed to teach, and this lack of assurance is affecting the impressiveness of their sermons. What a man doesn't thoroughly believe he can hardly compel others to believe. Fifty years ago a doctrine of rewards and punishments in a future life for the acts committed on this earth was preached, and with a good deal of effect, too. This result was due to the fact that the truth of the teaching was unquestioned by those who taught it, and it became, as a consequence a matter of more than life and death even, to them.

To-day we do not think that the fear of punishment or the hope of reward should be the greatest inducement to right action, but apparently the vital importance of living a right life has to some extent been lost sight of. The fact that the old idea of heaven and hell is not as generally held as it used to be should not cause us to lose sight of the truth of the doctrine that teaches us that right living is followed by development and progress, and that wrong doing results in degradation and discouragement. The situation is surely still vital enough when it is a matter of choosing between these two conditions. It is in reality the same old idea differently expressed. Of the two roads through life one leads to happiness, the other to misery. This fact should give sufficient ground for earnestness on the part of people and preacher alike, one would think. One trouble with a great many of our preachers is that they do not get into touch with the lives of their people.

If you are to give a man advice that will do him any good you must know what his problems are.

The minister in the country church should be well enough posted on matters affecting the welfare of the farmer to be able to give an intelligent opinion on them, or to offer advice if necessary. But too many country ministers seem to think that these problems are outside their sphere of labor.

Sometime ago I listened to a sermon from one of these men, which from beginning to end had not one thing in it of any practical value to the man fighting his way through life, and continually confronted by its temptations and difficulties. What do I care what Abraham or Moses or David did under certain circumstances if these circumstances have nothing to do with the problems with which I have to deal?

What is wanted to-day is a class of men who will impress us with the true purpose in life, and the real object in working to earn more than a mere living. Far too large a share of humanity are going through the world without any clear idea of what it is all about, generally mistaking the means of existence for the end itself.

To know these things and to be sufficiently anxious that others shall know them as well, is the duty of every pastor of a country church, or of any other church for that matter. This matter of earnestness is really the key to the whole problem. It is the secret of Billy Sunday's success, as anyone who has ever heard him will believe. Men are attracted to him by this, who are altogether out of sympathy with him in regard to his methods and ideas. Man is naturally a sociable animal and any kind of an excuse will generally serve when there is an opportunity to come in contact with numbers of his fellow-men. His only reason for staying away from church is usually because the service wearies him. An earnest preacher very seldom wearies.

It was the earnestness of the ministers of fifty years ago that made our forefathers willing to sit through four-hour services and come away without feeling tired. We can all recall revival meetings that we have attended at some period of our lives when churches were crowded and after-meetings found very few of the congregation ready to leave for home. This again was the result of the earnestness of some one man spreading itself throughout the community.

The day is coming when religion will be the chief interest of mankind. When the things pertaining to future existence will be considered of at least as much importance as the affairs of the present life. But that day is not yet, and until it comes we must take man as we find him and use what means we have to make him better. And if our preachers are to be the instruments of this reformation the only way whereby they can fulfill their mission is to become soaked with the idea of the seriousness of life and the importance of making the most of its opportunities, up to the point where they find themselves compelled to give every day of their lives to the preaching of this gospel, and all it includes, to their fellowmen.

There is some good reason for our putting in time on this old earth, and a good many of us are willing to go a long way to listen to the man who will tell us just what that reason is.

Nature's Diary.

A. B. KLUGH, M. A.

In some sections of the country one of the most serious, if not the most serious pest with which the farmer has to contend is the locust, and in all parts these insects cause more or less severe damage to crops. Of locusts we have several species in Canada, and all the species are usually referred to as grasshoppers. The locusts and the grasshoppers belong to different families, and the differences between them may be briefly summarized as follows: Locusts are brownish or greenish-brown in color and have short antennae ("feelers"), while grasshoppers are bright green in color and have long antennae. It will thus be seen that the insects which are often so abundant and which cause the damage are really locusts and not grasshoppers.

The life-histories of the various species of locusts are quite similar in character. The eggs are usually laid in the soil, enclosed in sacs or "pods", formed of a glutinous substance excreted at the same time that the eggs are laid. The female locust thrusts her abdomen, which is capable of considerable extension, into the soil, and starts laying her eggs at the farther end of the tunnel thus formed. The tunnel is thus filled with eggs and afterwards sealed. The egg-laying usually takes place in late summer or early fall, and the young locusts emerge some time during the following spring or early summer. In contrast with many other injurious insects young locusts, when hatched, closely resemble their parents, except that they lack wings, and the head is proportionately larger than it is in the adult. There is no grublike or larval stage, nor is there any pupal or resting stage such as we find in the case of the moths, butterflies, flies, beetles and other insects. The young locusts are active and able to hop almost immediately on emergence from the eggs. It takes from seventy to ninety days for the young locusts to grow to maturity, develop full-sized wings, and during this time they moult several times. There is but one generation a year.

Fortunately the locusts have a host of natural enemies. Several kinds of parasitic flies deposit their eggs upon the mature or nearly mature locust. Robber flies feed very largely upon young locusts, grasping them with their long, stout legs thrusting their long beaks into the body and sucking out the body fluids. Several kinds of digger wasps kill or stupefy locusts by stinging them and then drag them into their underground nest.