

protection." Is it not rather the result of a deliberate plan to keep the home market understocked, that the higher prices, due to tariff protection, may be enjoyed?

Long-continued protection, thus, in the end defeats itself. It results in the creation of a combine, whose interest it is to prevent the expansion of its own line of business. A new concern, attempting to start under these conditions, finds a competition more to be feared than any possible foreign competition. Instead of new establishments being built up, an absolute bar is put on expansion. The net result is found in the stagnation of industry, the oppression of the consumer, and—a few millionaires.

There is every reason to believe that combines, whose object is to restrain trade, are rife in Canada. Home competition, which protectionists assure us will regulate prices, is a myth. In nearly all cases the full, protected price is charged to the consumer. Production sufficient to supply the home market is jealously guarded against, or, if this point is reached, two prices, one for export, and another—and higher—for home consumption, are fixed. Scant mercy is shown to weaker rivals, or to new concerns, and thus the expansion of business is prevented. Excessive profits are hid from the public eye under the mask of overcapitalization. In the end, the farming community find themselves paying a dollar and thirty cents for what should cost a dollar, paying more for labor, and for all kinds of service—not to build up urban industries, not to create a "home market" for their produce, but to pay dividends of fifty per cent. on the capital of some manufacturing concern, and to create an aristocracy of wealth, which even now seriously threatens our country, and which, as years go on, must increase in its power for harm. E. C. DIRURY.

"For the Night Cometh."

Editor "The Farmer's Advocate":

This has been a bonny fine day, conseederin' it was the Sawbath, an' naethin' wad dae the auld wumman, but we must gan tae the kirk. I'm no' so spy at attendin' tae ma reelegious duties as I was in the days o' lang syne, for the rheumatiz has gie'n me twa or three bad twists, an' I canna' be takin' the proper attitude o' reverence when the meenister will be prayin' an' so on; but, onyway, I went the day, an' auld an' experienced as I am, I got sic a hantel o' instruction an' gude advice that I'm thinkin' I'll no' be richt till I get a muckle pairt o' it oot o' ma system, an' sae, wi' yer permission, I'll be passin' it on tae the readers o' yer journal, wi' the hope that you yersel' may get a pointer or twa oot o' it a', that may help ye tae steer clear o' the mony rocks I ken ye find in yer course.

The preacher was ane o' the auld-fashioned kind, wha tak' a text an' stick tae it tae the end. The text was, "Wark, for the night cometh," an' I couldna' help wunnerin' what he wad mak' oot o' advice like that, an' him preachin' tae a congregation o' farmers an' their wives, wha didna' ken muckle o' onything else but wark, from daylight till dark the year round. But he didna' leave me to wunner lang. Says he: "There is three kinds o' wark that we are called on to dae on this airth, an' the first kin' I will be drawin' yer attention tae is physical wark, or the wark we dae wi' oor hands, an' maybe wi' oor feet an' backs, too. This kin' o' wark ye

will say ye ken mair aboot, a great sicht, than yer preacher, an' nae doot ye dae. All I want tae say on this head is that ye all gie sae muckle attention tae it that ye hae hardly a meenute tae gie tae twa ither kin's o' wark that are o' equal importance, an' tae which I am gaein' tae noo draw yer notice. O. aye," says he, "ye mauna' forget the physical wark, but dinna' forget that 'the night cometh,' an' that means that there is a time tae stap.

"An' noo," says he, "for the second kin' o' wark. Ye will a' be daein' a little o' it, for ye canna' be daein' the ither wark I spoke aboot, gin ye dinna' mix some o' this up wi' it; but the amount some people get along wi' is unco' wee, an' ye will ken this when I tell ye that this second wark is mental.

"When we were wee laddies gangin' tae the schule, we had an idea that gin we could get awa' frae hoein' the corn an' herdin' the coos, an' that sort o' thing, oor troubles wad be at an end, but we hadna' got vera far in oor studies when we found oot that there were twa roads rinnin' tae the same place, an' we had only got aff ane tae get on to the ither. Wark is wark, gin it be physical or mental, but I want tae say tae ye farmers that the last seems tae come a mighty sicht harder on ye than the first, judgin' by the way ye neglect it. Gin ye wad gie as little attention tae warkin' yer land as ye dae tae the development o' yer mental apparatus, it wouldna' be lang till ye had a starved body, as well as a starved mind, an' the twa dinna' mak' a vera happy combination. Why ye farmers that ca' yerselves independent, an' boss o' yer ain time, dinna' manage so as tae tak' a wee bit o' that time every day for readin' a gude book, or magazine or paper, or clearin' the cobwebs oot o' yer brain in some way or ither, is a question ye maun each answer for yersel', but when it comes tae layin' up a supply o' money or a stock o' knowledge, I ken, for me, which I wad dae. Gin ye draw on the first, ye will mak' it less ilka time, but a deposit in the bank o' knowledge mak's sae muckle interest that ye can never mak' it less, no matter hoo much ye tak' oot. Ma irien's," says the preacher, "wark yer mental apparatus, for the night cometh.

