

THE OPENING AGE

Edward F. Garache, S. J., in America

From every Catholic heart the cry and prayer should go up without ceasing these momentous days: "God give us men to guide the opening age!" With the advent of peace and the release of the immense energies which have been directed with such fearful efficiency to the work of destruction, there will come a great reversion in the minds of men and a feverish activity to rebuild and restore what the war has pulled down, or rather to rear better and more perfect things in place of those destroyed.

After some fire or earthquake there comes a desire for reconstruction that sometimes carries the city far beyond the glories of its former state.

The world is recovering now from the shock of a stunning cataclysm, and all the vital forces of mankind will react with tremendous energy to build up and beautify the earth. This reconstructive energy is to go out into every field. In statesmanship the cry is for reconstruction which the war has only hastened the age-long tendency fostered by the Church. There must be vast social reforms. Justice and individual opportunity are to be given to families and individuals as to nations, and there will be a searching of principles and a weighing of theories in social spheres that will sift out much of the chaff, even though the sound wheat of Catholic principle which alone can nourish a famished and eager world be not entirely uncovered. In literature, in art, in science, in every urge of human effort, there will be new life, motion, energy. Consider the profound reactions and the stimulus of past wars in every field of effort and then conjecture what we shall see in this human probability now that this struggle is ended. If these lesser conflicts loosened the souls of men and shook them from their crusted idleness, what can we expect from this greatest of all wars which has made ancient battles dwindle into skirmishes, and made even the French laugh at Waterloo.

In the obvious order of things this nation should bear a part altogether glorious and great in the opening era after the war. For we have been stirred but have not been scorched by the great fire of conflict. The best youth of England, France, Italy, and the Allies and enemies in this struggle lie moldering on the glorious fields where they lived all their young lives in one tremendous hour and died with their songs unspoken and their deeds unfulfilled. But our youth, immensely moved, matured, instructed, disciplined, inspired by their part in this conflict, are still splendidly alive and come home by the grace of God, with a new outlook on life and on the world. Something of the old culture of Europe, of her immense patience, of her love of beauty, of the traditions that make her very ruins lovely and give her cities almost a soul, will have, even imperceptibly, yet greatly, leavened their minds and their hearts. They will have seen that the tremendous rush for material comfort and prosperity that was fast ruining our national mind and heart is not altogether worthy of a great people. They will have caught from the quiet Catholic atmosphere of rural France the sweet infection of old Catholic thoughts and feelings that will work, in their young, passionate blood, into a great fervor of holy admiration for all that is true, lasting, beautiful, wholesome and serene.

Our country has never seen a time when the full appeal of Catholic doctrine, principle, tradition could be brought so strongly to bear on the fine and true spirits outside the fold as now, when the war has shown the strength and loyalty of the Catholic body in the United States and has brought the flower of our young men in intimate contact with Catholicism abroad. The word Catholic has a new meaning in the minds of a million young men, who have seen the wayside crucifixes of sweet France, the village shrines and the populous cathedrals, and marked how intimately woven is the Catholic Faith with all the life of the people whose every noble trait blossoms brightest in the shadow of their cathedrals and their shrines. In Belgium, France, Italy, these shrewd young American eyes will not have failed to observe that the people for whom they were fighting, the common people who make the nation, are profoundly Catholic. And it is the people whom they love and admire and not the accidental persons whom they find in showy places or in formal ceremonies. The doors of the hearts of these young men are open as never before to the Catholic religion.

When they come home again, their energies immense, their desire of achievement heightened by what they have seen in Europe, their powers deepened and their industry whetted by long abstinence from the activities of civilian life, if we can but catch them up in some vast movement of truly Catholic reconstruction, guide their keen interest and their high aspirations along those paths which have given courses which only can bring enduring accomplishment, put them in possession of the rich, secure achievement of Catholic thinkers and planners in the past and send them out into the nation, balanced, secure, with a compass and a rudder of faith and principle, then we may hope to see even in our day a revival of something of that union of deep faith and high achievement which made the best days of the Middle Ages so glorious.

It is only our cowardice and sloth that put all the glorious pages of the Church's history in the past. Why should there not be as to come more shining and magnificent with Catholic achievement than any that have gone? Granted leaders who can inspire and then guide and sustain, we have the material of hearts, intelligences, imaginations and all else that makes great men with which to reproduce here in this new world all the greatest glories of the old. Our one vast need will be consummate leadership. We shall have to besiege Heaven for brave men like those mighty ones of old, who could fire a whole people with faith and courage, and then work out in the agonizing trials of petty details the shining fabric of success. The young men are ready as never before to seize the glowing hour before the metal cools, and fashion it to Catholic forms.

