

The Farmer's Advocate AND HOME MAGAZINE.

THE LEADING AGRICULTURAL JOURNAL IN THE
DOMINION.

Published weekly by
THE WILLIAM WELD COMPANY (Limited).

JOHN WELD, Manager.

Agents for "The Farmer's Advocate and Home Journal,"
Winnipeg, Man.

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THE WILLIAM WELD COMPANY (Limited),
London, Canada.

no longer find sustenance in the city? Must the farmer take them into his home and adopt them into his family?

Large implements and co-operation between farmers is making it possible to do much with little extra help. The home, sacred to all, permits of home life as city folk know it, and this blessing will not be sold for a few dollars' profit. Farmers view other respectable laboring people as their equal, but a stranger, be he ever so respectable and worthy, is a stranger in the home. The same is true of the hired man, who desires, as much as anyone, a house of his own where his children can be reared and spare hours can be spent in company with his family.

It is in the country where the housing problem is acute, and if it were solved there we doubt if the demands made on the city capital available for building purposes would be greater than it could meet. Some encouragement to cottage-building on the side-roads and concessions of the Province of Ontario would be a boon to the agricultural industry and those engaged in it, both employer and employed.

There are strenuous times ahead when the readjustment begins, and we believe that some attention should be paid to rural housing conditions. Some department of Government could well concern itself about cottage-building and be equipped with plans, specifications, costs, etc., of suitable homes for laborers in the country. Farmers, too, would find it to their advantage to be prepared to use labor when it again turns its back on the bright lights and crowded streets of the city.

When Agriculture Organizes.

In the early years of Canadian pioneer life and even in the recollection of many now living, people gathered at the logging bee and together quickly accomplished what the handicapped settler could not have achieved alone in many moons. Night came; convivial souls encircled the overlaid table, the fiddle was brought down, floors were cleared and then began one of those joyous occasions which have no equal in our twentieth-century life of artificiality and social aloofness. Those were get-together days, when neighbor depended upon neighbor and when labor was given freely and returned in good measure. Jealousies were not so common as now, and suspicion was put down. There was a good seed-bed for co-operation.

We are a different people now. Rural delivery,

telephones, automobiles and many other conveniences, which we view as blessings, only tend to widen the gulf between us and our friends or neighbors. Independence has grown up and fouled the land, so any little seed of co-operation finds it difficult to take root. In the meantime other interests have concealed their little individual grievances and consolidated their forces so as to be as one body and to speak with one voice, but with immeasurable influence. The farmers of Western Canada are beginning to make themselves heard; they have common grievances, but in the east it would be difficult to get unanimity in a representative meeting on account of the diversity and variety of our agriculture and the different views entertained regarding essentials. Rural Canada will be very, very slow to organize, but when it is accomplished the organization will be the strongest ever known in this country. Different branches of the industry get together with good effect, but these in turn must be welded into one powerful unit which will speak for the Canadian farmer, located anywhere in the broad expanse from the Atlantic to the Pacific.

Nature's Diary.

A. B. KLUGH, M. A.

One of the earliest butterflies to appear in the spring and one which is common throughout the summer and early fall is the Mourning-cloak. The size, shape of the wings and the pattern of this species is shown Fig. 1. The wings are a rich, brownish-purple, with a broad yellow border and with a row of blue spots inside this border.

The Mourning-cloak hibernates in the adult stage under loose bark and in other sheltered places, and this accounts for its early appearance in spring. The eggs for the first brood are laid in early May on a twig of the elm, willow or poplar, and they are deposited in a more or less complete band around the twig, this band containing usually from 300 to 450 eggs. The eggs have

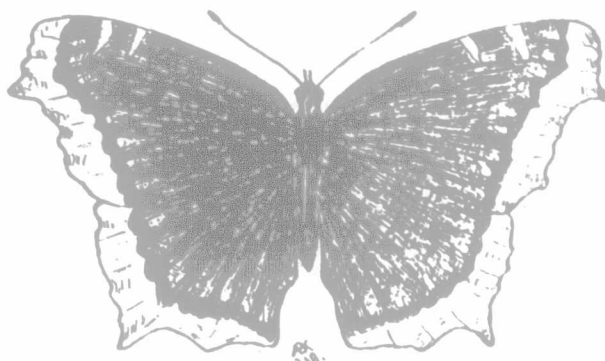


Fig. 1—The mourning-cloak.

eight or nine ribs, and are at first yellow, soon turning reddish and finally black just before hatching. The eggs require from twelve to fifteen days to hatch in the spring and nine days in midsummer. The newly hatched caterpillars are brownish-black and hairy, and the full-grown caterpillars are about two inches long, black and armed with numerous short branched spines. Along the back is a row of somewhat diamond-shaped red spots. The caterpillars are gregarious and when young range themselves side by side with great regularity. The chrysalis is a rather peculiar angular structure which is quite variable in color. The adults which originate from the first brood lay eggs in July, so that there are two broods in the season.

The Clouded Sulphur, a very abundant species, is shown in Fig. 2. Its wings are sulphur yellow with a deep black border, with a black dot on the fore-wings and an orange spot on the hind wings. In the female the border of the fore-wings is broad and contains yellow-



Fig. 2—The clouded sulphur—male. (Natural size.)



Fig. 3—The American copper. (Natural size.)

spots. This species shows a great variation both in size and color, some being very pale, almost white, and others suffused with blackish. The caterpillar of this species is pale green and feeds upon clover.