"An' lastly," says he, "we hae come tae the wark that mony amang ye will be puttin' aside for us meenisters an' ithers o' oor kin', never thinkin' for a minute that ye hae ony interest in the matter. An' this last relates to naethin' mair nor less than the development o' the moral side o' yer character. It's yer moral wark. As farmers, ye hae every opportunity o' livin' a healthy, clean life, an' o' builidin' up a strong moral character, but are ye all daein' it? For instance, are ye all as straight in yer business transactions as ye could be? I hae heard o' farmers rolling up a stane in a coo-hide, an' lettin' the buyer hae it for six cents a pound, an' o' ithers pittin' sand in the wheat an' snaw in the aits, an' o' some pilin' cordwood wi' mair holes in the pile than was needed for ventilation, but I dinna' say I believe it a'. Oh, na, I wouldna' say that. What I want tae say is that ony wark o' this kin' is no juist the way I wad recommend for the building o' moral character. It may tear it doon, if there was ony to start wi', but that's the best it can dae. For the wark o' moral development, ye must hae honest dealings wi' yer fellow mon first an' a' the time. Then, gin ye hae ony leisure, ye can be exercisin' a wee bit o' self-control when it comes tae dealin' wi' yer horses an' cattle an' ither beasts on the farm.

The mon wha breaks a whip on his horse an' a york-handle on his coo, is no' in ony high state o' moral evolution.

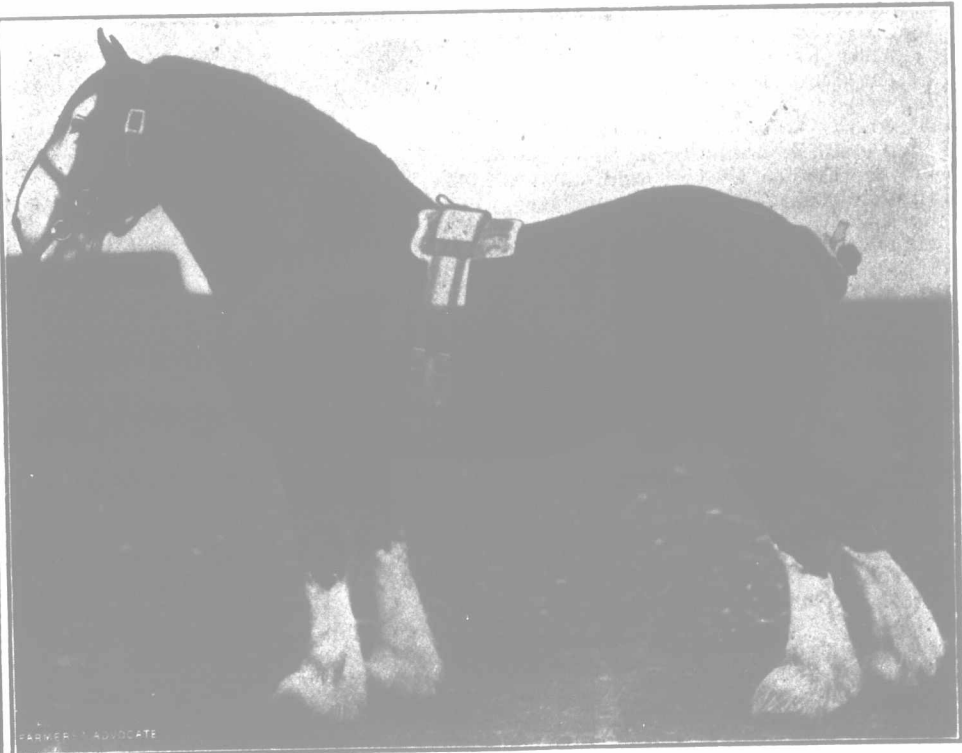
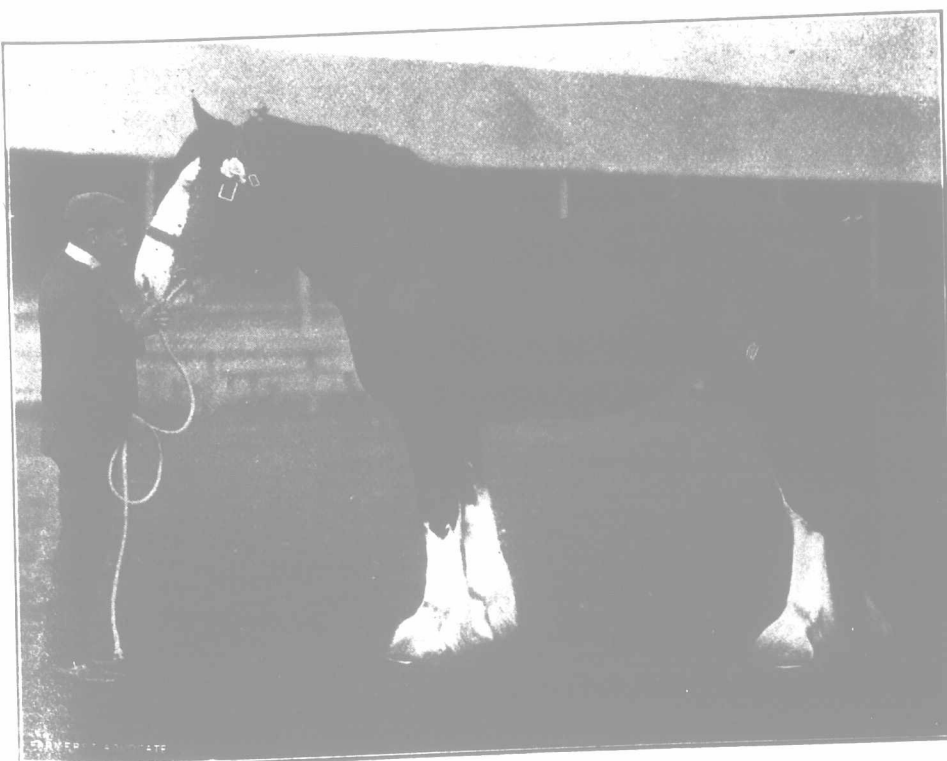
"But it winna' dae for me to be gaein' intae this matter ony further, or ye might be thinkin' I was gettin' personal, which is no my intention. What I want to impress on aye and all is that it's oor actions that are gaein' to mak' oor character; an' it's what we are, an' not what we hae or ken, that makes it worth while pittin' in the time on this auld airth. Gin oor actions are straight, we'll hae a straight character wi' us when we tak' oor departure for pairts unknown, an' as a character is the aye thing we can carry wi' us, it wad be a muckle peety to gae wi' a crooked one. An' gin it's a crooked one we hae the noo, we canna' begin tae get the kinks oot o' it a meenute too soon. Wark, for the night cometh!" SANDY FRASER.

