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AS AN OCCUPATION




New Brunswick

As a Province in
which to make
a Home

By Rev. JAMES CRISP

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Rev. JAMES CRISP.

CHAS. M. LINGLEY, Printer, St. John, N. B.

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1910

PREFACE.



T was in England in the county of Norfolk, ten miles from the old and historic city of Norwich, in the village of Stratton that I first saw the light. My father was a tenant farmer, my mother's father and brothers were carpenters and joiners, cabinet-makers and general workers in wood.

At different periods of my life I have been impelled to do certain things. The feeling that I ought to do these things was stronger and clearer to me than any reason I could give to another for the doing of them. When I was a youth I left a situation because I felt the time had come for me to leave. Although not knowing which way I should go and having no definite prospect in view, in a few days an opening occurred where I had a much wider outlook, improved my financial condition and learned by experience many important things. Less than three years after this I was impelled to come to Eastern British America, or what was then beginning to be known as the Dominion of Canada. I came first to Nova Scotia then to New Brunswick. The chief reason I had to give for this change was that I felt a strong impulse or inclination to leave England and go to America with a view to entering the ministry. I have had no cause to regret the step taken at that time. From that time to the present I have occasionally felt this impelling power, at times to do things quite agreeable to my taste, at other times to do things which were contrary to my natural inclinations. Acting from such an impellant has sometimes brought satisfaction at other times anxiety and trouble. But an action that brings anxiety and care may be just as right and wise as one that brings with it immediate gladness and reward.

Something impels me to write the following pages, postponing the work does not lessen the force that is working within. I find myself involuntarily thinking about this matter by day and by night, and it is no hardship to rise early in the morning that the work may be done.

Writing this book I believe to be a moral duty. The purpose is to tell what I know about New Brunswick and to open up a way in which some of my fellow countrymen may be put in a better position financially, socially and morally. In this book is contained my belief on the great and important question of demand and supply, of labor and profit, of toil and remuneration, and of our daily needs and how they may be met.

Many of the thoughts and views herein contained I have had for many years and find no reason to change or modify them. It may be regarded as a proof of solidity when views are not changeable with the seasons or with some temporary crisis, but remain the same after the lapse of two or three decades.

I hope on these pages will be found a remedy for some economic ills, social disorders and financial troubles that afflict some of our friends in the home land, and also that the way may be made plain for greatly increasing the population of our province.

JAMES CRISP.

Dorchester,
New Brunswick



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CHAPTER I.

THINGS AS THEY ARE.



WHILE thinking more especially of conditions in the home land and in older countries I have collected from magazine articles, addresses and other sources a number of expressive phrases. These phrases are intended by those who use them to present a vast array of grievances, against which there is directed a constant fight and struggle. By the frequent use of these and similar phrases one might conclude that from the the whole field of labor there was going up a universal groan and righteous protest against injustice in many forms. Whether real or imaginary let me give you in battle array some of these phrases: "Excessive labor!" "Miserable monotony?" "Irregular labor!" "Spasmodic overwork!" "Night work!" "Sunday work!" "Short time!" "Over time!" "Double time!" "Spasmodic locking out!" "Payment in kind!" "Long pays!" "Wages reduced by drawbacks!" "Wages held back!" "Fines!" "Truck in every form!" "Overlookers' extortion!" "Confiscations!" "Rent and implements irregularly stopped out of wages!" "Evictions from tenements!" "Black lists of men!" "Defective machinery!" "Recklessness from desire to save!" "Preventible accidents!", "Unguarded machinery!" "Deadly factories and processes!", "Unhealthy labor!" "Women's labor!" "Children's labor!" "Forfeits!" "False reckoning!" "Short weights!" Some of these phrases I have understood by experience and some of these I do not understand but can only imagine what they mean. But if these things real or imaginary are constantly troubling the wage-earner they ought, right on the spot, to receive a knockout blow, or else those whose lives are made miserable by any of them should get far enough away from them to escape their influence and effect.

The question naturally arises, where should those who are feeling these effects and suffering these wrongs go and what should they do?

When I first came to New Brunswick I was greatly impressed with it as a country or province in which a working man, a toiler had a splendid chance to make himself a home. I thought if hundreds of my fellow-countrymen could only know about New Brunswick and its climate, its timber, its lands, its streams and various resources then they would avail themselves of any opportunity to come and settle in this province. In this matter I have never changed my mind. My conviction is as strong today as it was a quarter of a century ago. I believe New Brunswick is an ideal province in which men of moderate means and poor men may make for themselves homes.

Men of wealth can live in England, Ireland or Scotland, or on the Continent, and doubtless for a man of means it is very fine and desirable in many ways to live in some of the older countries: but for men of moderate means and for young men seeking to make homes for themselves, I would say, come to New Brunswick, a new and destined to be a prosperous country.

Having looked into Sir Robert Perks' scheme of a Methodist Brotherhood, especially the emigration part of the scheme, I am in sincere and hearty accord with its proposals and consider them worthy the mind of a statesman and the heart of a true friend of the working man the wide world over. I also cordially agree with him in thinking that with capital to buy a small farm young men would do as well in New Brunswick as in going farther West. That one who had spent no more time in our province than Sir Robert Perks should have sagacity to see that New Brunswick was as good a province to settle in as any province farther West, was to me satisfactory evidence that the originator and promoter of the scheme of Methodist Brotherhood was one who went about with his eyes open and lost no opportunity of taking in the relative value of men and things.

The following letter taken from the "Daily Telegraph" will corroborate Sir Robert Perks' views:

St. John, N. B., March 24, 1910

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'New Brunswick is good enough for me. I have seen the west and I believe that any farmer of moderate means who desires to engage in agriculture and make a home and a future for himself, with the greatest measure of success and comfort, can do far better right in this province than west of the Great Lakes.' This interesting opinion was expressed to a Telegraph representative last evening by H. W. Atkinson, a practical English agriculturist who has experience with farms both in New Brunswick and Alberta. Mr. Atkinson has returned from the west and will take up farming in New Brunswick as his life's work. He is a fine, sturdy, intelligent Englishman—not a representative of the ne'er-do-wells who come to Canada when all else fails, and who drift from place to place, of little use to the country or to themselves. He was born on a farm, the son of a farmer, and understands agriculture thoroughly. 'I was in the Canadian west up to 1899 and then went to South Africa as a member of the Imperial Yeomanry. Two years ago I came to New Brunswick and took up a farm at Brandy Point near Westfield. I did very well, but I was caught by the lure of the west and a year ago today I went to Alberta. I looked conditions over thoroughly and the result is that I am back to take up a farm here.'

'A man with a little money can do much better here than he can in the west. It is hard to make a living in the west, in competition with larger farmers who have equipment and plant to farm with. In the section where I was, I found that wealthy Americans had taken up areas of land, broken it and sold it to smaller ones. Lots of people whom I knew in the west years ago, I found to be no further ahead when I went out this time. As a result of my trip, I am convinced that an Englishman who is used to pleasant conditions of life can do better in New Brunswick than anywhere else in Canada. That is why I am back here to stay. I think most of the settlers who come to Canada and rush to the west pass over the very best part of the country. New Brunswick would get more settlers if they were landed here in the summer time with an opportunity to see this beautiful province as it really is.'

I have been in this Englishman's home, which is situated about eleven miles above the city of St. John on the St. John river, I also saw him on the day in which he left New Brunswick for Alberta. I was sorry to see him leave, and was glad to hear of his return. The following is taken from the same paper:

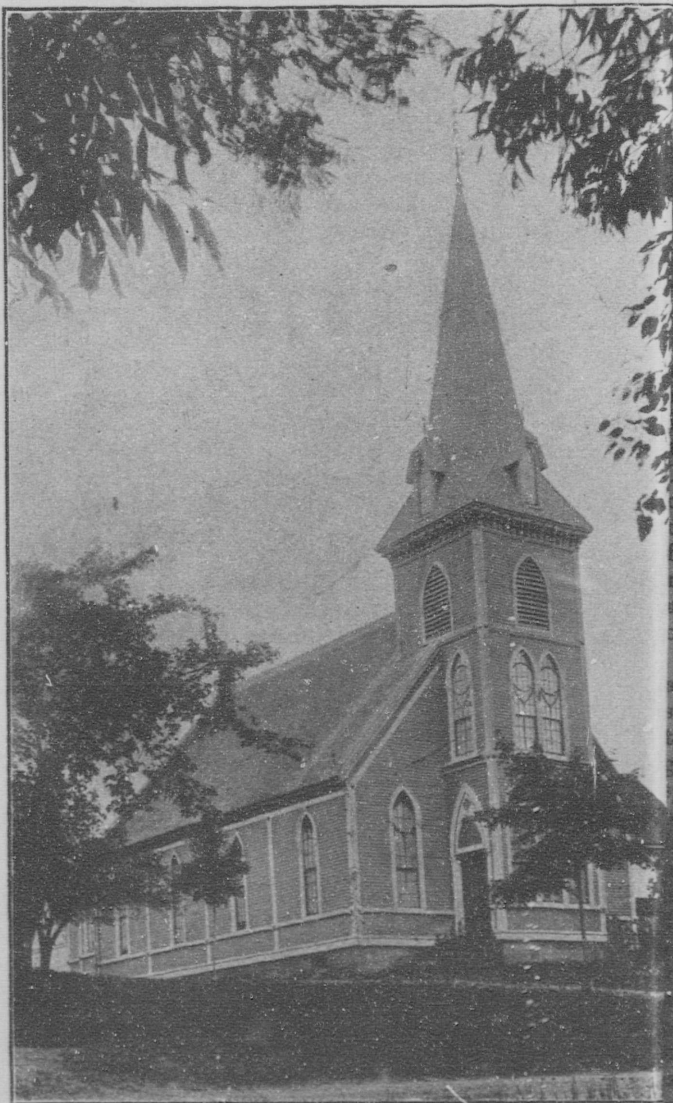
"In conversation with a Telegraph reporter last night, Mr. Raven said that he had been engaged in mining in British Columbia for the last eight years, during which time he has traversed much of the country south of the C. P. R. In his opinion, unless a man has a good deal of money, British Columbia is a good country to stay away from. The stories we hear, in the east, of men who have gone in there and made fortunes, he declared, have to be taken with a grain of salt.

Talking of the Peace River district, Mr. Raven said that any man who goes in there without money to fall back on is taking great risks, and is liable at any time to find himself stranded, helpless among strangers. There is a good deal of money to be made in the west, he thought, but he would not advise any man who was making a steady living in the east to leave here and go there."

New Brunswick is a province in "the east" referred to in this conversation and the place in which Mr. Raven would advise a man to stay.

There are some burning problems which can be solved only by dealing with them under a sense of moral obligation and duty. Benevolence not selfishness, philanthropy not avarice must be the motives moving us to action. There are certain relations and contrasts existing between the mother-land and this province which are as striking and marked to-day as they were in the 'seventies or the 'eighties. Some of these have been on my mind for many years. They forced themselves upon me soon after I came to this province and they have been making deeper impressions as the years have gone by. The same conditions are still dominant and the same problems remain unsolved.

The over-population continues at home and the undeveloped resources continue here. There is much want and penury at home and in all probability more wealth per capita here than



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any other country under heaven. Here we have an abundance of territory but a paucity of people, at home a restricted territory and a surplus population. While many questions only concern the hour and many persons concern themselves with only the questions of the passing hour yet there are things which, if we would understand them aright, must be regarded in the light of years, not days—must be viewed from the standpoint of generations and not seasons.

There are other and better ways of assisting or dealing with our people at home who are not in affluent circumstances than merely giving them temporary assistance or supplying their immediate needs. We may put them in a position in which they can help themselves and become relatively independent. Then they in their turn may help others into the same desirable conditions. In this world there is plenty for all. The matter of adjustment is in our hands. If we can put ourselves and our fellow-men in a position to work harmoniously with the laws of nature and of providence we shall accomplish far more for them and for our nation and country than by giving of our substance only to help them for a season.

The earth is the Lord's and the fulness thereof, the world and all they that dwell therein, and He has entrusted us as His stewards with wonderful possibilities. We may allow our fields to lie waste or we may cause them to yield of the fruit of the ground some thirty some sixty and some an hundred-fold. If we spend our skill in making that which is only ornamental, and our time in that which is only amusing, in that which yields no fruit for man and no food for beast, we may ask, what right have we to expect the increase of the field and of the fold? It is not sufficient that man should labor or spend his time in merely doing something but that he should labor in the right direction and for a proper and commendable purpose. If we weigh money for that which is not bread and put forth our labor for that which satisfieth not we shall reap thistles and not corn and other thorns and not grapes. Our needs tell us that the Parent of all good intended that we should be cultivators of the soil and explorers of the mine, that we should find wealth in the seas and in the forests. The ample space on the surface of the earth at the end of sixty centuries would lead us to believe that there

must be something better than living one above another, flat upon flat, until in many instances the whole condition of living becomes very limited, narrow, and mean.

The laws of nature will work as well for one as for another, and if we can teach our fellow men to put these laws into operation on their own behalf and for their own benefit we shall accomplish great things for them. We need not look forward to a re-organization of society by moving men in the mass by act of parliament but by making a way for men as individuals to help themselves. We need a moral force united with a material agency for curing many material, physical, and social ills. The key to many social, political and commercial problems may be found in a moral rather than a material sphere. We have before us the problem of making this earth a home worthy of a civilized man in the more advanced stages of civilization. The claims of labor must have an adequate share in the control of the state and the producers of wealth must have a fair share of the proceeds of their toil. Wealthy men must also be protected when their wealth has been obtained by legitimate means.

