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No. 958

EDITORIAL.

"Shelled" eggs, imported from Russia and China in gallon tins, for sale to our large manufacturers of cakes and confectionery, may be perfectly good and wholesome, but the presumption is against them. The strict confidence in which this stock has been imported, held and used, is not the most reassuring feature of the trade.

Perhaps some of our readers thought it a joke when we referred an inquiry on mushroom culture to our literary friend, Peter McArthur. But try his method before you laugh. Of course, it may be that, after a trial, you won't feel like laughing. But let us hope the success will be such as to make you smile.

Dr. Creelman does well to emphasize and reiterate the idea that teaching agriculture as a formal subject in the public schools is a failure. What we must do is to relate the curriculum of the rural school intimately to agriculture and country life, without teaching agriculture as a subject at all. The school-garden, nature study, manual training, and domestic science, when properly correlated, will go far to accomplish the purpose in view.

It isn't much of a joke driving out to the cornfield in February and chopping shocked fodder out of the ice and snow. How much pleasanter and better to climb into a silo and fork the warm, green, succulent, appetizing feed down a chute into the stable! Besides what we ensile, it is advisable, in many cases, to grow some corn for husking, but, if at all possible, haul the stalks to the barn before winter sets in. If necessary to leave it outside, set up in big shocks near the barn door.

A commendable attitude was exhibited by the members of the British Columbia Fruit-growers' Association, who, in discussing the matter of immigration and labor, asked not for a class of immigrants who would be permanent hirelings, but for men who would in time be able to employ labor themselves on places of their own. Canada has no room for a feudal class. The workers here should be chiefly our own sons and daughters, some of whom need to earn money for a time in other people's service as a means of getting a start. The laborers we need are young ladies and gentlemen, and they deserve to be treated as such. Preserve us from a pauper class doomed to perpetual servitude!

As explained in our news columns last week, a recent amendment to the new American live-stock import regulation, which came into force January 1st, requires that, in order to qualify for an import certificate entitling pedigreed stock to free entry into the Republic, Canadian-bred animals must trace in all their crosses to registered animals in the country where the respective breeds originated. Here is a nice new form of Chaos of large dimensions. Importations of some breeds of stock to Canada, as Ayrshires and Berkshires, occurred before there were records in the countries whence they came. With others, again, as Chesdales and Shires, dilute strains of unregistered blood have been introduced by the registration of four-cross females. One way or another, a large percentage of Canadian pedigrees in many breeds will be debarred from the privilege of free export to the United States. And what good purpose will be thus served? Many of our best animals will be under the ban. Surely the members of the new regulations knew not what

Morality and Clean Language.

A valued Wellington Co., Ont., reader, in renewing his subscription for another year, thoughtfully enclosed with the remittance a cordial commendation of "The Farmer's Advocate," and a suggestion. To merit a continuance of the former will be the earnest purpose of the paper in 1911, and suggestions we value at all times.

"I appreciate the paper," our friend goes on to say; "the tone is always healthy, sane and uplifting. One feature I value very highly is the Home Magazine, especially 'Hope's Quiet Hour,' which every paper going before a mixed people should have. Who can tell what good has been done by these wholesome talks? The writer proceeds further to emphasize the need for purity in thought and word, if, in Canada, a clean, strong nationhood is to be built up, and declares that, 'if a person could pass unnoticed among a class of young fellows in rural communities, and hear the fearful profanity and degrading obscenity, one would realize the need for more than the churches can effect.'"

Our correspondent has touched a fundamental question in relation to the life of the people both in country and town. In congested centers of population there is usually much that enervates, and it is there that tendencies and agencies accumulate that make for demoralization and evil. A glaring example of this was lately brought to light through the charges publicly made by the Rev. J. G. Shearer in respect to the illegal, segregated vice district of Winnipeg, against which public sentiment was properly aroused to revolt, because of the damage to the moral and material interests, particularly of the residential areas near-by. Subsequent judicial investigation confirmed absolutely the truth of his indictment, and recorded not only the increase of the evil, but that in every dive illicit liquor-selling was carried on.