Among those who have stayed at home there is likewise a new receptiveness to Catholic teaching and suggestion. A vast curiosity at least is in the rear of men's thoughts concerning the true meaning and teaching of this age-long Church which has suddenly showed such young efficiency and vigor, here and in other warring lands. Old barriers of inseparable prejudice have fallen down, unmarked in the swift rush of wartime activities. One has seen elements and influences thought hostile to the Church waking and rubbing their eyes as they looked at the undeniable efficiency and obvious holiness of an institution which they had simply known as an impossible and obsolete survival of old superstitions. It is difficult for us who are Catholics to realize what some otherwise intelligent outsiders thought of the Church and what a revolution it is in their thoughts to concede that she is a living force for good almost unequalled—the "almighty" is theirs—on earth.

Therefore when the great buzz and stir of rebuilding comes, and the interchange and counterchange of ideas begins, these newly awakened folk will begin to inquire what the Church has to say and to suggest on every ethical and religious problem that comes up in the course of planning and discussion. But they will wish to know, not in the terms in which great minds of the past have formulated Catholic doctrine, but in the speech and with the illustrations of contemporary life. What we need is Catholic intellectual leadership to interpret in a way they can understand the deep, eternal truths of Catholic ethics, dogma, which are a guide to the reconstructive activities of all time. Without changing a jot of the unchangeable truth, new series of interpretations can be given to Catholic dogma, morals, ethics, with explanations that will catch the ear of the intelligent non-Catholic, give him in his own mind the solid gist of Catholic doctrine and appeal to him with the simple eloquence that truth always has when presented in the proper way.

The thrilling opportunities of the time should stir us to the depths of our soul's capacity for enthusiasm, energy and sacrifice. Our response should be a great increase of personal effort in all the unselfish ways before us. Our real zation of the needs and chances of the Church and the world should stir us to the utmost of personal effort, and in particular to that highest and most effective of all forms of personal effort, prayer for great leaders of the Church and the nation in this opening age.

WHY THE FARMERS SMILE

MISPLACED INFORMATION BEGETS CONTEMPT

No department of the Federal Government is more generous with its advice than is the Department of Agriculture, for, when it comes to conclusions regarding the culture of cotton or sugar cane in Mississippi, it spreads the glad tidings in Maine, Wisconsin, and Montana. Within a few days it has suggested that if low temperatures continue in the North it may be possible to cut and harvest ice which can be used to advantage next summer, and this information will be sent to the Southern States.

Now, however, the Comant and other folk in New England are told that a plague of grasshoppers may be expected in Indiana next summer, and no doubt in Illinois and Ohio. Because of this we of New England are told that the grasshoppers may be put to confusion if the farmers will plow and harrow their fields this Fall and Winter.

If they do not plow, with two feet or more of frost in the ground and a foot or so of snow on the surface, they may utilize the grasshopper crop next summer as poultry feed. The article gives direction for the construction of an instrument for gathering in the insects, and then we are told that they are rich in protein and that the fowls are fond of them. This brings to mind certain memories of John the Baptist and suggests the possibility that the department is preparing to suggest that our little friends Melonopolis and Locustia are to be dehydrated and utilized in unexpected ways, but further developments along these lines may be awaited calmly.

But why must all this wealth of information as to the grasshoppers be lavished upon Connecticut, which is not a grasshopper-producing State? There is no need for making contrivances designed to harvest a crop of insects of this sort, because the crop

is not worth it. If the department has ideas as to the extermination of aphids and for the prevention of blights, Connecticut should be considered among the first of the States, but the grasshopper is not a burden here.—Hartford Courant.

Nothing is more important to farmers and to the entire country than agricultural information based on scientific investigation; but there appears to be room for common sense improvement in the matter of its distribution. An American farmer told us the other day that Washington, suddenly waking up to the importance of the peanut crop, sent to southern farmers and posted in public places an official document pointing out the serious loss from harvesting immature peanuts along with the fully ripened ones; and advising that at the peanut harvest the immature pods be left on the vines until matured. The reason why the growers laughed and scoffed at the official advice was not immediately apparent to a Canadian. It appears that the peanut vine is something like the pea-vine; but the peanut pods are low down and strike into the soil, and the nuts are gathered by pulling up the vine. So that the farmers of the peanut country saw the joke, just as farmers here would if told when digging potatoes to leave the small ones on the stalks until they grew to a reasonable size!