In doing something for our people and for overcrowded portions of our empire as well as for our own province we must take into account all sides of a man's life; its social, its intellectual, its domestic, its artistic, its moral and its religious side. We find those around us who would neglect the social and the moral side of human life and only, or chiefly consider business prosperity in relation to the masses. Others desire by act of parliament a more equal division of property and land. To think that any confiscation of land or redistribution of personal capital alone would regenerate society and make earth a better home is only a subtle delusion. The whole question is much more than that of mere subsistence. It is fallacious to consider our condition here as a matter of dollars and cents or to regard the labor question simply a question of wages or money. As far as possible every healthy, intelligent, industrious and sober man ought to have a wife and family and home of his own. We may multiply our benevolent institutions, form our men's and women's clubs, double our number of churches and chapels unless we increase the number of good, moral and religious homes we are not doing much for our country or nation. Good homes are the great want of our people in many localities

"Houses and riches are the inheritance of fathers: and a prudent wife is from the Lord." Home is a Divine institution, the best of human possessions, and the truest type of heaven. The homes of our country are the brightest spots on earth. Mrs. Hemans wrote very beautifully about the "stately homes of England," but she did not tell us that in some places about seventy-five per cent. and in other places ninety per cent. of those who are called toilers and wealth-producers have no home they can call their own; they have not a foot of soil or so much as a small room that belongs to them. Some of them are housed for the most part in places that many hostlers would not think fit for their horses. Some 900,000 Londoners are at present living more than two in a room; while for six or more in a room the figure is 20,000. Many of these wealth-producers are so near destitution that a short period of bad trade, sickness, or unexpected loss brings them face to face with hunger and pauperism. To a large class of working men it is a daily question of how to get work to get bread, or face hunger. The daily laborer or mechanic has nothing to fall back upon, a few lost days or hours pull him down and fill his heart with pain and grief. When I was a boy at home we had a little property to help us out, but I have very vivid recollections of a time of sickness in the family and also of hard times one winter. Money seemed to be very scarce. We lived very sparingly and every penny was carefully spent. Ever since those days I have had great sympathy for those who, having spent the last shilling, are looking for more prosperous days. Take the life of one of our mechanics or laborers who has from time to time to change his employer, who has to walk two or three miles to work and must not be late, who has to change his place of residence at a most inconvenient time, take his children from school, and almost every year be two months or more out of work and can we wonder that such an one should feel discouraged and too early become a broken man. But the mental and moral consequences of this uncertain life are often distressing and lead on to unhappy results. One who has been in the habit of visiting workingmen in their homes must have been struck with the difficulty of tracing them from place to place at certain seasons of the year and noticed how such a change affects not their finances alone but tosses them about and rides roughshod over every plan and purpose of their

lives until they are finally left purposeless.

In looking at things as they are we are reminded of the question which Abraham's servant put to Rebekah, "Is there room in thy father's house for us to lodge in?" She said, "We have both straw and provender enough, and room to lodge in." They had room enough and food enough for man and beast. The want of room in many of the towns and cities of the motherland at the present time is the great and grave difficulty. Want of room in the house, in the shop, in the office and also in the field is the cause of much sorrow and trouble. In many instances it cannot be said, "We have both straw and provender enough, and room to lodge in." In many instances there is no room for expansion in the house or in the shop, in trade or in agriculture, every foot of land is possessed and trading is overdone. When there was strife in Gerar between the herdmen of Gerar and Isaac's herdmen then Isaac removed from thence and digged another well, and for that they strove not; and he called the name of it Rehoboth," that is, Broad places or Room," and he said, For now the Lord hath made room for us, and we shall be fruitful in the land." Isaac followed the Divine command—"resist not evil"—when he found that his work was a subject of contention and strife he gave place. He rather choose to suffer wrong and make a change of residence than to have his life made miserable by over-crowding and his peace of mind disturbed by constant friction and competition. Subsequent history tells us of Isaac's peace and prosperity. The expression of thanksgiving is he "thou hast set my feet in a large room," or broad place, may be taken in more ways than one. It is a subject for thanksgiving when we have plenty of room and sufficient territory.

The sons of the prophet said, "Behold now, the place where we dwell with thee is too strait," narrow, close, confined, "for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, go ye." A suggestion to relieve the over-crowded condition met with the approval of the man of thies, God. A quaint but sound commentator says, "They were much humble men and did not effect that which was gay or great of seed. When they wanted room they did not speak of sending for cedars, and marble stones, and curious artificers, but only of getting every man a beam to run up a plain cottage with. They the of

were poor men and it was a sign that Joram was king and Jezebel ruled too, or the sons of the prophets, when they wanted room, would have needed only to apply to the government, not to consult among themselves about the enlargement of their buildings. Nay, so poor were they that they had not wherewithal to hire workmen, no, nor to buy tools, but must borrow of their neighbors. They were industrious men, and willing to take pains."

Some fathers who have been quite successful in business find that the business which has given them a good and sufficient income will not give employment and remuneration to several sons. Some heads of families who have found the farm sufficient to enable them to bring up their sons and daughters in a respectable and comfortable way find that when the farm, or proceeds thereof is divided into several parts that they are not sufficient for grown up sons and daughters entering upon married life. And so in other lines and departments of life. The necessities of the case call for expansion. If there be no immediate room for expansion then expansion must be sought in more distant fields. There need be no hesitancy in seeking a home in this part of British territory.

We in New Brunswick are as loyal to the crown and nation as those of our relatives and friends residing in Great Britain. Our civil, educational, and religious privileges quite equal, if they do not surpass, those of the mother country. Our climate is healthy, our resources are abundant, our people are well to do, and our gates are always open to those who are seeking to better their condition by honest toil and upright means. We are not American in the sense of separation from England; we are still a very intense part and parcel of the British Empire. We are not French although many estimable Frenchmen reside among us. We are not Indian although a few harmless Micmacs and Melicetes remain in our province. We are true Britishers, sons of the "empire upon which the sun never sets." In our sympathies, customs, government, loyalty and preferences we are as much Britishers as those residing in Great Britain. The thought of separation, annexation, or independence is not entertained among us. In coming to dwell among us none need fear a lack of enthusiasm on our part for our beloved King and Queen, for the old land and for British institutions.

CHAPTER II.

THINGS AS THEY SHOULD BE.



IN our first chapter we took a glance at, "*Things as they are*," and now we purpose taking a look at "*Things as they should be*." We venture at the very beginning of the chapter to assert that things are not as they should be. The Father of all, who is good to all and whose tender mercies are over all, does not intend that want and weariness, sickness and sorrow, toil and turmoil, pain and peril, agony and anguish, poverty and penury should be regarded as the normal condition of the race. He has promised us a home and country where all these former things shall have passed away and be known no more. He has also intimated to us that He would have earth as much like heaven as we can possibly make it, and He has not left without indications of His will in relation to all our wants.

The very soil on which we tread speaks to us of God as the greatest giver, who gives to us very generously from the bosom of the earth in order to satisfy the wants of every living thing. Its grains and its grasses, its fruits and its fragrance, its leaves and its lichens, and whatever lives from God lives not for itself but for our good. The supply is very abundant and when man assists himself by assisting nature God smiles upon him and blesses the labor of his hands. Along these lines it is most interesting to study God's dealings with his people in reference to agriculture in the earliest periods of our world's history.

A country well adapted to agriculture was given to the people of whom we have the earliest record. From an intelligent study of patriarchal times it appears that Divine wisdom and goodness conceived that the agricultural life was best suited to maintain an enlightened people in that particular position and sphere in which it was designed they should be situated. Some of their laws were framed with special reference to agriculture.

and to encourage and even to render necessary the culture of the ground. It might not be going too far to suggest that their laws seemed to bear an interpretation that would tend to discourage them in other pursuits. That every one might find an interest in the soil and in the country Divine government gave every one a portion of the land to cultivate. A parcel of ground was given to every head of a family, and he had full power to cultivate it according to directions and to transmit it to his heirs. So plain and explicit were the laws by which land was held that the difficulty was not in acquiring but in alienating a possession in land. Something akin to the above would not be unwise at the present day. Every man should have some stake and stock in the country in which he dwells, most men should be owners of a portion of land.

According to the laws of the Israelites no man could even dispossess himself of his lands for a longer time than to the next ensuing jubilee which occurred every fifty years. If at any time the owner of a lot of land saw fit to dispose of it for this limited period, himself, or his nearest relative retained the right of resuming possession. This was done by paying the calculated amount of the profits up to the year of jubilee. It is not my purpose here to discuss the advisability of making such a thing in some cases possible in this country although it might be a good subject for discussion. These lots, parcels or fields were not divided by hedges or fences as ours are; the boundaries were marked by stones which formed landmarks and these were rendered comparatively safe or inviolable by a solemn curse against any one who should remove them. "Thou shalt not remove thy neighbor's land-mark." The inhabitants for the most part, of that divinely apportioned country, were agriculturists whether they dwelt in the villages or in what were then termed towns. This legislation or order of things had its due effect, for as long as agriculture was held in high honor and persons of importance and superior condition did not disdain to put their hand to the plough so long the nation prospered. Uzziah the King built towers in the desert, and digged many wells: for he had much cattle, both in the low country and in the plains: husbandmen also, and vine-dressers in the mountains, and in Carmel: for he loved husbandry." The time came when

luxury increased, esteem for agriculture declined, attention was turned towards war, merchandise, and making money without physical energy or toil and then the nation became corrupt, bankrupt, demoralized and inferior. A neglect of agriculture tends to the downfall of a people or nation, while strict attention to the same is always a cause and sign of prosperity as well as being in harmony with the apparent will of Divine providence.

By certain laws and usages they were to protect and enrich the soil. It was ordered that every seventh year should be a year of rest to the land. This was to prevent the soil from becoming exhausted. There was to be no sowing nor reaping once in seven years and whatever the land produced was left to the stranger in the land or to the beasts of the field. Some years before the captivity they neglected this custom or command and no good resulted therefrom.

Much has been written during the last two thousand years concerning the cultivation of the soil, the rotation of crops, and giving the land rest to save it from exhaustion. Landlords have stipulated with their tenants when they shall break up their ground, how long they shall till it, what crops they shall grow, and when they shall let the land rest. It has been thought wise to let the land rest to "keep it in heart." Whilst soil, climate, and culture must be taken into consideration there can be no doubt that most land requires rest either by a judicious rotation of crops or allowing it to remain fallow during a season.

Among many things in connection with the cultivation of the soil and the successful growing of crops, which in some ways they understood as well as ourselves, was that water was the great fertilizing agent of the soil and therefore in some parts which were exposed to summer droughts they kept up the fertility of the soil and verdure of the crops by means of aqueducts bringing water from brooks and rivers and mountain streams. Thus springs, fountains, the melting snows of the mountains were considered very valuable by the tillers of the soil. Gardening was carried on to a large extent. Many trees were planted for shade and for fruit; thus a double benefit was realized. From this we may learn very much. There are many plants which may be made ornamental as well as profitable, and many trees which may be planted not only for their fruit but also for



MT. ALLISON MEMORIAL HALL AND SCIENCE BUILDING

their beauty and shade. Where this is done it has a tendency to make home still more dear to us and our country much more attractive. The beauty does not detract from the fruitfulness nor the fruitfulness from the beauty. It is at once beauty and utility combined. Gardens were sometimes named from the trees with which they were planted, and they were indebted for their freshness and beauty to the waters, of which they were seldom destitute. In fact so attached were many of these people to their gardens that they had their sepulchres or burial places in them.

This agricultural idea may not be very captivating to some and a review of farming and gardening in patriarchal and ancient times may seem far-fetched and illusionary but to me it is intensely interesting and practical. Believing that an overwhelming majority of the human family should be farmers and gardeners and that these should own their farms and gardens and make them most profitable and beautiful, is not only an idea in harmony with divine suggestions, but at the same time bringing health and happiness to a people and wealth to a nation. It has been said that planting a garden is the most divine of all work, for the Lord God planted a garden east of Eden. One object of the mosaical polity was to form the people into fixed cultivators of the soil. It appears that pasturage was not in any way discouraged as a pursuit connected with agriculture, but only as a condition of life not conducive to settled habits and institutions. In later times the principal attention of the Hebrews was given to the planting and growing of crops and they became a nation of farmers, yet the tending of sheep and cattle in the pastures was not at any time neglected.

Have patience with me in this chapter on "*Things as they should be,*" and let us look a little further into the life of this people to whom God gave many blessings and also many laws for their guidance. In reference to their habitations they were at first a tent-dwelling people but their descendants proceeded gradually from tents to houses. We do not read of huts as the fixed habitations of the people. By huts we mean small dwellings made of the branches and twigs of trees intertwined and sometimes plastered with mud. Such were sometimes called booths. It must have been something like this that Jacob, after

his return from Mesopotamia, used the first winter to shelter his cattle in. They were used by men who in vineyards and orchards guarded the ripened fruit. Tents were used in connection with the pastoral life when a moveable habitation was necessary. Their country was free from what we know as excessive cold. In a northern country such as our own, dwelling in tents in winter months would be out of the question. It could be done in the summer months without much inconvenience and sometimes parties have enjoyed it. In the early days of the settlement of New Brunswick many quite comfortable houses were made by placing spruce logs, one above another and dovetailing the ends to form a corner thus keeping them in place. Some of the early settlers endured hardship for a few years, but were healthy and happy through it all. They found the new soil beneficial to their health and the climate invigorating.

In the early days of farming in the East every family ground its own corn. Their mills were made by two circular stones placed one upon another the upper being made to revolve upon the lower. Their markets were held in certain places and the transactions were mostly confined to the sale or interchange of the produce of their fields and flocks. They were plain and simple in their food, which consisted chiefly of bread, vegetable fruits, honey, milk, curds, cream, butter and cheese. Our climate and conditions are all favorable to these articles of food. Bees may be kept here to great advantage. Most farmers ought to have a few hives of bees. I have known persons keeping ten with scores and hundreds of hives. They are very profitable and honey is a pleasant and nutritious article of food.

The law allowed the flesh of no beasts to be eaten but such as chewed the cud and parted the hoof, nor any fish but such as had both fins and scales. They fished with nets, with hook and with spears. The eating of fish is often mentioned and said was generally broiled. Fish abound in our lakes, streams, rivers and bays. They are a wholesome and delicious food. In the early days their bread was not baked in loaves as we bake it but in cakes, in rolls, and in large thin plats something like omelette pancakes. We should suppose that every family baked its own bread and that daily they ground their wheat or barley and prepared their dough. They had different modes of baking the

bread. For thick cakes and rolls the hearth was heated, for thin bread a metal plate over hot embers was used or a piece of earthenware. This work of grinding corn and baking bread was in early days performed by the wives and daughters howsoever high their station, but in later times was in families of importance, the work of female servants. Such bread was rarely cut, it was usually broken. These days have gone by never to return nor would we bring them back if we could but a lesson may be learned here. There is no bread more nutritious and profitable than good home-made bread and as far as economy is concerned we may have two loaves for the price of one, and in more ways than one better bread. In the estimation of some who can speak from experience no cake can be so inviting to the palate as a cake made from freshly ground wheat and baked upon the hearth. From my own experience we have never had more palatable bread than in the early days of my life here, when we used to purchase wheat, send it to the mill to be ground, and do the sifting at home as the flour was required. By this process we had very sweet and excellent bread.

