

DE LAVAL CREAM SEPARATORS

We Know

The cost of building and finishing a De Laval separator is, machine for machine, almost twice that of the next best competitive separator, and this margin of difference is steadily widening with the continual refinement of the NEW IMPROVED DE LAVAL. The difference in manufacturing cost begins with the extra heavy tinware in supply can and covers and is shown in every scientific and mechanical detail of the separator, even to the special enamelling of the handsome frame and the box in which the complete separator is shipped. Everything upon which the name "DE LAVAL" is stamped must be of the best, and no system of inspection is too rigid nor too expensive to insure this. The result is shown in the unique position of De Laval separators in the dairy world, where, during thirty years, their supremacy has never been in doubt.

Creamerymen Know

No one has a better opportunity to determine the relative value of different separators than the creamery operator. He separates milk in large quantities and receives cream from a wide area in which every make of separator is used. Some years ago creamerymen as a class discovered through careful and often expensive tests that the difference between De Laval separators and others was all the difference between profit and loss, with the result that the manufacture of factory size separators was practically discontinued by all but the De Laval Separator Company. Not only do 98 per cent. of creamerymen use the De Laval exclusively, but they recommend its use by their patrons on account of the particularly smooth quality of the cream, together with the thorough work of the machine under all conditions, including the production of the heaviest cream.

Thousands of Separator Users Know

Last year 15,000 users of inferior separators traded them for the De Laval. These men could have bought the De Laval in the first place for the same or less than was paid for the more cheaply made machines. They have learned from costly experience that the claim that another is "as good" as the De Laval separator does not make it so, and that a machine which delivers cream from one spout and skim milk from another is not necessarily a cream separator when measured by the De Laval standard. Read the following extract from a letter we have just received: "I know your machine well, having used your No. 1 for some time. Having need for a larger machine I wrote your company but didn't get in touch with you right away and in the meantime was led to believe that the M——— would fill the bill, and much to my disgust now find it won't skim a 30 per cent. cream and do it perfectly. I have always taken especial care to have machine set perfectly level and on a cement foundation, though the manufacturer claimed it to be unnecessary." This man used the "just as good separator" three months, sacrificed \$100 and bought a De Laval.

You Should Know

Write for Catalogue No. 57
and name of nearest agent

There could be no greater mistake upon the part of anyone who milks two or more cows than to put off the purchase of a cream separator this year. Two cows and a De Laval will produce as much butter as three cows without the separator, and the labor will be less. If you keep only enough cows to supply your own table the use of a De Laval will give you butter to sell, the proceeds of which will go towards meeting current expenses. The De Laval pays for itself. It earns in cash, every time it is used, a part of its purchase price and may be bought upon terms which will enable you to meet payments out of increased revenue. Why delay any longer? Your nearest De Laval agent will furnish you a machine of suitable size for free trial if desired, and you will be at liberty to compare it in your own home with any other kind in case you may doubt the good judgment of creamerymen and almost two million De Laval users.



The De Laval Separator Co., Winnipeg

in the most miserable fashion—that is to say, all the produce of his labor is taken from him, and he is given back out of it just what the hardest owner would be compelled to give the slave—enough to support life on. He lives in a miserable hovel with its broken floor on the bare ground, and an ill-kept thatch through which the rain comes. He works from morning till night, and his wife must do the same; and their children, as soon as they can walk, must go to work pulling weeds, or searing away crows, or doing such like jobs for the landowner; who graciously lets them live and work on his land. Illness often comes, and death too often. Then there is no recourse but the parish or "My Lady Bountiful," the wife or daughter or almoner of the "God Almighty of the countryside," as Tennyson calls him—the owner (if not the maker) of the world—in these parts who does out in insulting and degrading charity some little stint of the wealth appropriated from the labor of this family and of other such families. If he does not "order himself lowly and reverently to all his betters," if he does not pull his poor hat off his sheepish head whenever "my lord" or "my lady" or "his honor," or any of their understrappers go by; if he does not bring up his children in the humility which these people think proper and becoming in the "lower classes"; if there is suspicion that he may have helped himself to an apple, or snared a hare, or slyly hooked a fish from the stream, this "free-born Englishman" loses charity and loses work. He must go to the parish or starve. He becomes bent and stiff before his time. His wife is old and worn, when she ought to be in her prime of strength and beauty. His girls—such as live—marry such as he, to live such lives as their mothers, or, perhaps are seduced by their "betters" and are sent with a few pounds to a great town, to die in a few years in brothel, or hospital or prison. His boys grow up ignorant and brutish; they cannot support him when he grows old, even if they would, for they do not get back enough of the proceeds of their labor. The only refuge

off than the average agricultural laborer in England today—that his life was healthier, happier and fuller. So long as a hearty, plump, well-kept negro was worth \$1,000, no slave owner, selfish or cold blooded as he might be, would keep for the pair in their old age is the almshouse, where, for shame to let them die on the roadside, these worked out slaves are kept to die—where the man is separated from the wife, and the old couple, over whom the parson of the church, by law established, has said: "Whom God hath joined together let no man put asunder," had, apart from each other, a prison like existence until death comes to their relief.