The fact that several of the leading churches of the land have found it necessary to organize moral-reform departments to combat what might be called the more aggressive outward forms of evil, means that there must be more below the surface. The call for the establishment of divorce courts in the Province of Ontario is resisted, as likely to weaken the sacredness of the marriage relation, and possibly become the scandal that it is in many of the States. This point we need not discuss, but the disclosures in these courts, of infamies and sufferings in domestic life, show that the roots of the evil are widespread and below the courts themselves, which are rather the product than the cause of immoral conditions, and a growing disregard of those sound Biblical standards of social and individual purity which alone give safety to the people and the home. Immoral literature, in many insidious forms, and debasing pictures, find their way from the cities through other communities, and, falling into the hands of the young, poison life at its beginning with vicious suggestions. The young become tainted long before they realize the real meaning and consequences of various forms of evil. Those who are acquainted with the facts, know that the social purity movements of the times are more than warranted if the moral health and future well-being of the people are to be preserved and improved. No one evil has brought to ruin more people in the past than immorality, against which a wholesome public sentiment is steadily gaining strength. It is hopeful when national authorities take concerted measures to put down the infamous "white-slave traffic,"

whose frail victims are steadily recruited from the ranks of the daughters of somebody's home.

The filthy language to which our correspondent refers is but one outward indication of impure minds and vitiated lives. Too often the church and the pulpit have been reticent or over-chary in their attitude towards these evils. While in a general way it is true that innocence of evil is the best safeguard to the youthful mind, it may also safely be said that parents have not been faithful in some respects to the best interests of their children. Too great care cannot be exercised in regard to the moral character of the help employed on the farm. Then, there has not been that intimate companionship between fathers and sons and mothers and daughters in relation to the sacred functions of life that there should be, if the young are to be saved from snares and pitfalls.

It is also felt by many that there has not been a proper realization of the seriousness of the obligations of the public school in training in virtue and safeguarding from evil associations during a crucial period of the youthful life.

The profanity and obscenity cited by our correspondent are marks of degradation, loss of self-respect, and disregard of sacred things. They are evidence of what is exactly the reverse of manhood, and disclose weakness, instead of strength of mind. They do not show smartness, but stupidity. In many cases they destroy a young man's chances of real success in life. Vulgarity and boorishness are as much out of place on the farm, at the village corners or the "sawing-bee," as they are in any more pretentious town place of business.

A company of General Grant's officers were once at a tent dinner. At its close, story-telling was indulged in to while away an hour. A lieutenant, with a salacious anecdote to relate, first looked about with a half-sneer, to remark, "As there are no ladies present, I will—" "No!" was the quick retort of the General, "but there are gentlemen here, and if it is not fit for ladies to hear, it's not fit for us." A fitting rebuke that crushed a low-minded jester. The incident reminds us of the sensible bit of counsel once given a lad just starting out in life, by a friend: "Never indulge in language that would not become you in the presence of your mother or your sisters."

Any self-respecting young man or boy who finds himself once in the company of those whose language is low or profane, will do well to at once and for all time cut them out of his list of associates. There are men who resent even a courteous request to desist from ill-language, or to have the religious scruples or moral tenets of others thrust upon them, but they never stop to think of their own selfish discourtesy, apart from higher reasons, in obtruding their unclean language upon ears to which it is an offence, and the very memory of which may be for years a trial.

It is often said that city and town life depends for its continued vitality and strength upon the wholesome infusions of blood in the veins of those reared among the purer surroundings of the country; but if the condition of the latter become demoralized, the outlook for the nation would indeed be dark. Good agriculture was never promoted by bad language, and readers of "The Farmer's Advocate," old and young, will thank our correspondent for thus early in the New Year suggesting their co-operation in all efforts, public or private, in the interests of purity of life and decency of language.