In ancient times a lunch consisting of bread, milk, cheese, butter, honey and fruits was taken in the forenoon and the principal meal was in the evening after the toil of the day was over, thus it was frequently called a supper. A short prayer was said by the head of the household or some member thereof before and after meals. Their dress was of linen or cotton except the outer garment which was of wool or of wool woven with hair.

God said concerning this people, that he would love them, and multiply them; he would bless the fruit of the womb, and the fruit of their land, their corn, and their wine, and their oil, the increase of their kine, and the flocks of their sheep, in the good land which he promised unto their fathers to give them. He said they should be blessed above all people; there should not be male or female barren among them or among their cattle, and he would take away sickness from among them.

From all this it is not difficult to learn the design of divine providence in making the earth bring forth tender grass, "the overabundant yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: behold, I have given

you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat." To every beast of the earth there was given every green herb for meat. God made the earth and every plant of the field before it was in the earth, and every herb of the field before it grew: for He had not caused it to rain upon the earth and there was no man to till the ground. A mist which went up from the earth watered the whole face of the ground. After man was created his Creator planted a garden and there he put the man whom he had formed. Out of the ground made the Lord to grow every tree that is pleasant to the sight, and good for food. A river was utilized for watering the garden, and man was put in the garden to dress it and keep it. It ought not to be difficult to understand God's thoughts in reference to our wants and their supply. We may find abundant and varied supply in cultivation of the soil and from the product of the trees.

Scarcity and hunger, penury and want are not a part of God's scheme of things. Neither the word of revelation nor the provisions of nature would have us understand that poverty is of divine ordering. Poverty is not to be regarded as an incurable disease or as a necessity. The Great Friend of humanity never intended to set forth any such distressing doctrine. The whole spirit of His teaching is set for the overthrow of all ill that shut men out of His Kingdom, and that Kingdom is peace, happiness, realization, opportunity, sufficiency. "They that fear the Lord shall not want any good thing." "No good thing will he withhold from them that walk uprightly." Poverty that troubles, that dwarfs, that causes suffering is something to be remedied, is something to be done away with. The Bible statement of poverty and scarcity is the only really hopeful and satisfactory treatment. Mere philanthropy, or momentary kindness, or temporary relief is not sufficient for the task. Poverty is not to be regarded as an incurable sore on the body politic, is a fault, or a sin and crime against some one and it may not be cured. There are millions of acres of land in New Brunswick uncultivated and millions more in a very poor state of cultivation, yet in some countries many persons have not the necessaries of life to say nothing of its comforts and encouragements. are locked could not Millions and put u It is conducive human far a while bro: N pay a high caused by be bo In co assert that healthy su his own, a says this, 1 woman an "that no doubt v which deal The phrase with it any peacebeneath. exalted so of his soul, I appetites, I supplies ar the physical str universe. not that This is ofte may it no sufficiency? purpose ou: brought or the perplex the starved it i

ments. Tens of thousands of acres of land in some countries are locked up in such a way that many who are in great need could not obtain the use of an acre even if they were starving. Millions of acres in other countries are only waiting to be used and put under good cultivation to produce an abundance.

It is neither according to scripture nor reason, it is not conducive to either wealth or happiness for multitudes of the human family to be hived together in tenements or lodging houses while broad acres are lying in an unoccupied and uncultivated state. Neither is it encouraging and profitable year after year to pay a high rent for land when by a little temporary inconvenience caused by moving to another part of the King's dominions, land may be both occupied and owned.

In considering *things as they should be* we are prepared to assert that every man should have plenty of food and clothing, healthy surroundings, a comfortable home, land more or less of his own, and deliverance from the fear of want and distress. God says this, nature says this, reason says this and the heart of man the woman and child longs for it. We speak of the "nobler part of man" that is right. The dignity and excellence of our existence no doubt will be found in those faculties which apprehend truth, which deal with morality and rise toward God. But may not the phrase "nobler part of man" be misleading if it should carry with it any feeling of disdain or baseness for that which is beneath. Man's thought is noble, so is his flesh; man's mind is exalted so is his body although in a lesser degree. The soaring will of his soul, desire is grand and glorious, but his sensations, his appetites, his physical needs even in their very craving for supplies are also good. The human body is the most wonderful physical structure in the world, for ought we know in the universe. It is said to be "on the throne of God." "Know ye not that your bodies are the temple of the Holy Ghost." This is often used and rightly too as an argument for purity but may it not also be used as an argument for health and efficiency? Surely that which is so dignified in its creation and purpose ought not to be impoverished, attenuated, starved, over-taught or ill-cared for. Poverty and poor economic conditions perplex the mind, and starve the body and when the body is starved it is deprived of its strength, and organic force.

To those who have lived near the borders of want and poverty this subject should present itself in affecting aspects. By the memory of early struggles and straits, by the thought of help human and providential that has come to us, by the sight of comforts in our homes, by the thought of our social and civil privileges, by all these we are charged and bound over to work as we can for the relief and elevation of others and for the destruction of poverty, so that our people shall be poor no more. It may be that we cannot do very much just now. No one man can do very much with a question so vast. But I think we shall be doing relatively much if we look to the abolition of poverty and the competency of others as the end toward which to work.—Not the scattering of gifts with great prodigality from the hand of wealth upon the path of the poor—Not the multiplication of charities, nor even trying to make people contented with an abject condition as if it were a lot assigned them. Such things may be good but there is something far better and brighter arising above them. There is a coming competence which all ought to possess and which the vast majority will possess. I believe there is a social, commercial, and moral regeneration which is to affect the whole mass. There is a burial day coming for the world's poverty and distress for which there should be no resurrection. I am well aware that there is a philosophic scepticism on this subject of human progress. It is old but far from being dead yet. There are pagans in a Christian land which are swayed by an old form of dualism. So much of one thing necessitates so much of its opposite. So much virtue, so much vice. So much wealth, so much poverty. Each is necessary to the existence of the other. You may alter their localities on the earth and slightly alter their proportions but in the main all things must continue as they were; and a thousand years hence there will be, as now, rich and poor, virtues and crimes, poor men still toiling to weariness in mines and factories, poor children still wandering about in dirt and rags, and the same proportion of beggars. Do you believe that? I do not. Such a thing is contradicted by the world's attainments, by the knowledge which is ever increasing and which cannot die, by the virtues which are growing, by the recognized power of public opinion, by the working of the spirit of modern progress.

different spheres of life, by what I have witnessed during the past twenty-five years in our own province (our province has greatly improved and our people are in a much better position than formerly) but above all by the positive and progressive teaching of divine revelation that heartless way of viewing human life and human activities is controverted and condemned.

On this subject I fear there may be a kind of religious scepticism and some will be ready to ask, "Is a time ever coming in this world when there will be no poor and wretched, downcast and downtrodden as we now know them, and do you think we ought to work for such a time and condition as that? Yes, I do! I do!

This better condition has already commenced in this fertile and famous country. God has given us in this vast Canada of ours such marvellous resources of land and water, forest and prairie, stream and intervale, mine and moutain that there lies before us the possibility of building up the finest and wealthiest, the cleanest and most refined, the most moral and patriotic civilization the world has ever seen.



CHAPTER III.

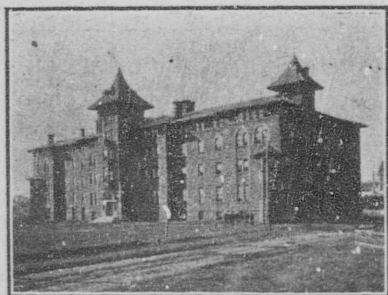
HOW MATTERS MAY BE IMPROVED.



IF we would really and permanently benefit many, whose state of indigence or necessity or oppression causes them to be overburdened, and whose situation moves our compassion, our efforts must be directed not only against that which we see but against something that lies deeper than that which the eye beholds. The most effectual way to raise men is to give them strength to raise themselves. The most urgent want of many citizens both in town and country is courage or inward power; a renovated will; a love of purity and truth and beauty. This does not imply that the material condition of many who are deserving aid is to be disregarded. The mistake of much of the philanthropy of our day is, that it busies itself only, or too exclusively with the material.

Better house accommodation has been often spoken of and written about; nor is it easily possible to over-estimate the importance of this question. Even on the grounds of self-interest it is important and must be considered and dealt with. But what power are we ourselves to be protected from contagious diseases, pestilence and plague if we allow hot-beds of infection to exist in our streets and around our dwellings? Yet we shall greatly err if we rely on better houses for the reformation and amelioration of many of our fellow countrymen. Many useless and very unworthy citizens live in good houses and often happens that in poor houses many useful and worthy citizens dwell.

Temperance reformers would have us believe that total abstinence from every kind of intoxicating drink is all that is needed for the reformation and betterment of the race. Temperance societies have been an inestimable blessing. They have rescued many from the lowest depths of vice and have been the



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means of leading them to the attainment of higher and nobler blessings which they in themselves were unable to confer. For the reformation of the habitual drunkard, total abstinence from every kind of intoxicating drink is absolutely indispensable. But we are inclined to think that there are many instances in which drunkenness is not the cause of the general degradation which specialists along total abstinence lines deplore, but a part of that degradation, or one of its causes or symptoms. Drunkenness is often an effect rather than a cause. An unequal distribution of earth's good things, extended hard times, scarcity of food and clothing, want of house room, enforced idleness, being compelled to spend one's time on the street, at other times hard work causing much fatigue, want of home comforts, and other things lead to excessive drinking as much as excessive drinking leads to dissolute habits and practices.

Agricultural life in New Brunswick with its various and beneficial associations, its independence, its plenty of wholesome food, its home comforts, its room to dwell, its sense of ownership, its healthful conditions, all tend at once to make the agricultural part of our population comparatively free from excessive addiction to strong drink and drunkenness.

Another class of social reformers would have us place our chief reliance for the general uplift of the race on the power of education. Call forth the powers of the mind for the acquisition of knowledge, develop the powers of thought and reason, call forth intellectual taste, lead men to take pleasure in books and lectures, in science and art then the work of adjustment, of reformation and elevation would be done. But education is something like paint, it is a very useful and beautiful article, but that we may realize its usefulness and see its beauty it must be applied.

There is no more useful and beautiful place to apply education than to apply it to agriculture on one's own farm. There is no more interesting man on earth than an educated and practical agriculturist. An educated and practical farmer speaks great things and lives great things. He studies the works of God and that in relation to man's need. He studies nature and that in relation to her prolific and unfailing resources. His education becomes at once beautiful and useful, an ornament and a benefit;

and he himself is regarded, prized, respected and appreciated as one of the most useful and interesting men that this or any other country can produce.

A celebrated Scottish preacher (Edward Irving 1792-1834) in a discourse avers that if called upon to fix on the condition, in the moral map of the world, from the King of England downwards, in which he would prefer to be born, for the intellectual, moral and spiritual advantages thereof, he would say, "Let me be born in Scotland, with the rank of the farmer, and take my place with the multitude, and my chance with the multitude. For I should find there industry and economy, patience under privations, a greater desire of helping than being helped, the fear of God, and the reverence of His ordinances; a well-ordered household, affectionate and faithful parents, and strongly cemented brotherhood."

In our desire to rectify matters and bring about a better state of things we must remember that man is a religious being, and that in dealing with him we have the religious element among others to reckon with. We are coming to see the day when we shall think and work and pray, live independently and comfortably in this world, and at the same time walk steadfastly in the way which leads to a better. Our religion must adapt itself and its creed to common sense, and must not remain helpless in presence of our social disorders and corporal wants. We must not live in too small a circle, only thinking of our wants and those of our immediate friends. Our religion must be of such a nature that upon our movements today shall hang the future of mankind for good and not for ill. We need a religion that shall help us to deal successfully with the problems of this life, which has something sound and beneficial to say to the social and economic problems of our age, which can show us how to live on earth as well as how to prepare for heaven. Our religion must bring into brotherhood the hosts which people this planet, "In essence all men's souls are equal; but as agents very unequal." Some very religious papers write up their own organization, adherents and remedies. Some secular papers write up their own town and party interests. Some political parties live chiefly for themselves and their friends.

We must not allow our eyes to rest alone upon those whom we know as our friends and acquaintances, nor alone upon the prize of today, but remember that we belong to a great multitude and to a cycle of ages that make the past, the present and the future.

A celebrated writer in a letter to the Romans, written many centuries ago, said, "None of us liveth to himself." If it was true of the class of men of whom he was writing it would not be in the popular sense true at the present day. There is a world and a country where it is true of the whole population. It is possible that a few might be picked out in this world and in this country, one here and another there who are earnestly and sincerely fighting against the selfish and exclusive principle, and who think and plan and labor and pray more for the good of others than their own. But in this hemisphere there is no such thing known to the general public as a community or society of persons who could say, "None of us liveth to himself." Speaking generally we have a confirmed and obstinate habit or tendency to live for ourselves. Some have even gone so far as to contend that it must be so, and to support their contention they quote the motto or saying, "Self-love is the prime law of nature;" or Shakespeare, "Self-love, my liege, is not so vile a sin as self-neglecting." But to love one's self is not the highest law of nature. It may be the law of curved, deformed, disfigured nature, but not of nature in her integrity and uprightness. It may be if there can be such a thing, a corrupt hereditary and base law of human nature, but not a law of nature in the sense of a divine law.

The moment we touch agriculture in its relation to mother earth we learn that the very soil on which we tread exists not for itself. It is at once a basis for all things and for all creatures. It is the foundation and ground of another kingdom. It gives its substance, its imparts its juices, it devotes its energy to the nutriment and support of the vegetable kingdom. Such is the law of nature. The very soil beneath our feet preaches to us, and its great subject is the unselfishness of God. The divine law, the law of God as revealed in nature is not the love of self but the love of others manifested in doing them good. The law of nature as made known through the vege-

table Kingdom exists not for itself. All the green things upon the earth, in their beauty and usefulness, yield themselves up for the benefit of both man and beast, flying fowl and creeping things. In our earliest days it begins to minister to our love of the beautiful. Some of the first signs of admiration in the infant are called forth by the sight of flowers, and the hand of childhood eagerly grasps the daisies the buttercups, the dandelions and other wild flowers and twines them into garlands and wreaths, and looks upon them as the earliest treasures of life. We may more especially think of the green things upon the earth in regard to their usefulness. We have seen fields adorned with the blue flowers of a plant which for the sake of its beauty find a place in garden border, but which is cultivated on the farm for the purpose of affording a most useful fabric. It is the common flax. From the earliest days of Egypt this plant has been a blessing to mankind. "Specimens of linen as old as the Pharaohs, wrapped in endless coils round shrunken mummies have survived to our own time; while paintings on the walls of Theban tombs show us with minuteness the process of its manufacture, and prove that it was then essentially the same as now. In the flax plant the vegetable kingdom has given to man a thread, which by its "tenacity and flexibility," is especially adapted to be made into different kinds of clothing and other things, and from its hardy nature it is widely spread over many countries. "It thrives on the mountain slopes of India, as well as in Northern Europe and America." It grows to perfection in New Brunswick. The cereals which we now depend upon for "the staff of life" are given to us freely by the hand of nature and can be produced in abundance in this province through the industry of man. The grasses, the plants, the trees may say we live not for ourselves but for others.