Benefits of Farmers' Clubs.

The number of new Farmers' Clubs that are being organized all the time, in different parts of Ontario, are the weathervanes that show which way the wind blows. They show that the farmers of the Province are slowly waking out of their stupor, and beginning to recognize themselves as not only farm laborers, but business men. The spirit of independence is beginning to assert itself. The farming occupation has often been, and is yet, looked upon as inferior, or an occupation that a man may go to when he can't go at anything else. But this view is fast being superseded by a better one. The farmer who views his occupation as inferior is soon crowded out. The agricultural class, too, are beginning to see that, while all other lines of labor have organized to promote their welfare, the farmer is the only one that has never thought of doing so. In fact, it hasn't been necessary, because of the farmer's great independence. While the value of other labor and products has increased 100 to 150 per cent., that of the farmer has not increased in the same proportion. The farmer is suffering through lack of organization, and I believe the forming of farmers' clubs is the thin edge that will lead to the organization of the farming industry. When I say farmers are suffering, I mean they are not getting what they should.

That there is a place for farmers' clubs, everybody who has caught on to this spirit of progress will admit. A few of the benefits resulting from the forming of these clubs will here be considered:

1. Many a young, ambitious farmer, if given the chance, would become a useful man in his community, but the lack of opportunity to use or develop his abilities and talents kills his career in the bud. These clubs offer this opportunity to get used to platform-speaking, and to enter public life.
2. The existence and doings of a club are often an inspiration to the young would-be farmer, who otherwise would leave the farm for the city. It raises the conception of farming to a higher level. The elevating influence of a club in a community is very noticeable.
3. There are many political topics that affect the farmer, which should be discussed by farmers, and the club offers this opportunity.
4. An appeal to Parliament from a number of organized clubs would be worth twice the number of individual signatures. The voice of the



Everlasting (11331), at Two Years Old and at Maturity.

—Bloodstock stallion; bay; foaled March, 1900; sire Baron's Pride (9122); dam Rose of Purston Hall (113328), by Prince of the Loway (8919), by Prince of Wales (673).