A small and abundant species is the American Copper, shown in Fig. 3. In this butterfly the fore-wings and the margins of the hind-wings are of a bright copper color, the fore-wings having dark margins and several black spots, the hind-wings being dusky on their inner two-thirds and with four black spots on the copper border.

The caterpillar of the American Copper feeds upon the common Sorel or "Sour-grass."

Surely the Kaiser will set no more dates for that dinner in Paris. It has been postponed indefinitely.

Farm Hunting.

BY SANDY FRASER.

They say that a lot o' the soldiers that are comin' back frae the war are thinkin' o' takin' up farmin' for the rest o' their natural lives and that when the war ends, (as it looks as though it might noo in the course o' anither five years or so if we keep auld Hindenburg plannin' "strategical retreats", as he calls them, the way he has been for some weeks past,) that there will be a crowd o' the boys that, were wearin' the khaki lookin' for land on which they can start to live the independent life o' a farmer. Those o' them that get on to farms that are in need o' draining ought to mak' a success o' the business after a' the experience they've had diggin' ditches in France and na doot it will be an unco' pleasant change for maist o' them to be workin' on their ain responsibility after havin' to tak' orders frae ither men for sae lang.

But, gin it's the case that a lot o' inexperienced men will be pickin' out farms for themselves in the next few years I'm thinkin' it's na mair than right that someone should be givin' them a wee bit o' advice on the subject, and warnin' them about the danger o' buyin' a farm that may mak' them sorry they ever got oot o' France alive and unlucky enough to rin into a worse job than they had in the trenches. A good farm goes a lang way towards makin' a prosperous and contented farmer and a poor farm goes juist as far in the way o' makin' a mon dissatisfied an' keepin' him poor. Sae if any o' us wha hae spent oor lives on the land can help anither chap by a word o' warnin' or advice I think we shouldna let the chance slip.

We ken it isna possible to get a farm that is perfect in ilka way. As one chap said when anither fellow warned him that the girl he wis goin' to marry was "pure devil", "Oh weel", says he, "ye canna expect to get *everything*." But there's some farms that are a hale lot better nor ither, juist the same as there's a difference in girls, and I'm goin', for one, to gie my idea on what a chap should look for when he starts out to buy a piece o' ground that he intends to mak' intae a home for himsel' an' maybe ither, an' frae which he expects tae get a livin'. It's tae be his residential quarters as weel as his place o' business.

I suppose the first thing to consider is whether this place he's thinkin' o' buyin' is in a healthy locality. So far as Canada is concerned there's no' muckle danger on this point, for the climate frae Nova Scotia to British Columbia ought to be fairly agreeable tae the average mon, especially tae anyone that cam' through an experience o' the climate o' France in the last four years. But there are some spots that a chap can be healthier in than ither, an' it's a guid plan tae keep this point on yer mind.

The next thing tae think about is what kind o' neighbors ye'll hae. Some say that if ye are a decent chap yersel' ye will hae guid neighbors and if ye're not that ye'll find them bad enough, but I'm inclined tae think that there is a difference in people, apart frae the way ye treat them. Some are easier tae get along wi' than ither, I ken that. But apart frae that it's no' a bad plan to get intae a community that's o' a nationality an' religion not ower muckle different to yer ain. Ye'll feel mair at hame frae the start and na doot get along better as time goes on. It's a case o' what ye might call common interests. It doesna matter whether it's people or horses, they pull better when they all pull the same way.

Anither thing to tak' notice o' would be the schools. Ye want to get intae a place where they pay some attention to the education o' their children. Education generally means progress and progress is the only excuse we hae for stayin' here on the earth.

As the school is a meetin' place for the youngsters, sae the Church is a meetin' place for those that are grown up. If there wis na ither reason for keeping the church up than juist its help to mak' neighbors mair sociable it wad be worth while. There's got tae be some means o' bringin' people together once in a while in ilka community or they're liable tae rin doon intae a bunch o' money-grubbers an' naething mair. There's anither thing the Church does. It cultivates generosity and mak's us think once in a while o' the welfare o' ither, as weel as oor ain. For these reasons I wad say; buy a farm that's within a reasonable distance o' a guid live Church.

The size o' a farm is something that a guid mony people hae argued about. For mysel' I wouldna hae it very small nor, on the ither hand, ower big. Frae one tae two hundred acres according tae the amount o' help one has is aboot right, I'm thinkin'. If it's too small ye canna mak' a profit, for it tak's a' ye can raise tae support the family and we hae to use the same amount o' machinery and horses, maybe, that would work a bigger place where there might be something left tae the guid after the expenses were paid. Auld J. J. Hill said that if a mon didna save onything he was na guid an' might as weel quit, sae if that's the case it wad seem tae be a matter o' some importance to get a farm big enough to let ye come oot a wee bit mair than square wi' the world at the end o' the year. But dinna gae tae the ither end an' buy a farm that's bigger than ye can handle. Ye'll be in hot water for life if ye dae. Ye'll be always tryin' tae catch up tae yer wark but never quite makin' oot to do it.

And ye must mak' a note o' the kind o' soil that is in the place ye have yer eye on. If it's light land or has ower many stanes on it I wad advise ye to look further. Light soil an' a light purse generally go thegither and, for the stony land, ye'll be warkin' all yer spare time buildin' stane fences an' sae on and in the end ye'll be na further ahead than yer neighbor wha's land wis free from stanes by nature.