Agricultural pursuits are largely exempt from some of the conditions that intensify competition in other industries. From the very nature of agricultural operations the sub-division of labor and specialization in production which are of paramount importance in manufactures are not applicable to the same extent in farming. In contrast with the conditions and tendencies of other industries the outlook for New Brunswick agriculture is quite encouraging. Seasons of depression may come but the

may not be an unmixed evil for during such times the prevailing defects of farm practice may be recognized and corrected by the intelligent application of established principles and correct business methods.

We may take an encouraging view of the conditions of New Brunswick agriculture from the fact that over-production is not likely to result and if it should it is not like over-production in certain industries which must throw a large number of men out of work.

Corn (and by corn we mean wheat, barley, oats and maize) is the most convenient and suitable food for man. It is only by a careful and continuous cultivation of it that a country or nation becomes capable of permanently supporting a dense population. Other kinds of food are precarious and cannot be stored up for any length of time. Roots and fruits are soon exhausted and the result of hunting and fishing is uncertain. The cultivation of corn while it furnishes food for the year imposes upon man certain labors and restraints which have a most beneficial influence upon his character and habits. Corn is an annual plant. It cannot be propagated in any other way than by seed. When it has yielded its harvest it dies down and rots in the ground. When it is self-sown it will gradually dwindle away and at last disappear altogether. It can only be reared permanently by being sown by man and in ground which man has tilled. The soil does not bring forth two harvests in one season. It is true that a larger part of the earth is cultivated than in former times and by the improvements in agriculture more is grown on the same area but an increasing population has kept pace with the increasing supply, and there is after all no excess of food. While there shall be an annual supply of corn the annual necessity for it shall continue. Seed-time and harvest shall never cease and that implies that the annual harvest of the world will only suffice for the world's annual food. "It is not probable that there was ever a year and a half's supply of the first necessary of life at one time in the world, and that starvation which is often within a day's march of countless multitudes of the human family, is once a year within a month of them all." The terms upon which individuals and nations hold their lease of life are regular seasons of toil, preparing the soil, sowing the seed.

reaping the harvest and housing it in the best manner. Corn was created expressly for man's use, in proof of this it has never been found in a wild state. It has never been known as anything else than a cultivated plant. To the roving savage in the most remote parts of the earth, corn is only known in a state of cultivation. History and observation alike prove that it cannot grow spontaneously. It is not found self-sown, neglected by man, it soon disappears and becomes extinct. This proves that it must have been given by God to man directly in the same condition in which it now appears; nature never could have developed or preserved it. Corn is found wherever man makes his habitation. It is capable of growing everywhere, in almost every soil and situation. It is spread over an area of the earth's surface from the cold wastes of Lapland to the burning plains of central India.

The emigrant clears the primeval forest of New Brunswick and there the corn seed sown will spring up as strong and sturdy and yield as plentifully as on the old loved fields of home. Wheat, oats, barley, maize, and beans will reward his industry with the old and abundant harvest and surround his home in the wilderness with scenery so much like that of the old land he has left that separation from scenes of childhood will be robbed of its sting and the adopted country will become at once like home.

We are apt to lose sight of the primary importance of agriculture and of the harvest. This is largely owing to the fact that human life is very complicated, the relations of trade and manufactures are so interwoven, and the proportion of population directly employed in agricultural pursuits is comparatively small. Yet above all things we need our annual harvests. Our railroads and ships, our factories and forests, our useful and ornamental articles, our banks and insurance societies, and all our vast revenues and resources, would be of little avail, were we to neglect our agricultural interest, or by some means lose our annual harvest. All other riches and resources in North America, its coal and iron, its gold and jewels, its trade and commerce would not supply our need were we to lose the riches of our golden harvest. So long as the world endures and man exists our morning supplication shall be, "Our Father which art in heaven, give us this day our daily bread," and it shall be our endeavor as much as in us lies to answer our own prayer. The

arch of the covenant rainbow rests one foot upon the morning
 petition the other upon the industry of man. Man as a grower
 of corn, as a tiller of the soil, as an up-to-date farmer ministers
 thereby to his bodily wants, raises himself in the scale of intel-
 ligence, exalts and purifies his intellectual and moral nature; and
 in being a husbandman is crowned with glory and honor. He
 becomes more and more like his Maker of whom the Hebrew bard
 said, "Thou visitest the earth and waterest it. Thou preparest
 them corn when Thou hast so provided for it. Thou crown-
 est the year with thy goodness, and thy paths drop fatness.
 The pastures are clothed with flocks, the valleys also are covered
 over with corn; they shout for joy, they also sing."

When the present conditions of farm life are compared with
 those that prevailed twenty-five years ago, it is evident that
 farmers have made as rapid advances in the elements of material
 and intellectual progress, as those engaged in any other business,
 and their prospects for the future are bright and assuring. The
 pioneers who settled New Brunswick from fifty to one hundred
 years ago labored under disadvantages and suffered privations
 that can hardly be understood by the present generation; and
 yet, strange as it may seem, habits of farm practice were formed
 under those conditions which are still continued in some cases
 in spite of their lack of adaptation to the widely different con-
 ditions that now prevail. There is no business or profession in
 which a wider range of knowledge can be more profitably used,
 and there has never been a time in which the advantages of
 agricultural education were more clearly apparent. We do not
 mean that science can furnish formulated and specific rules
 that can be blindly followed, without any mental effort on the
 part of the farmer. What we mean by agricultural education is
 training in the methods of scientific investigation and observa-
 tion, and the application of these methods to the every-day
 problems of farm life. This knowledge will give the New
 Brunswick farmer a decided advantage in the industrial warfare
 which he is engaged, and if in connection with this he man-
 ages his farm in accordance with sound business principles he
 need not fear the competition of other provinces and countries.

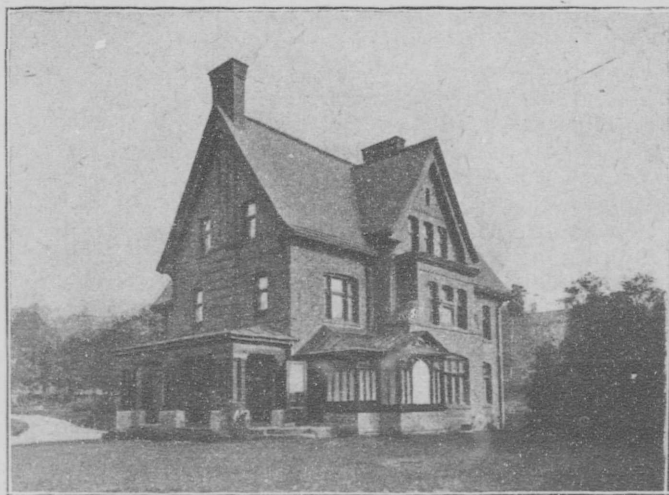
Owing to our climate, the severity of our winter and the
 greenness of our country there is not here the greenness of the

fields, the rich grass even in winter, and the land all occupied which we see in England and Ireland. The country here looks very barren and bleak in winter and will remain so while hundreds of thousands of acres of land remain unimproved. At home there is little or no waste land; but here, on account of the population being sparse there is very much idle land. The wild land and uncultivated borders around cultivated farms in New Brunswick must be a surprise and have a very untidy appearance to any Englishman or Irishman who has been accustomed to seeing work done in the home land. An American Bishop who visited England was heard to exclaim, "Thank God I have lived to see a finished country." He was at that time looking upon the rich and well cultivated lands of Staffordshire and Warwickshire. The Bishop's phrase may be wrongly interpreted by some and be understood in another sense and therefore may not be a happy one, yet in the sense in which it was used it is essentially true of both England and Ireland. There may be waste from poor farming but there is no waste from no farming. On the other hand we are inclined to think that some wretchedly poor land, which should have been left for grazing has been taken into cultivation and made to support families which should have gone elsewhere and settled on rich and fertile lands. We think it not extravagant or out of place to say that in some villages and country places in England and Ireland life is meaner and poorer than any similar life in New Brunswick. Instead of the apparent ease and plenty, the comparative comfort and in some places even happiness and repose which mark some of our villages and country districts, there are poor tenement houses, ill-fed and poorly-clothed families, very low wages and men working from day to day who in their position are little better than slaves. Where such a state of things exists there ought to be a change and a removal to some other place or country where conditions are much better and where a comfortable and happy home may be established.

In a letter of appreciation to the British Weekly of an article on "The High Destiny of Canada," from the pen of S. Robertson Nichol (Editor of that paper) one writing from Nova Scotia says, "I believe you have accurately apprehended and set forth the ideas and ideals of the Canadian people. While the

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HOME OF T. H. ESTABROOKS,
President of Board of Trade, City of St. John, N. B.

is a strong and growing national spirit among us, there is an intense, almost passionate sentiment of loyalty to the Sovereign and the Empire—a proud loyalty that would be fiercely intolerant of selfish interference on the part of the Motherland with either Canada's home economics or her foreign trade relations. You have done well indeed to sound so emphatic a note of warning in that regard. Your sense of the vastness of the extent and of the resources of this country is assuredly not exaggerated. The trouble is, that so few of the leading thinkers and writers in Britain have anything like an adequate estimate of either the one or the other. It is refreshing indeed to read the words of one whose study of the situation is the result of long and wide reading, and accurate grasp of the salient facts.

To my own mind, our chief national dangers are not external, but internal—the ultramontanistism of Quebec, alert, elusive, untiringly aggressive, and the incoming of foreigners of alien blood, ideals and speech, beyond our powers of rapid assimilation. I hope we shall overcome these dangers, and others related to them. Nothing can so well help us to overcome them as a large—the largest possible—influx of immigrants from Great Britain. There are tens of thousands in Britain today on the ragged edge of poverty who would be possessed of competence, if not of affluence, in five years, or less, if only they could get to this country. Your surplus agricultural population, what could they not do for us? And what could we not do for them, if we had them?*

In concluding this chapter upon, How matters may be rectified or things improved, this quotation from the British Weekly of March 30th, 1911, is certainly very timely and accurate, and sets forth in a lucid manner the needs of Canada and consequently of New Brunswick as a part of Canada.

We hope in the following chapters to give more in detail the conditions, needs, opportunities, resources and possibilities of New Brunswick.

*The above paragraph was signed B. It has the ear-marks of a reproduction by the Rev. George J. Bond, D. D. an ex-editor of the Christian Guardian, Toronto, Canada.

CHAPTER IV.

OUR PART IN THE MATTER,



IN our first chapter we looked at things as they are in our second at things as they should be, in our third at how matters may be improved, and now we purpose looking at *our part in the matter*. The Father of all has done and is continually doing his part in the matter. He has made grand glorious and generous provision for all his creatures, especially for his creature man. Our part is to understand what he would have us do and then do it. He would have us use all the forces of nature, the changes of climate, the productive possibilities of soil, the facilities of civilization, and our faculties of mind and body for the good of ourselves as individuals, as families and peoples. This we have not done. The earth is but a desolate place without human cultivation; but under the hand of man becomes as the garden of the Lord. Without individual exertion we may be in want in the midst of plenty. If we would be a prosperous community we must be interested in each other's welfare and if we would be raised as a people in the scale of progress, plenty and peace we must be governed to that end.

Individually we must help ourselves. There is a living for every man somewhere and not only a living but also the comforts and conveniences of life. If a living is not to be found in one locality then it is to be found in some other; if not found in one country it is to be found in some other. The Divine Counselor and Guide said to his friend. "Get thee out of the country and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will bless thee, and make thy name great, and thou shalt be a blessing." There is no need for a man to be tied to one spot or to one locality. The earth is the Lord's and the fulness thereof: The world and all they that dwell therein. To be fastened to one place, to one occupation, to one condition when such is not meeting our necessities and comforts is not according to scripture or reason.

A change of place and labor has often called forth exertion and ability of mind and body not known or used before. There is no reason why we should do just as our forefathers did or live just where they lived. The life is more than occupation and the body more than location or place. If there be a better place for me than England or Ireland or Scotland shall a forlorn sentiment keep me from taking possession of such a place? If I am living in a city where my home is very small, and my salary insufficient, and my labor arduous, is there any reason why I should remain while broad acres of generous soil and ample areas of good air and sunshine have been provided for me elsewhere? If my family have so grown in numbers and size that I need more space for them, better opportunities for their employment, better school facilities, and generally a more hopeful outlook, why should I hesitate in making a move to such a place where these may be found, even if it should be on the other side of the broad Atlantic? Where one has plenty of the necessaries, comforts, conveniences, and luxuries of life there is not much need of a change. But where one has none of the luxuries, very few of the conveniences and comforts and a scant amount of necessaries of life then a change is in order and should be sought. Somewhere in this world there is plenty for all and none need be penniless or comfortless. If all would work for a few hours in the day all might have a competency. Some economists have said eight hours a day and some have said four hours a day is sufficient if all would work. It may be somewhere between the two numbers. Much of our trouble may be explained by the teamster who had a willing team of horses, one horse was quite willing to haul the whole load and the other horse was quite willing he should.

It may be our duty to remove from where we are now laboring and living to some other locality or country. A given place, or tract of land, or particular industry can support only a limited number of people. A number of people may be annually leaving a country, yet the same country may remain constantly full of inhabitants. There must be a limit to the population of a country; that limit may vary in different countries; but when the number of people has arrived at that limit, the natural increase of generation will supply many for emigration. It will not only have many who had better find a home elsewhere but it will at

the same time keep up the population at home. In such circumstances emigration does not indicate any political decay nor in fact diminish the number of people; neither ought it to be prohibited or discouraged. On the other hand for the good of those who remain as well as for the good of those who are leaving emigration ought to be encouraged. There may be other things besides over population that would make it right for us to seek a new home. If where we dwell there should be insecurity in reference to home and occupation, oppression as far as labor is concerned, annoyance or inconvenience in the neighborhood there may be in all these, or any of them, a reason for a change. Such things may so waste us that life cannot be a success while they exist. There is only one way left for us and that is to leave them if they will not leave us. Men may also be induced to make a change by the attraction of a better climate, a better living, better wages and more abundant provision, all leading on to more perfect health and increased wealth.