Canada spends several million dollars annually in Agricultural Departments, federal and provincial; when farmers take a more direct, personal, and intelligent interest in this department of government, and an active part in its control, the country will get a much more adequate return for the millions spent.—E. C. R.

THE FEDERALIZED SCHOOL

Paul L. Blakey, S. J., in America

Bigotry dies hard in Michigan. But, be it said to the honor of the citizens of that great State, for several years the legislature and the voters alike have done their best to hasten the day of its dissolution. Last month the legislature again refused to pass an amendment to the State educational law, which would compel all children between the ages of five and sixteen to attend the local public school. The sole purpose of this measure, urged by an anti-Catholic group styling itself a "Civic Association," was, in the words of the Adrian Telegram, "to abolish all church schools." This single and avowed purpose of this "Association," according to the same journal, is to awaken and spread religious fanaticism. Happily, the issue in Michigan was so plain that it at once aroused the quiet but determined opposition of every fair-minded man in the State. The Michigan bigots had set out to destroy the parochial school and made no secret of their plan. It is usually easy to kill the snake that wriggles across the garden path. It is only the snake in the grass that is dangerous. Nag, the cobra in Kipling's tale, crawled in through a drain and thereby set the fashion for nine out of ten anti-Catholic zealots. But occasionally, as in Michigan, the tenth comes in the open, and then Rikki-tiki-tavi, the American spirit of fair-play, easily breaks his writhing back.

Unhappily, however, the evil issue of the Smith bill for the federalization of American education, now pending in the Senate, does not come out in the open. It would be quite unfair to assert that Senator Smith is moved by hatred of the private, or more specifically, of the parochial school. It is altogether possible that any consideration of the inevitable effort upon the religious school of State-controlled education has never entered the Senator's mind. It is also possible that those Catholics whom the bill has not jarred out of their customary indifference are likewise unaware that it will, humanly speaking, make the maintenance of the parochial school a burden to which even the largest and wealthiest of our city parishes will scarcely be equal. And the extinction of the parochial school means much more than the cessation of our educational activities. It means empty churches a century hence, and cathedrals that see vast tombs of their former glory. Today six out of every ten Americans have no affiliation whatever with any kind of religion, and there is nothing in current public or private life which indicates a gradual diminution of this irreligious majority. All indications point the other way. Where do our 25,000,000 American children, the rank and file of the next generation, receive religious instruction? In the home?

The cry of religious and social leaders is that the home is disappearing. Of course there are thousands of real homes in which Christian fathers and mothers have a care over those of their household; but in the average non-Catholic family, and in too many of our own, religious training does not seem to hold an honored, or even an important, place. Father and mother are either too "busy" or unable to teach the child; the public school has no room for Christ, and hence this important

task, if not wholly neglected, is thrust upon the Sunday school. Of this forlorn institution, our Protestant brethren themselves are the most caustic critics. The schools are represented as conducted by superintendents and teachers whose good intentions and pedagogical competency are equally undoubted. As a result, the typical non-Catholic child regards Sunday school as a curious survival of the Puritan Sabbath, and finds his sole source of religious education a bore and a nuisance, a thing to be shunned except for its temporal rewards. A religion that is a penalty does not get into the heart. Even were the Sunday school all that it should be, it "happens" but once a week, and then only "weather permitting." A series of bad Sundays, followed by an outbreak of measles and other juvenile plagues, may put an end to the religious education of the children.

Earnest non-Catholics are now recognizing these shocking conditions, and some among them, notably the Lutherans, the Jews and the Episcopalians, are endeavoring to correct them by founding the equivalent of parochial schools. But the passage of the Smith bill subsidizing the public school will completely block their praiseworthy efforts. Federal domination over the schools will mean in the long run the complete triumph of education without God. Destroy the Catholic parochial school, the only complete system in the United States which dares to teach the child something about God and His rights over His creatures, make other religious schools equally impossible, and how much Christianity will be left in these United States by the year of our Lord 2020?