As Bad as Slavery

In what is the condition of such a "free-born Englishman" as this better than that of a slave? Yet, if this is not, a fair picture of the condition of the English agricultural laborers, it is only because I have not dwelt upon the darkest, shades—the sordid ignorance and brutality, the low morality of these degraded and debased classes. In quantity and quality of food, in clothing and housing, in ease and recreation and in morality, there can be no doubt that the average Southern slave was better than his negroes as great classes of "free-born Englishmen" must live. But these white slaves have no money value. It is not the labor, it is the land that commands the labor, that has capitalized value. You can get the labor of men for from nine to twelve shillings per week—less than it would cost to keep a slave in good marketable condition; and of children for sixpence a week, and when they are worked out they can be left to die or "go on the parish."

The negroes some say are an inferior race. But these white slaves of England are of the stock that has given England her scholars and her poets, her philosophers and her statesmen, her merchants, and inventors, who have formed the bulwark of the sea girt isle and have carried the meteor flag around the world. They are ignorant and degraded, and debased; they live the life of slaves and die the death of paupers,

simply because they are robbed of their natural rights.

Local "God Almighties"

In the same neighborhood in which you may find such people as these, in which you may see squalid laborers' cottages where human beings huddle together like swine, you may also see grand mansions set in velvety, oak-graced parks, the habitations of local "God Almighties," as the Laureate styles them, and as these brutalized English people seem almost to take them to be. They never do any work—they pride themselves upon the fact that for hundreds of years their ancestors have never done any work; they look with utmost contempt not merely upon the man who works but also upon the man whose grandfather had to work. Yet they live in the utmost luxury. They have town houses and country houses, horses, carriages, liveried servants, yachts, packs of hounds; they have all that wealth can command in the way of literature and education and the culture of travel. And they have wealth to spare, which they can invest in railway shares, or public debts, or in buying up lands in the United States. But not an iota of this wealth do they produce. They get it, because, it being conceded that they own the land, the people who do produce wealth must hand their earnings over to them.

Here, clear and plain, is the beginning and primary cause of that inequality in the distribution of wealth which in England produces such dire, soul-destroying poverty, side by side with such wantonness of luxury, and which is to be seen in the city even more glaringly than in the country. Here, clear and plain, is the reason why labor seems a drag, and why in all occupations in which mere laborers can engage, wages tend to the merest pittance upon which life can be maintained. Deprived of their natural rights to land, treated as intruders upon God's earth, men are compelled to an unnatural competition for the privilege of mere animal existence, that in manufacturing towns and city slums reduces

humanity to a depth of misery in which beings, created in the image of God, sink below the level of the brutes.

And the same inequality of conditions which we see beginning here, is it not due to the same primary cause? American citizenship confers no right to American soil. The first and most essential rights of man—the rights of life, liberty and the pursuit of happiness—are denied here as completely as in England. And the same results must follow.

FARROW TIME

Before and after the sow farrows, she should be fed very light or the pigs will not be able to take all the milk, or, if they do, they will become sick. Leave the sow quietly after she farrows for the first twenty-four hours after farrowing; all she needs at this time is water to drink that it not too cold. Give her a little feed the second day, but you will be surprised how little you ought to give her. Increase this a little daily and get her on full feed about two weeks after farrowing. If this is done it will avoid the pigs getting the scours which rarely kills many, but they do not thrive well after it. Thumps, which kill many pigs, can also be avoided in this way. Thumps is a result of young pigs getting too fat. See that the pigs get a chance to run outside of the pen where they will have plenty of room to exercise in; this will assist in avoiding thumps also.

Pigs at birth have two sharp-pointed teeth on each side of their jaws. If not removed, they are apt to make the teats of the mother sore with them, and also injure one another's mouth by fighting. These sores make infection possible, consequently they should be avoided. When the pigs are a day or two old take them up in your arms and cut these teeth with a small tin smith's shears.

If the pigs are reared successfully up until they are a month or two of age, the critical period is over and less caution in caring for them is necessary. A little attention to the details, however, will often increase the returns from the herd very materially.

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WHEN WRITING TO ADVERTISERS**