With a redundant population and a vast reserve of labor-power just struggling for existence, the old countries could well afford to spare a few thousands of their population; it would lessen the competition for employment at home and give more independence to those who would come abroad. Many laborers have no reserve, no credit, no funded income, no property, and by the necessities of the situation, have to live from hand to mouth and from one week to another. To a large number of working men it is a daily question of need; it means get bread to-day or go hungry to-morrow. Many a man has nothing to fall back upon and a few lost hours pulls him down. For many men farming here would be much better than working at a trade in some of the older countries. Take for instance a carpenter or a bricklayer, or some other tradesman, or mechanic who is liable at any time to change his place of work, or change his employer. In many cases he has to break up his household, separate from his wife and children for a time, take his children from one school and send them to another and thus often have their education seriously interfered with and suffer many things affecting his comfort, his health and his plans. Sometimes a few weeks out of work may seriously affect the prospect of his sons and daughters cause them to leave a comfortable home prematurely, injure in some cases their health

and hopes, and cause him to be a broken down man. My sympathies go out very much towards the man with a family who has now and again to seek employment. There must be in many cases great solicitude. But there are not only the physical and financial consequences of this uncertain and changeable state, but the mental and moral consequences of such an uncertain and painful condition. The mind is troubled and perplexed; the heart is weighed down with a load of care, and hard thoughts of employers and sometimes hard thoughts of providence. When a man, out of work for a few weeks, is brought near to parish allowance, or the gates of the workhouse or poorhouse, he feels a depression which has a demoralising tendency. No wonder that in many instances men lose their dignity and resort to bad practices in order to obtain a loaf of bread. Reading about the employment of some families in towns and cities in England and also about the laboring class in rural districts it seems as if every practice which can overtax the body and embarrass the mind, depress the spirit and trouble the heart has been put into operation.

Men have sat in their cosy studies and manufactured "a sophistical jargon, falsely called Economic Science" and have not taken into consideration the ways of providence, where and how men and families should live, what should be their occupation, what is best for body and soul, for brain and heart. They have tried to show how men without means and with no permanent home can be happy and prosperous. They have tried to show how men living in luxury and ease on the brains and blood of excessive toilers have a right to do so; but, their attempt has been a failure. Divine Providence did not intend that the lives of men women and children should be bought and sold in the labor market. God is no respecter of persons. Men have trampled upon their fellow men, and men have remained in the dust when God has prepared for them and offered them a possession in a land of freedom and plenty.

Here in New Brunswick, on a farm a man has a permanent home and permanent resources for his family. Seasons may change and some years not be as good as others but none so bad that seed cannot be sown and crops harvested. A family on a farm in this province enjoys an independence that many working men in older countries may well envy, but which many of

them might enjoy. What is needed is more tillers of the soil, and good soil of their own, free of all encumbrance for them to till. We believe that the demand may be met in this province, if men will give their brains and muscle to agricultural pursuits. The cry of many is, Give me room where I may dwell. The broad acres and fruitful rains, the glorious sunshine and healthy climate are here waiting for the coming of parent and child.

In reference to man's part or responsibility in the matter many of the so called writings or works on economic science fall far short of anything like a comprehensive view of the situation. They try by re-adjustment to put thirteen inches into one foot, and it puzzles them exceedingly. Sometimes it is to fill a bushel measure with three pecks of corn, and still they are puzzled for the measure is not full. They would give us from a standpoint of uncertainty and insufficiency a political and temporary remedy for a social and moral evil. It is "if" so and so were changed, or "if" so and so could be re-adjusted." "If" employers and employed could only agree. They would have us make bricks without straw, and heal the waters of Jericho without the prophet's salt. We may need more equal laws, more liberal institutions, more stable and righteous governments, less work and more pay; but with all these, and without which all these are but as idle schemes, man needs a moral power, a heaven-born righteousness and a divine hand to guide and uphold, an Almighty power to sustain and comfort. Good laws are good, but good laws will not reform us if reformation begin not at home. One great cause of industrial evils is the want of a higher and better moral relation between labor and reward, between master and servant. Social and moral remedies are needed in order to change the existing state of things to something better, and to give health and robustness to all legitimate and beneficial enterprises. Instead of making ourselves rich through the labors of the poor, it ought to be more satisfying and more sought after by us, to be rich in the gratitude and esteem of our friends, our fellow-citizens and countrymen. Instead of seeking to make ourselves rich in a town or city or country we should seek to make town and country rich by giving plenty and prosperity to both. Instead of seeking our own "Let no man seek his own, but every man another's wealth."

Let us live not for ourselves, but for every part of the great human family with which we are surrounded. Let us not live under only secular influences, but also under moral and spiritual, and restrain passion; teach righteousness; instruct the young; inspire character; enkindle enthusiasm along lines of benevolence and social improvement. We need to be more impressed with the infinite value of every human soul, the inestimable value of every human being. Apart from that we shall be helping each other to minimize the estimate of the individual, to make the idea of one man seem a small item, and the idea of a child a contemptible fraction of the social mass. We need to catch the spirit of Him who did so much to kindle among the masses of people a sense of human worth and dignity. Thus we will work with both hands, with one to lift up men by a heavenly message to their moral nature, with the other for their outward emancipation from privation and fatigue. "Let us" says Auguste Comte, "abandon all useless and irritating discussions as to the origin and distribution of wealth, and proceed at once to establish the moral rules which should regulate it as a social function."

Our part or responsibility in the matter is to adjust conditions; to place ourselves and others where environments will contribute to our physical, financial, and moral well-being; to avail ourselves of the larger opportunities that lie before us; to benefit by the experience of others; to be situated where industry will mean pleasure and happiness; to know that systematic work and steady employment is much better than enforced idleness; and to believe that a bountiful providence has provided abundance for every living thing.

Progress is the law of nature. Spring and Summer, Autumn and Winter.

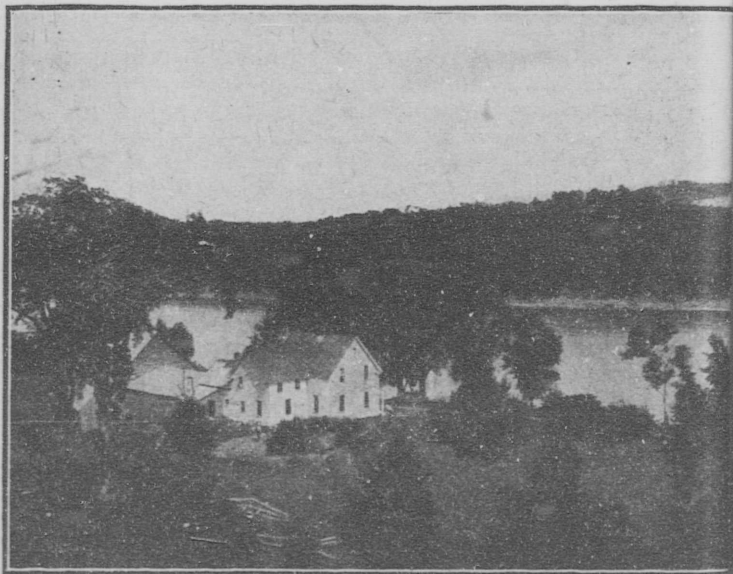
"The seasons in their annual round,

Which beautify or desolate the ground,"

speak to us of progress for they, by the law of circularity are always advancing. Spring is followed by Summer, for Spring would be of no benefit to us if the world and the year were all Spring. We need Summer in order to advance that which has been started in the Spring-tide. We also need the Autumn to take up the work which has been successfully carried on in

Summer. We also need the Winter. We are apt to think of this season as hindering rather than advancing things. But it is necessary for the further development of the tree that the leaves should fall off. They are not rudely cut off by the frost, for had we no frost they would change color and fall from the tree. They are pushed off from within that new buds and leaves may take their place. Spring clothes the earth with verdure; Summer develops this verdure into highest beauty; Autumn crowns it with ripeness; and Winter comes and destroys that which had taken several months to perfect. Yet the apparently wanton destruction tends more to advance the progress of nature than if summer were perpetual. Flowers and plants die down at their roots yet it is no grave into which they have retired, but "the hiding place of power," out of which they shall come with greater strength and beauty.

Progress is the law of being. The babe does not remain a babe, but soon develops into the child; the child into the youth; and the youth into the man. How marvelous is all this. The mother in every instance soon loses her babe, and the only consolation she has is that while the babe is going out the child is coming in. She cannot keep her child, he soon grows out of that stage. She would have great sorrow at losing her child only that she takes becoming pride in her lad who will soon be as tall as his father. Soon the lad becomes an able-bodied man who lives on for a few years until, in order to rise still higher, he must lay his garments in the grave, as in a dressing chamber in which one puts off his soiled clothes and puts on his beautiful wedding robes that he may appear at the marriage supper of the King. The knowledge, wisdom, and righteousness attained here will be to us a starting place whence the soul will continue its onward course towards higher heights of excellence. The continuity of the path will not be broken. The babe was no more, but not to the injury of our being; the young man was no more but not to the injury of our manhood. Oh! no, we gained advantage at every step. The strength of manhood will be no more but not to the injury of our being. The sacred employments of life will continue without unnecessary interruption and amidst circumstances and surroundings the most favorable and congenial.



A NEW BRUNSWICK HOME

Progress is also the law of community. Settlements become villages; villages become towns; towns become cities; cities become great and powerful centres of nations. The spirit of the explorer takes possession of the navigator and after many adventures, and sailing up various rivers he comes to a place where the intervale is wide and the hills in the distance are well wooded. Here he settles and builds for himself a home. Others join him until the settlement becomes a village, and now mechanics are needed to build houses, wharves and bridges. Merchants find the location good for trading. Population increases until what was only a small settlement is now a prosperous and thriving town. In due time the town becomes a city and the city the centre of a thriving nation. Those pages in history which record the rise of great empires and states are at once interesting and instructive. Empire after empire advances from the dim horizon until it reaches the zenith of prosperity and blazes for a while with unexampled splendor. Great Britain, United States of America, Australia, South Africa and Canada are illustrations of the progressive nature of civilization. But the greatest and best country and city of them all is yet to come when old things shall have passed away and all things shall have become new. Where the inhabitants shall never say they are sick, and where want and weariness shall be no more.

The law of nature, the law of life, and the law of society are progressive and would speak to us concerning our part and responsibility in the matter of raising ourselves and others in the scale of society that we may stand on vantage ground for days to come.

CHAPTER V.

TOO MUCH POPULATION: TOO LITTLE POPULATION.



N London, England, according to the latest census returns, on an area of 693 square miles there is a population of 7,252,963, or 10,466 to the square mile. The big city contains almost as much population as the whole dominion of Canada comprising 3,729,965 square miles.

There are some 6,000,000 workers in Great Britain whose salaries range from about \$2.50 to \$6.50 a week and whose work is not steady throughout the whole year.

It is stated that 10,000 persons in Chicago have been living since cold weather set in (1910) upon what they found in the garbage cans and barrels in the streets and alleys. It is reported that 68,550 men and their families make a comfortable livelihood in Denmark upon arable farms which average about five or six acres. Japan has in its main islands, exclusive of Formosa and Karafuto, a population of 48,542,786, and the area of its cultivated fields is 21,324 square miles. This is 2,277 people to the square mile. There are also maintained 2,600,000 cattle and horses, nearly all of which are laboring animals, giving a population of 142 people and seven horses and cattle to each 40 acres of cultivated field. An old Japanese farmer told an American visitor that he owned and was cultivating 15 mow of land, which is $2\frac{1}{2}$ acres, and that besides his team—a cow and small donkey, he usually fed two pigs. This, writes the American in Farm and Fireside, is at the rate of 192 people, 16 cows, 16 donkeys, and 32 pigs on a 40-acre farm, and a population density of 3,072 people, 256 cows, 256 donkeys and 512 swine per square mile. But the world is crowded only in spots. There are still 20,000,000 square miles of the earth's surface that have not been explored.

Since 1880 140,000 English farm laborers have been displaced by machinery. This machinery could be made by 4,500 men in one year. Gen. Sir R. Baden-Powell gets the credit for saying, England has a superabundance of men, but they are not fit for the colonies. Those that they could send would probably want water laid on to their houses and their Saturday evenings at the music hall. This may appear to contain a touch of humorous sarcasm and to be rather severe on the Englishman, but these things are what in many cases he has been accustomed to. However, in this connection we may say that we ought not to encourage to come to New Brunswick people who are incapable of doing anything in their native land and yet, at the same time, like to enjoy life in "first class style."

In New Brunswick we have the land but not the people to settle on it and cultivate it. In Europe and some other countries they have the people but not enough land. Now where there are too many people and not enough land, and where there is more land than the present people can possibly cultivate, a simple problem lies before us. It is quite certain we cannot move the land and therefore there is nothing left for us to do but to move the people. We must bring the cultivators of the soil on to the land and thus enable them to make our wilderness a garden and at the same time make ample provision for themselves and their families. This would increase our population, provide homes and fields of their own for many who have none, add much to our productions, increase the value of our lands, increase our commerce, improve the standing of our province among the provinces of the Dominion and be a general advantage to all concerned.

In bringing people to this province it is better for us to deal with each case on its own merits than to encourage people to come irrespective of any adaptation.

According to some figures there is in England and Wales a population of 429 to the square mile. In New Brunswick we have about 27,900 square miles of land and a population of about 333,000 which would give us 12 persons to the square mile. By these figures one can very readily see the room we have for the surplus population of the mother country. The

county of Norfolk, in which I was born and brought up, has an area of 2,116 square miles and a population of about 440,000, while New Brunswick has thirteen times as much land, or 27,000 square miles and a population of only 333,000. At the rate of population per mile of the county of Norfolk, our province would have nearly half a million more people than the whole Dominion of Canada had when the census of 1901 was taken we would have over 5,800,000. Besides this amount of land we have a lake containing 47,232 acres. At this time I am residing in the county of Westmorland. This county has 623,000 acres and a population of 42,060 which means about 29 persons to the square mile. This is one of the oldest settled counties in the province and contains by far the largest amount of population per mile of any county in the province except St. John county which has in it the city of St. John, and yet this most populous of all the counties has not 30 people to the square mile.