Even as matters now stand there are very few Catholic parishes that do not find great difficulty in providing teachers, buildings and suitable equipment for their boys and girls. Add the Federal tax under the Smith bill, increase the already heavy State tax, open to every wretched public school housed in magnificent buildings; staff them with officers whose words are as music in the ears of careless or climbing Catholics, one day to merit the penalty of eternal punishment for scandalizing their children, and what will be the result? Just this: The heart-breaking toll of the parishes and of all who do not wish the children in schools which teach them that God is a gas, a myth, or a prejudice, and religion a subject not to be mentioned in polite society, will be almost as futile as Mrs. Parington's attack on the tides.

Catholic opposition to the Smith bill is not mere special pleading. In the United States there are five million American citizens, these Catholics who have given serious thought to the subject held that if this country is to continue to be what it has ever been in the past, one of God's great gifts to the world, the rights of the respective States in those matters over which, by the Constitution, they have exclusive jurisdiction must be upheld in their integrity. And education is one of those matters. For that the Smith bill will by degrees overturn the constitutional balance of power between Federal and State authorities is not a monster conjured up for the occasion. It is an actual and present menace, the embodiment of a semi-Socialistic, paternalistic spirit seeking to confer powers which every community worthy of freedom must reserve to itself, upon a governmental bureaucracy. Governments, as governments are organized nowadays, know very little of God; He has no vote and is not a corporation; and the Smith bill specifically excludes schools which acknowledge the sovereignty of God from the financial benefits of its provisions. All that the Smith bill requires is acknowledgment of the sovereignty of the Federal Bureau of Education. Furthermore, Catholics believe, with other millions of Americans, that this country cannot safely afford to neglect any factor which will preserve it, as it has been declared to be by the Supreme Court, a Christian nation. The Catholic parochial school, in their belief, is the greatest force in the United States, next to the Church herself, which today actively works to that end. That no other school system even pretends to be founded on the precepts of Christianity is plain.

We are not asking, as conceivably we might, either our share of the school funds, or exemption from the tax. We only ask not to be crushed by further taxation, State and Federal, for the maintenance of schools which we cannot in conscience use, and we protest the injustice of special governmental favor towards all schools which formally disavow God and His Christ. We will pay for our own schools, poor as we are, and we will pay gladly. They are part of our contribution as Americans to the true prosperity of our beloved country, and the monument which we raise to the glory of the one true God.

MAYOR KYLIE RETIRES

In the retirement of ex-Mayor Kylie from municipal life, the town loses the services of a gentleman who worked unselfishly and unceasingly for its advancement. Twenty-nine years ago Mr. Kylie entered municipal life and for fifteen years gave the town splendid service in different capacities. For the past two and a half years he filled the Chief Magistrate's chair and it can truly be said that the town never had a better

Mayor. During the period of his municipal activities he may have made mistakes, but these are trifling when compared to his splendid record in the public service. He is credited with introducing Lindsay's waterworks and sewerage systems, the organization of the fire brigade equipment on modern lines. His record in relation to permanent roads can be seen in the miles of good, substantial pavement laid down as a result of his efforts. It is unfortunate, indeed that the town loses the services of one who has served faithfully and well. In his retirement Mr. Kylie leaves a record which is indeed worthy of emulation.—The Lindsay Post.

Mayor Kylie is the father of the late Professor Edward Kylie whose death three years ago at the early age of thirty-six was so great a loss to the Church and to Canada.—E. C. R.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE RESPONSE OF THE EAST

Has the Church at large in the East heard the call of the West? Has that voice of distress gone through the ranks of our Catholics like a shrill cry of the bugle call? Has it awakened our Catholics from their lethargy and quickened their sense of responsibility? Has the call been answered, or has it gone out like a cry in the wilderness, lost in the noise of our busy world, stifled by the clamor of other voices, buried under other diocesan and parochial claims?

In the Church of Canada there have always been generous and noble souls for whom the missions of the West have had a mysterious attraction. Who can read without emotion of the heroic deeds of the first Jesuits who followed the explorers and couraged deserts in their perilous adventures? What tribute of admiration and gratitude do we not owe to the Oblate missionaries who lived and died with the wandering children of the plains, who have kept the fires of Faith burning from the banks of the Red River to the Pacific Coast, from the winding shores of the Missouri and Mississippi to the everlasting snows of the Arctic. Their lives of heroic heroism furnish a bright splash on the rather drab and bleak landscape of what was known as the North West Territories. The Church of Canada will never remain indebted to these noble pioneers of the cross, apostolic bishops and priests of the first hour; their saintly lives are forever emblazoned on the pages of Canadian history; the western trails number their names in gratitude and the children of the prairie still bless their memory by the dying fires of their camps.