With the redundant population and vast reserve of labor power just struggling for life that we find in some parts of Great Britain and Ireland—with much destitute and unemployed labor hungering for something to do and to eat—with laborers competing for employment, what better can we do than make it easy for many of these to find their way to a country needing a population to cultivate her soil and develop her resources?

A distinguished English writer recently said, that the need of Canada was, "the landless man on the manless land."

Our province must have a larger population; a country must have men; if it cannot get men it cannot succeed. If this province cannot get men-tillers of the soil, workmen to turn her raw material into finished products, men for various departments of agricultural, industrial and commercial life it will be ruined and undersold by those who can. Investments in other provinces, in foreign labors and manufactories, in lands to the North or the West will not save it, nor will multiplying machinery and the building of railroads. Do what we may, perfect our legislation, carefully administer our laws, dream of development, talk of progress, buy in the cheapest markets and sell to the best advantage, still, a country or province must have men, we must

ultimately depend on the number and co-operation of human brains and hearts. We must have homes and men, women and children to occupy them. We must have human hands to labor in the house and in the field, in the mine and in the forest, in the workshop and on the sea. The great need of our province is a very much larger population.

The reports that come to us from time to time from various Emigration Committees and agencies sometimes raise our hopes and sometimes cause disappointment. The matter of inter-empire emigration, or change of place under the same flag, is a clean-cut issue. It is a case of demand and supply. New Brunswick is a province or portion of what are sometimes called the great "Oversea Dominions," and it is demanding and desiring immigrants to till its vacant lands. As a supply to meet this demand there is the decided and large margin of population in Great Britain. An eminent writer says that in ten years more than 22,000,000 souls have been added to the population of Europe, and that Europe could send out an unceasing stream of 2,000,000 emigrants a year for a century and yet steadily increase her population. From time to time there has been a complaint made of the lack of organized effort to receive immigrants on the part of the Oversea Dominions themselves. It has been said that there are plenty of desirable men and women in Great Britain who would be glad to emigrate but there is a slowness on the part of Governments to assist in this work. This slowness, if such there be, may be accounted for by the fact that there are many who do not fit into the conditions of a new country where perseverance and alertness are required in order to be successful. The best class of workmen, the best class of laborers and the most desirable farmers do not usually apply to Governments and relief committees for assistance to emigrate yet even many of those who have been helped have made a success in the provinces of the Dominion.

Surplus population must not be taken as a whole, or encouraged hap-hazard to come to this country, yet I cannot see why some who have made a failure in one part of the Empire should not be encouraged to try some other place or country. It does not necessarily follow that because a man has not been a

success in one place at some employment or business that therefore he cannot be a success anywhere. Let him try some other place with other surroundings and some other employment or business in another atmosphere and he may achieve success.

In selecting persons for emigration care should be taken and due regard paid to their antecedents and their probable fitness for the work in which they are most likely to engage. A good amount of cash is a great help but not absolutely requisite. Men have come here with cash and yet failed to establish themselves in business of any kind and have finally returned. Men have come here without cash and have succeeded in a most remarkable manner. A case is fresh on my mind of a young married couple who came from the county of Norfolk, England, and who had, during their first winter here, a very scant supply of the necessaries of life. At home he was a farm laborer. He took up land here and cleared one field after another until he soon gathered in large crops. He raised a numerous family, as the boys grew up and married some of them settled on farms adjacent to the old homestead, and when I visited father and sons and saw their possessions I was astonished at their success, and delighted to see the fruits of persevering toil.

To give advice is an easy matter and in some instances it may be beneficial. A part of the following sound advice, which if it had been given to me many years ago might have prevented me from making comparisons in times and places not suitable, is supposed to be for emigrants themselves: "Don't grumble when you find things not the same as in England. Remember that Canadians know what is best for Canada. It has been said that Englishmen have become unpopular in Canada simply on account of their grumbling habits and comparison of English and Canadian ways, which are very naturally resented! True, as it may be, that we know nothing but by comparison, yet to compare things and ways with which we are little acquainted, and generally to the disparagement of the latter, is not wise. The reason why Canadians resent our comparisons is that we speak something about which they cannot be judges not knowing the conditions and having had no experience of things in the home land.

There is one thing which is very gratifying about the change that many have made in coming from Europe to America—in coming from England to New Brunswick and that is that they would not wish to go back to former conditions. Many have successfully established themselves in their new homes and have sent cordial invitations to their friends to follow them. In some cases they have secured work and homes for their relatives till they have been able to provide for themselves, and more than that, in some cases they have subscribed liberally towards the cost of their passage to this country.

Another reason why we advocate an agricultural life is in regard to our own interests. We must not allow our people to gather too much into towns and cities. The recent French census as a whole has shown a drift of population from the country to the city. There is a tendency that way amongst us. Too much city and too little country is our danger. We are startled to read statistics estimating that in London, Eng., there were more than 1,000,000 people living in one-roomed and 2,000,000 in two-roomed homes. We say, can such a state of things be possible? Yet is it not far more startling when we read that some sections of Montreal and Winnipeg are equally bad if not worse. An intelligent and very careful observer of things as they exist in old country cities and towns says, some of the conditions in Toronto, Montreal and Winnipeg would not be allowed to exist twenty-four hours in England. Even here in our own home country we may have too much population in our cities and too little in our rural and country districts. It is absolutely necessary that a man shall have a home and take pride and pleasure in it if we would have him take an interest and pride in his country.

One very serious result of over-crowding cities and neglecting our agricultural areas is over production of manufactured goods, not that there are more goods manufactured than are really needed but more than can be sold owing to the fact that there is under-consumption. Many families have enough furniture, enough woollen and cotton goods, enough hats and shoes, but many could do very well with much more but cannot obtain them; so the real trouble is not so much overproduction as under-

consumption. In many instances there is no ability to consume. Those who are ill-clad have no money to buy cotton or woollen goods, those who need many other things cannot get them for want of money. It is very far from being profitable for the producer, whatever the capacity for production, when the demand is not sufficiently brisk to maintain a remunerative price for his goods. In some instances in towns and cities factories have been able to produce in a short time far more than they have been able to sell and then they have stopped work. But it does not follow that the shutting down of a factory is caused by all having enough of the kind of goods which the factory has produced. Cotton spinners and makers of woollen goods may be very poorly clad and makers of boots and shoes may go almost bare-footed. Many in our towns and cities live below the line of "comfortable circumstances" and contribute very little to lessen the surplus products of the factories that are shutting down because there is not sufficient demand for their products. During the last few years by the aid of mechanical arts and by various discoveries our factory products have been greatly multiplied. This development has not been counter-balanced by a corresponding consumption or by an ability to consume. Many who desire and need goods of various kinds have no money, therefore they cannot buy, consequently the manufacturer cannot sell them. We often read and speak about overproduction but say little about under-consumption.

We need in New Brunswick at the present time 20,000 new families and as many new homes. Not families to crowd together in towns and cities, but families, the most of them, owning enough real estate to give them a comfortable home. That would mean 100,000 more people to feed, to clothe, to make provision for in various ways. In return they would help us develop and do the work of our country. 100,000 more would only give us about 16 persons to the square mile which seems a ridiculously small population for so good a country. Carlyle wrote in his account of London at a time when London was not half the size that it is today:

"We are near two millions in this city; a whole continent of brick, overarched with our smoke-canopy which rains down

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FARM SCENE IN NEW BRUNSWICK

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sometimes as black snow; and a tumult, velocity, and deafening torrent of motion, material and spiritual, such as the world, one may hope, never saw before. Profound sadness is usually one's first impression. After months still more after years, the method there was in such madness begins a little to disclose itself. Always, after a certain length of time spent in this enormous never resting Babel of a city, there rises in one not a wish only, but a kind of passion, for uttermost solitude; were it only some black, ever-desolate moor, where nature alone was present, and manufacture and noise, speech, witty or stupid, had never reached."

Just at this moment I do not remember any thing that Carlyle has said concerning the beauty and benefit of the country, but I remember the words of another seer who, after considering the wisdom and benevolence of an over-ruling providence, breaks out in these words: "How great is his goodness, and how great is his beauty." After considering God's ways and works the whole vision appeared to him as one of great beauty. He must be blind indeed who cannot see the hand of God in the marvelous works of nature. There is not a leaf, nor flower, nor a dewdrop, nor a blade of grass, nor an ear of corn, nor a plant, nor a tree but bears his image and displays his beauty. "The earth is full of the goodness of the Lord."

In the heat and bustle of city life and an absence of the works of nature, while fashion and passion are throwing false colors around us, with little time or opportunity for meditation and reflection, things cannot be viewed in a just and proper light. "This incessant stir may be called the perpetual drunkenness of life." But come with me into the broad expanse and see with what silent magnificence and seeming ease the changing seasons and day and night are produced. The sun rises and sets; the freshness and beauty of the morning invites to labor, and the coolness and quiet of the evening invites to rest. Spring clothes the earth in garments of richest colors, summer shines in its glory and brings fruitfulness to plant and tree; autumn pours forth abundant stores for man and beast, and winter returns in its chilly aspect bringing to us the beautiful snow as a blanket soft and white for a warm covering.

We meet the benevolence of God in the fields, we feel his influence in the cheering beam, we hear his voice in the wind, we see his beauty in the lakes and streams, the running brooks and springs; we see his strength in the sea and in the mountain, and the everlasting hills remind us of his faithfulness.

Many who are living in our cities are trying to make arrangements to live at least a part of the summer in the country; they find that too much confinement in the shop or office oppresses the man of business and too much company and gaiety wears out the man of pleasure. The man of the city flies for relief to trifling amusements but they afford only a temporary relief; they give no permanent strength to either body or mind. Country life lessens the corrupting influence of society and in comparative solitude better thoughts and principles live and grow. Nature grows her best men and best things on the hallowed ground of seclusion. The great and good the noble and wise of all generations have ever been addicted to retirement and some of our greatest and noblest men were born and brought up among the hills and valleys of rural districts. The greatest teacher and most benevolent man this world ever knew, went to the city of Jerusalem in the morning but as soon as his day's work was done retired to Bethany. Canon Farrar, in his life of Christ, says: "how delicious to him must have been that hour of twilight loveliness and evening calm; how refreshing the peace and affection which surrounded him in the quiet village and the holy home. As we have already noticed Jesus did not love cities, and scarcely ever slept within their precincts. He shrank from their congregated wickedness, from their glaring publicity, from their feverish excitement, from their tireless monotony, with all the natural and instructive dislike of delicate minds. And though the necessities of his work compelled him to visit Jerusalem, and to preach to the vast throngs from every climate and country who were congregated at its yearly festivals, yet he seems to have retired on every possible occasion beyond its gates, partly it may be for safety—partly from poverty, partly because he loved that sweet home at Bethany—and partly too, perhaps, because he felt the peaceful joy of treading the grass that groweth on the mountains rather than the city stones, and could hold gladden

communion with his Father in heaven under the shadow of the olive-trees, where, far from all disturbing sights and sounds, he could watch the splendour of the sunset and the falling dew."

City life is not the best for our physical nature our financial comfort, our mental development, or our moral and spiritual well-being.

Every man born into this world has a right to live, and we ought to aid the poor to endow themselves with an income which is beyond the reach of hard times. It has been suggested that every man should have an inalienable right to enough property to support life comfortably and honestly. I do not think with some that the state should insure this to every individual; but I do think that all men should have an opportunity to secure such an amount of property for themselves. This would be very much for the public good.

It seems unreasonable and almost impossible for a man coming from Norfolk, England, and living for a quarter of a century in this extensive and naturally rich region of Canada, and in New Brunswick one of the eastern provinces of Canada, without a yearning for transplanting some of the dense population and poorly paid laborers of parts of Great Britain to these fruitful and fertile provinces. When one calls to mind the slum-life, the squalid quarters of the working poor, the low wages of tens of thousands of farm laborers, while, on the other hand, he sees day after day thousands of acres of land only needing labor to make it productive, it is impossible not to have one's spirit stirred and energies aroused in favor of any movement which might ease the conditions of labor-life in Great Britain by bringing the oppressed to regions of bracing air, to broad acres of fertile land, and to opportunities of a better and brighter social existence. Those who have been brought up to, or who are willing to learn, agriculture and have strength and willingness to work the land, are the class of colonists who are wanted. To propose the increased colonization of New Brunswick by means of 20,000 families from Great Britain will seem to some a very "large order." Of course the opponents of emigration will be up in arms at once against any such suggestion, or wild scheme as some may call it. But the time is on, the day

has come, the sun has already risen upon this inevitable deliverance from bondage and march to the promised land.

It is no use for land reformers and other labor advocates to demand the full "utilization of the soil of Great Britain" for labor purposes, before British workers and laborers are advised to go away to colonial or other countries in search of work and homes, and remuneration, which things are practically denied them at home through the operation of the rent-earning system of land tenure. To withdraw a few thousand land-workers from the agricultural industry of Great Britain would enhance the price of the labor that would remain. Wages would go up while the stream of laborers from country to town would be diminished to the great advantage of town toilers.

The lot of the landless agricultural laborer excites our sympathy. He is virtually driven off the land by low wages and a cheerless prospect. He is driven into towns and cities, or he voluntarily goes there in search of work, and there he becomes a disturber of the labor market; in his struggle for existence he brings down the wages of others, adds to the congestion of city life, and thus the social problem is intensified.

Immediately on my arrival in New Brunswick I was impressed with a certain phase of farming industry and the impression has never worn off, that a Canadian farmer does what a large number of English farmers do not, and that is, he works. Many English farmers do nothing but supervise the work and attend market, and that is right where farming operations are carried on to such an extent that it takes one man's time and ability to see that all things are done at a proper time and in a proper manner. But there are many farms in England upon which a farmer might do a portion of the work and supervise it at the same time. It would not do for an average Canadian farm to have to support a gentleman who, all through the year, does no work beyond "doddering" about with his hands in his pockets and attending market. A farmer in New Brunswick must not only know how and when work should be done but he must be capable of doing it. Wages are almost double here what they are in England; food is no cheaper and every luxury and comfort costs more. If it costs a workman twenty shillings

a week to live in England it would cost him nearly thirty here, but for every pound he would receive at home he would receive two pounds here. If it costs a farm laborer twelve shillings a week to live in England it would cost him sixteen here, but for every twelve shillings he would receive at home he would receive twenty here.

Having been brought up in one of the best agricultural counties of England, and having seen a good deal of farm life in New Brunswick, and also having lived seven years in the city of St. John I may be allowed to make a comparison and draw an inference. A large majority of toiling employes and city business men in cities and towns work early and late for a salary or profit that gives them a bare living without the saving of any bank account, or improving any property of their own; while the majority of farmers, although they may work at certain times for 12 and 14 hours a day can quit at any time for a few hours and do as they please. They make a good living; they add to their stock; they improve their property, and in a few years they clear the farm of any financial encumbrance. Then at the age of forty-five or fifty they have a saving, a property, a financial standing and a comfortable home that many city men could not acquire and know nothing about. When the country young man thinks he would take a city position for five or six hundred dollars a year, in preference to residing on a farm and having his freedom and livelihood in the rural district surely his eyes are dazzled and his good judgment blinded by the glare of a city's deceitful allurements. Farm life is the best life that civilized countries afford and the farmer who improves his opportunities for enlightenment, remuneration and usefulness is a king among men. We have not an adequate conception of the future of agriculture in New Brunswick. Revolution in agriculture must, in days to come, have a very great and far reaching effect upon the development of this province. Our present methods are an improvement on the past but they are not producing nearly as much as our land would yield, and yield without losing its strength and fertility. The day has already dawned when with us every farm properly worked will be worth more money year by year. We are learning something better

than soil deterioration, mismanagement and waste. With us intensive rather than extensive farming will become popular. The relation of this country to other countries and our present facilities of transportation have already raised the price of farm produce and our agricultural prospects are good for many years to come.



CHAPTER VI.

EVERY MAN SHOULD HAVE A HOME OF HIS OWN.



UCH a statement is far reaching and very sweeping; yet we maintain that such should be the rule. We admit of exceptions. The home, the married, the domestic life, when a man owns and occupies his own home is the ideal life. Not life in a hotel or boarding-house, which in many cases is not living but only staying. The inmates of the modern hotel and boarding house lose much that makes life significant and beautiful. The delicate reserve which ought to be in every household and give it an individual distinction from all others, is dissipated. Public houses and public places are a kind of social hotbed, they cultivate not a natural but an artificial life and growth. Finery, social entertainments, being constantly on the move, are not satisfying to the body or soul, but often produce a depressed and dejected state of mind. When boys and girls are reared in public places, on verandas, in corridors, in public dining rooms they become the victims of fateful and often poisonous influences. They become prematurely old, socially dissipated; pining for new sensations, they know no real true home but a house built for the reception of travellers.

Life in a tenement house is better but not the best. In many such houses there is discomfort and desolation, especially where confinement in too small a space, exposure to the slack ways of others, and breathing an unwholesome atmosphere day and night cause the blood to lose its red corpuscles and the faces of men, women and children look more like gravestones than roses.

In many instances the difference of expenditure between living in a rented house and in one's own home would in a few years purchase the home. But it is not so much the difference

of cost as the making of a man and of a family that we have in view—not so much the saving of cost as the making of a citizen. A man living in his own home takes a far saner view of matters relating to good civic, local and federal government than the man who is living here today and somewhere else tomorrow. When a man has a home of his own he takes more interest in his surroundings and in all that pertain to the good of the community. The very thought or prospect of having a property, be it great or small, increases our interest in things and gives us a larger outlook. The man who intends to purchase a property, whatever its size, says, "I think I shall buy that place, and if I do I shall fix it up and put a new window in the end of the house, and a new door in the front and make a gravel walk all around, and there are a good many things I can do myself to improve it if I get it."

A noted professor and writer says, "Oh, the blessedness of work—of life giving and life sustaining work. The busy man is the happy man; the idle man is the unhappy man. When you feel blue and empty and disconsolate and life seems hardly worth living go to work with your hands, delve, hoe, chop, saw, churn, thrash, anything to quicken the pulse and dispel the fumes. The blue devils can be hoed under in less than half an hour; *ennui* cannot stand the bucksaw fifteen minutes; the whole outlook may be brightened in a brief time by turning your hands to something you can do with a will.

I speak from experience. A few years ago I found my life beginning to stagnate; I discovered that I was losing my interest in things. I was out of sorts both physically and mentally; sleep was poor, digestion was poor, and my days began to wear too somber a tinge. There was no good reason for it that I could perceive except that I was not well and fully occupied.

What was to be done? Go to work. Get more land and become a farmer in earnest. Exchange the pen-holder for the crow-bar and the hoe-handle. So I began to cast covetous eyes upon some land adjoining me that was for sale. I nibbled at it very slyly at first. I walked over it time after time and began to note its good points. Then I began to pace it off. I found pleasure and occupation even in this. Then I took a line and



ON A FARM IN NORTHUMBERLAND COUNTY

began to measure it. I measured off a pretty good slice and fancied it already my own. This tasted so good to me that I measured off a larger slice, and then a still larger till I found that nothing short of the whole field would satisfy me.

It was winter, I could hardly wait till spring to commence operations upon my new purchasc. Already I felt the tonic effect of those nine acres. They were a stimulus, an invitation, and a challenge. To subdue them and lick them into shape and plant them with choice grapes and currents and raspberries—the thought of it toned me up and improved my sleep.

Before the snow was all off the ground we set to work under-draining the moist and springy places. My health and spirits improved daily. I seemed to be under-draining my own life and carrying off the stagnant water, as well as that of the land. With what delight I saw the work go forward, and I bore my part in it. I had not seen such electric April days for years, I had not sat down to dinner with such relish and satisfaction for the past decade; I had not seen the morning break with such anticipations since I was a boy. The clear, bright April days, the great river dimpling and shining there, the arriving birds, the robins laughing, the fox-sparrows whistling, the blackbirds gurgling, and the hillside slope where we were at work—what delight I had in it all, and what renewal of life it brought me. I found the best way to see the spring come, was to be in the field at work. You are then in your proper place, and the general influences steal in upon you and envelope you unawares. You glance up from your work and the landscape is suddenly brimming with beauty. There is more joy and meaning in the voices of the birds than you ever before noticed.

Before April was finished, the plough had done its perfect work, and in early May the vines and plants were set. Then followed the care and cultivation of them during the summer, and the pruning and training of them the subsequent season—all of which has been a delight to me. Indeed the new vineyard has become almost a part of myself. I walk amid it with the most intimate and personal regard for every vine. I know how they came here. I owe them a debt of gratitude. They have done more for me than a trip to Europe or to California

could have done. If it brings me no other returns, the new lot already has proved "one of the best investments I ever made in my life."

The man who owns his own property thinks in another realm, he acts from higher motives; and instead of allowing things to go to destruction because they are not his, he at once gives his spare time and ingenuity to construction and improvement. His wife becomes more contented and at the same time ambitious, and his children soon understand the difference between living in another man's house and a home of their own. Shifting from place to place we fail to produce those tender associations which cluster about the roof-tree of a permanent home.

As a Methodist minister moving once in three or four years, I have had, during the past thirty years, nine homes or places of abode. When moving time has been coming near I have looked at my children and thought about them with much pity and sympathy; especially when they would make various inquiries concerning our next place. What a break up in young lives this perpetual change. What can inspire a man with proper and natural instinct in his home and its surroundings when he knows that in a few months he must leave all. I am not writing this in a complaining mode, nor because we are the only ministers who move from place to place. I have known two and sometimes three Baptist ministers put down stakes and pull them up again on the same field during my one term on a circuit. I have tried to bring up my children to love home better than any other place and in this I think I have succeeded. This has been done not by exhortation but by making home as attractive and pleasant as time and circumstances would allow. It is not wise to stay in a place simply because we were born there, or because someone belonging to us lives there; but almost anything is better than to dwell in tents upon shifting sands like the man of the desert, or in unanchored barks upon the restless ocean.

How little do the families of those who are reared under such influences as to call no place home, no place sacred, no possessions their own, know of that wealth of affection and happiness which is daily being garnered by the possessors and

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lovers of a permanent home. The hearthstone of the true home becomes a magnet which attracts at any distance those precious feelings and affections which no wealth can buy, or poverty forbid; and which are as stable as any thing this side of heaven, and of which they are a foretaste.

In Canada, owing to its pioneer life and its rapid progress, we have not in times past had, as in older countries, the desire for fixed habitation. But as society grows older it grows more stable, and we have lovely homes in which the second, third and fourth generations have resided. We are thinking that in a few years there will be fewer influences at work to cause frequent transplantings than in days that are past.

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It has been said that the home is the unit of society as the individual is the unit of the home. Thus it follows that the better the individual the better the home, and the better the home, the better the settlement, the village or community. The hope of our country lies in these homes which are pouring forth influences at once honest, refined, religious and patriotic. Some would have us understand regarding the home that it is a growth rather than a building. Men need homes; women need homes. Without the charm, the comfort, the discipline and development of family life they are both great losers, and may be the one loses as much as the other. He provides and she conserves; he has strength and wisdom, and she has gentleness and affection. These all contribute to the ideal home.

There are two things in regard to our homes as in most other matters, the internal and the external, the inner invisible life and the outer visible expression. The mistake we are sometimes apt to make is to take the form for the reality. We do this without due consideration. We see a grand house, fine furniture, splendid grounds, handsome accessories and we say, what a lovely home! It may be and it may not be. There may be poverty of the deepest kind, a lack of the very choicest things. When the expression or outward appearance greatly exceeds the reality, rich trappings and fine buildings only set off that poverty which cannot conceal itself in costly finery. What a delightful atmosphere of that which is essential to home life have we often found in the humble cottage. The inner invisible life has not

been wanting, essential things to make home the dearest spot on earth have been felt if not seen. The true home should have, and be the exponent of the best conditions and environments that science, art and religion can supply. These ought to be obtainable to a large extent by intelligent industry and thrift, by co-operation in the home, by united effort; yet without overwork, or greed, or graft, or dishonesty. Every man should be in a position to obtain such a home.

It is to the common people that the nation, and more especially our Dominion and province must look for foundation material and perpetuity; it must look to those who work to establish homes and then to support them. By the term "common" we do not mean low, mean or vulgar, but the very contrary; of the equal, ordinary, right, thrifty and honest man must our country be composed.

Sometimes poverty is associated with great intelligence, and also with virtue and piety of a high order. Sir Walter Scott said, "I have read books enough, and observed and conversed with enough eminent and splendidly cultivated minds, too, in my time; but I assure you I have heard higher sentiments from the poor, uneducated men and women, when exerting the spirit of severe yet gentle heroism under difficulties and afflictions, or speaking their simple thought as to circumstances in the lots of friends and neighbors, than I ever yet met with, except in the pages of the Bible."

The poor and needy may be divided into two classes: the deserving, and the undeserving. There is sometimes a real need that comes on men by circumstances over which they have no control. These have a claim on us and deserve our help. Others have, by extravagance, intemperance and laziness, brought poverty on themselves. Even these, though in a sense undeserving, have a claim upon our compassion. When a man has grieved for his past conduct and struggles to relieve himself of his condition, and is determined to adopt a new course of life, he calls for our pity and deserves a helping hand. It seems that in the "mother country" pauperism has reached an extent that is almost alarming and is not on the decrease but on the increase

from year to year. "The cry of the poor" is increasing and we must not disregard this cry. Justice demands that they who have palatial homes and who have appropriated to their own use, pleasure, and luxury more than their share should contribute of their abundance to the relief of the distressed. By the cultivation of waste lands, and the promotion of a sane system of emigration many now in penury and homeless might be in comfortable circumstances in their own home.

There may be a tendency at the present time for men and boys to feel that they have little responsibility for the happiness and culture of the home. But they are responsible, and should do their best to make the home the happiest place in the world. Husband and wife, father and son, mother and daughter are different so that each may supplement the other, so that each may look up to the other as the better one because each is superior in some things. The daily home duties are among the best things for building up a good and noble character. In his "Prisons and Prisoners" the author gives the results of his inquiries as to the origin of the criminal courses of a large number of prisoners. Summing them up at least four out of five had their origin in bad homes or the want of homes. The superintendent of a large Reform School gave such as the case with nine-tenths of those who were sent to his institution. The superintendent who for ten years had the oversight of all the youth in Massachusetts, under seventeen, who were sentenced by the courts, found that of the 20,000 brought under his charge, that not more than one-tenth had any homes that could be called homes.

The home is the most sacred, potent, and far reaching institution in the world. The parental roof is a more influential institution than parliament-house or cathedral. The old arm-chair is mightier than the pulpit, and the reason is plain. Ideas come to us in the first stages of reason and moral consciousness with an inspiration, an impression, a glow and a charm which are wanting in other and after periods of life. The power of father and mother over the character of their child in the first stages of its existence is very great. They are the instrumental authors of their physical, moral and spiritual characters. Good homes are in all nations the great want of the race. We may

multiply acts of parliament, benevolent institutions and churches, but unless we multiply good homes the problems that face us can never be solved.