Indeed the Province of Quebec for years sent her money to help the struggling schools of Manitoba. The Catholic Church of Canada has pledged itself in the plenary Council of Quebec to help the Rathenian cause; the Catholic Church Extension Society of last year is enlisting the sympathies of eastern Catholics for our western missions; with the help of their motherhouses our various sisterhoods have dotted the West with convents, schools, hospitals and charitable institutions. We all recognize the beauty and the heroism of their Catholic charity and apostolic zeal. Notwithstanding these noble efforts can we safely state that the Church of Eastern Canada, as a whole, is deeply interested in the Catholic welfare of the West? Have we kept pace with the changing conditions the last decade brought throughout our Western Canada?—No! . . . And this is our national sin. The Church as a whole has not awakened to its responsibility, as individuals, as parishes, as dioceses, Catholics here and there have nobly done their duty. As a body, as a living Church of Canada we have failed to help the struggling West as we should have done. We have not thrown all the energies of our great living, organizing Church into this Missionary work. The Catholics of our Eastern Provinces are not yet united in one great generous effort to protect and spread the Kingdom of God in their own fair Dominion.

The Call of the Church in the West has not been heard!

Never has the importance of the West loomed up before the public mind as it has since the beginning of the War. To realize this you have only to remark its growing influence in our political life. It cannot be otherwise; the possibilities of the West are so great and so numerous. Immense virgin prairies are still waiting for the plough. After the war, during the period of reconstruction, necessarily so pregnant of great events, the growing powers of our agricultural West will be tremendous. This is therefore a trying period for the Church in the West. Beyond the waving wheat of the prairie we should contemplate the ripening harvest of souls. Like a growing youth the Church in Western Canada needs more than ever help and support from the Mother Church of the East. The assistance in this stage of the Western Church is a pressing duty of conscience, not only for the individual Catholic but particularly for the Church as a whole, in Eastern Canada.

This duty is the duty of the hour, a duty most serious, most imperative. How can it be accomplished? By the united action of the Eastern dioceses of Canada.

Each diocese is a constituted unity in itself, but not for itself alone. Like each particular organism in the human system it exists for the benefit of the whole. The Catholicity of the Church implies this idea of solidarity whereby the strong help the weak and the rich come to the rescue of the poor. Never perhaps has the Church suffered so much from the wastefulness of energies. The torrent if not directed spends its energy on itself; in the mill race, every drop counts.

One of the great lessons the War has given to the world is the absolute necessity of centralized effort and the advisability of central organization rather than multiplying organizations. We are living in an age of efficiency through co-operation.

Was not the lesson of the war?—The lesson coming from our separated brethren should strike home. One has to go West to see the feverish activities of the different denominations in that new field. Ask the mission organizers of the various non-Catholic bodies how much money comes from the East to support the struggling churches of the West; visit their immense printing establishments which are producing and distributing the literature you will find on the table of the lonely Western settler; study these organizations which are supplying field secretaries, teachers, social workers to our foreign Catholic settlements, then you will begin to understand this word of Pius X: "The strength of the enemy lies in the unity of the good."—The mass of evidence, which can be had by the simple reading of the non-Catholic mission reports, as to their activities in Western Canada is nothing short of staggering. What examples! What lessons! Should they not turn our apathetic Catholics into enthusiastic apostles, stir them into watchfulness and actions? And what could we not do with more unity of action!

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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THE COST OF VICTORY

Catholics least of all will forget at what price this victory has been won. As Canon Ritchie reminded his hearers, in his notable sermon at Glasgow, Scotland, recently, over 61 millions of men had been faced to face with death; over 27 millions had become casualties. The English losses in dead were over 650,000, and those of our enemies are numbered in millions. Twenty-five thousand priests of France alone had shown on the field of battle what Catholic patriotism is, and their casualties too had been heavy. "These brave men," said King George, "have died for Right and for Humanity. Both have been vindicated." Would they have had it otherwise? So with our Te Deum goes our prayer for the men that made the song of thanksgiving possible. They were not forgotten in our rejoicings, nor will they be forgotten.—St. Paul Bulletin.

Keep your face always turned toward the sunshine and the shadows will fall behind you.—Whitman.

FATHER FRASER'S CHINA MISSION FUND

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary, J. M. FRASER.

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