We hail with delight the triumph of the Bill for the Insurance of the nation, which was brought by Mr. Lloyd George, the Chancellor of the Exchequer, into Parliament last Thursday, May 4th. It provides for sickness and invalidity among the employed classes, for insurance against unemployment, for maternity benefit and not allowing the mother to return to work within four weeks of her confinement. It seems good, when labor has been strained with exertion to its last notch and jaded with monotony to its last straw, to protect it against temptation and sin. But, surely, merely guarding a people against death by suicide or starvation is not calculated to produce the highest type of domestic bliss and satisfaction. An Act of Parliament to save tens of thousands from want and premature death is a good thing, but the need of such an Act is depressing in the extreme. The Unionists, during the many years in which they held the reins of government, made great philanthropic professions while they did little or nothing to relieve the distressed or to check poverty. In the House of Commons there were some who for nearly a quarter of a century did some tall talking, in the House and out of the House, along philanthropic lines but did little to mitigate a steadily increasing pauperism. What is the good of a Government if it cannot do something more than talk, if it cannot grapple with the great and important affairs of a nation? The Chancellor of the Exchequer deserves great praise for the noble effort put forth by him for the relief of present conditions. Whatever the outcome may be he has surely worked ingeniously, faithfully and laboriously. The scheme may do something for the casual laborer, for the wandering spirit, for the man who lacks the power and opportunity to "settle in business." But we must not exaggerate the benefits of this scheme. Exaggeration and triumph are sometimes followed by recoil; and this bill will not bring a new earth as a foretaste of heaven. It may brighten and soften some lives that have been dark and hard enough. The very sad phase of this whole matter is that this "Bill" is designed to "reach several millions" who need at certain times help of some kind from the state. It is

not a satisfaction but a most deplorable state of things when the state should in any way be called upon, necessitated, forced to provide at stated seasons for millions of her unemployed and homeless. Much as we admire Mr. Lloyd George and his Bill we still must heartily deplore the fact that millions of our worthy fellow countrymen will be left without homes of their own and many with a very precarious existence. Multitudes of intelligent and godly men are little better than slaves and some of them not as sure of a constant supply of the necessaries of life as some slaves in the days of our fathers. Some may truly use the words of Wordsworth in "Guilt and Sorrow," and say:

"And *Homeless* near a thousand homes I stood,
And near a thousand tables pined and wanted food"

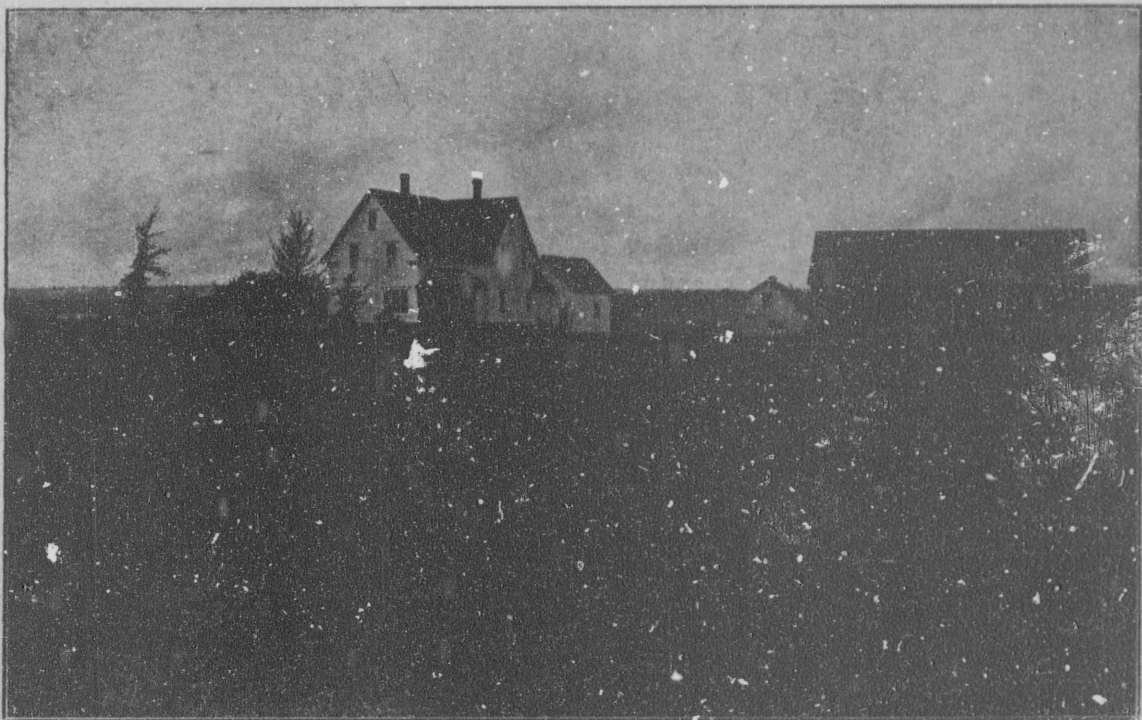
Shall we charge a kind and benign Providence with this? We will not. It is our mismanagement or fault. The Giver of every good gift has made ample provision for all his creatures, especially for man the noblest part of His creation. He puts the spruce in the forest and the pine on its sand and rock and He says to man, "There are your houses; go, and saw, hew, frame, make, build." God builds the tree, man must build the house. God supplies the timber, man must build the barn. God has provided the stone, man must lay the foundation. God has provided the land, man must plough it and prepare it for the seed. God provides the corn, man must sow it and reap it and take it to the mill. God has provided extensive marshes and intervales, man must cut the grass and house it for his horses and cattle. God has buried coal in the earth, man must dig it and build himself a fire. God has placed the fish in the stream, man must catch them and cook them. All these things have been provided in abundance in this Province and every man, speaking in general terms, having health and strength, ambition and wisdom may have what man ought to have, that is, a home of his own. As a rule man should not stay where the prospect of a home is very poor and uncertain, when he has it in his power to move into a country where the prospect of a home, surrounded by broad acres of land, is good and comparatively certain. Reason will not justify a man in cultivating land for another and working hard for a small remuneration when he

might be cultivating his own land and raising crops for himself and family.

Politicians have their work to do, legislators their sphere of action and statesmen their broad and generous outlook; but unless our people have homes and lands of their own our politicians, legislators and statesmen will be building without a foundation and raising a statue of liberty without any permanent pedestal for it to stand on. The nation's great want is the want of good homes of their own for her people. Such homes would cause the craft of the honest mechanic and the trade of the useful merchant to flourish. We may make laws and organize liberal institutions and seek for better government but the empty room will not be furnished nor meal be in every household barrel, nor the worn and troubled features give place to expressions of intelligence and hope until an oasis be found in the desert, a comfortable home of our own be secured.

Good homes would lessen the number of inmates in our jails and prisons, would increase the attendance at our churches, would cause some smouldering diseases to go out for want of fuel; and give to many children now sickly and sad the bloom of health and the air of contentment. He who attempts to cure our social and political maladies without this sanitary and practical element may be in his heart a philanthropist but in his life he is not a philosopher.

Before writing this chapter I was convinced that as far as possible every man should have a home of his own, and now since putting my thoughts on paper I am more than ever convinced that the comfort of the family, the good of the community, the prosperity of the state and nation consists largely in every man having and owning his home and thus having a practical and permanent interest in the state.



HOME OF Mr. C. H. M. GELDART, COVERDALE, N. B.

CHAPTER VII.

NEW BRUNSWICK AS A PROVINCE IN WHICH TO MAKE A HOME.



N purchasing land and making preparation for a home the first and most important matter to be considered is the quality of the land itself. If the land be little or no good then buying it would be no use. There is however very little land that is not of some value. We have in New Brunswick extensive areas of good land and level, well suited for agricultural purposes. We have land not so good and hilly, but well adapted for grazing purposes. We also have some land that the less a man has of it the better he is off—land which is rocky and poor, not much deepness of earth. But some even of this kind of land may in the future be cleared and under special cultivation be made productive. There is at the present time so much good land in this province that no one is compelled to continue the cultivation of poor land. We have good land enough to support five or six times the number of our present population and it would be no exaggeration to say that our province, considering all its resources, could support ten times the number of people that are living in it now, and as many in proportion then as now have homes of their own.

Almost any of our land will wear out and become unproductive when it is not given a fair chance, when everything possible is taken from it and nothing is given back to it. We have evidence in many localities of the truth of this statement. A farmer told me, concerning the productive quality of a certain piece of land for grain, that he had taken grain off it year after year for nearly a decade and had never put any thing back. Such is not fair treatment. Where land is properly cultivated it will continue to produce as well if not better than ever. Where intensive as well as extensive methods are adopted pro-

duction will increase with the years. Where farms are large and cultivated on the extensive and indolent plan production will undoubtedly fall behind.

There are some who advance the theory that the world's soils are wearing out and that land is not so productive as formerly. Professor Milton Whitney, Chief of the Bureau of Soils in the Department of Agriculture, Washington, does not agree with this theory but declares that the world's soils are today a greater storehouse of fertility than they ever were. He states that a study of the record for the past forty years will show that the average of crops is increasing, particularly in places where the soils have been worked the longest.

An investment in land in New Brunswick must be a safe investment, for I have known land in some settlements to increase in value from fifty to one hundred per cent. in a few years and in some instances to treble its value. Our lands are steadily and almost uniformly increasing in value and this increase will be more and more as the years pass along. We are at the door of the world's market and that door is always open to us all the year round. Now is the time to buy land in the eastern part of Canada. Before ten years farm land will have a boom in value. Some time the tide of agricultural development will turn back upon itself and spread over the eastern provinces of the dominion; neglected farms will be better tilled; opportunities once made light of will be highly appreciated; and the east will come into the possession of her population and heritage.

The Census and Statistics Monthly for January (a year ago) issued by the department of agriculture contains some very interesting information about farm values in the various provinces. The issue of this monthly gives the results of information and statistics supplied by correspondents for the year ending December 31, 1909, on occupied farm values, the values of farm animals, and wool, and of average wages paid to farm and domestic help

Believing that it will be a source of much interest and information to any who are planning to better their condition by securing farms of their own I insert here some of the returns contained in this issue.

The average value of occupied farm land in the Dominion is placed at \$36.60 per acre as against \$35.70 last year. All the provinces except Prince Edward Island and British Columbia show increased values over last year. This upward tendency is due to increased market value of all kinds of farm products. (The value of farm products is increasing rather than diminishing.) The lowest value, \$20.46, is shown for Alberta and the highest, \$73.44, for British Columbia. Values are high in the last named province owing to the comparatively large extent of farm land in orchard and small fruits there.

The average value of occupied farms in Manitoba shows an increase of \$1.64, in Saskatchewan \$1.14 and in Alberta \$2.26 per acre over last year. In five of the provinces the value is over \$30 per acre, being \$32.07 in Prince Edward Island, \$50.50 in Nova Scotia, \$43.37 in Quebec, \$50.22 in Ontario and \$73.44 in British Columbia. In New Brunswick the average is \$23.77, in Manitoba \$28.94, in Saskatchewan \$21.54 and in Alberta \$20.46 per acre.

Although the values of farm animals are very close to those of last year, yet they show a steady increase for all classes in all the provinces. The average value of horses at the end of the year is \$59 for those under one year old as against \$46 last year, for those of from one to under three years \$106, as against \$100 last year, for those three years and over \$150 as against \$143 last year. Horses of the last class have the highest value in the western provinces, being \$187 in Manitoba, \$180 in Saskatchewan, \$165 in British Columbia, and \$150 in Alberta. In Ontario and Quebec they are about \$144. In New Brunswick, Nova Scotia and Prince Edward Island they are \$126 to \$137.

Milch cows have an average value in the Dominion of \$36 as against \$34 last year. In New Brunswick, Nova Scotia and Prince Edward Island they have a value of \$31, in the Northwest provinces \$30, in Quebec \$33, in Ontario \$40, and in British Columbia \$51. These averages are generally close for all the provinces, the lowest being in New Brunswick and the highest in British Columbia.

Other horned cattle have an average value for the Dominion of \$10 as against \$9 last year for those under one year, \$23 as against \$21 for those of from one year to under three years, and \$33 as against \$32 last year for those of three years and over. Animals of the last class are about \$38 in Ontario, Nova Scotia, and British Columbia; from \$28 to \$30 in Manitoba, Quebec, New Brunswick, and Prince Edward Island; and \$40 in Saskatchewan.

The average value of swine is given as \$7.90 per 100 pounds as against \$5.86 a year ago. The values are very close for all the provinces, being \$7.36 in New Brunswick, \$7 in Manitoba, \$7.20 in Alberta, and \$7.50 in British Columbia; but in Quebec the average is \$9.62 per 100 pounds.

The average value of sheep for the Dominion is \$5.89 as against \$5.23 last year. They are above the average in the Northwest provinces. British Columbia and Ontario, and below the average in Quebec and the Maritime provinces. From the general trend of remarks by correspondents it would seem that this industry, owing to the ravages of dogs in the eastern or Maritime provinces, is on the decrease.*

*Personally I know nothing about wolves in the west, but I do know something about dogs in the east. There are many useless dogs kept in some parts of New Brunswick, low bred curs of a mongrel variety which are of no real service to their owners and only a nuisance to those who are not in the business. If their owners would only shut them up at night and keep them home during the day we would not complain. But night and day, with a few exceptions, they have their liberty. Again and again I have heard farmers complain of not being able to keep sheep because of the destructive work of prowling dogs in the night among their flocks. We have here no dog tax and in one or two cities in the province where they have a tax it is only partially collected. At certain seasons of the year in the city of St. John some of the public squares and flower beds are pestered with dogs. I have seen holes made by dogs in flower beds in the squares in St. John large enough to bury a fair sized dog. Barrels, boxes, vegetable baskets with all kinds of produce exhibited for sale at the doorways of grocery stores and butcher's shops do not escape them nor their dirty habits. Generally speaking they are harmless to the passer-by, but at the same time in many places they are an every day nuisance. Some people allow them to go to church and are offended if the minister or sexton intimates that he would rather have them, that is the dogs, stay home. Surely the advice of the Apostle may be heeded with advantage in the twentieth century in New Brunswick, "Beware of dogs."

The total value of farm animals computed on the foregoing averages and the number of animals on farms in June was 558,789,000 as against \$531,000,000 in 1908. The value of horses is put down at \$278,789,000, of milch cows at \$103,601,000, of other horned cattle at \$126,326,000, of swine at \$34,368,000, and of sheep at \$15,737,000. The average value for horses is put down as \$130.72, for milch cows \$36.36, for other horned cattle \$28.31, for swine \$11.80 and \$5.89 for sheep. The June price for wool for the Dominion was 17 cents per pound for unwashed and 24 cents for washed wool.

The average wages during the summer season for competent farm and domestic help for the Dominion is \$23.69 per month for males and \$11.08 for females, exclusive of board, and per year \$216.29 for males and \$111.08 for females of the same class, exclusive of board. These figures it appears are for the native born, the wages for immigrants are lower until they become acquainted with the customs of the country and the work required. Some adapt themselves to new ways, to new machinery and new conditions in a short time, others are longer in learning what is required of them. The average value of board per month is placed at \$10 for males and at \$8 for females; this is not to be understood as the average price paid for board in boarding houses. The report states that a large majority of correspondents comment on the scarcity of reliable farm and domestic help, and mention the fact that neither male nor female help make yearly contracts, or in other words engage for the year. It would appear from the reports of correspondents that the more general practice is to employ male help during the busy season by the day, and wages vary according to the ability of those employed to do what is required of them. Wages range from \$1 per day to \$2, and \$2.50 at certain times and places.

It will be clearly understood that the above figures are not my own only as after their publication they have become public property. Much information may be derived from them by comparison. It will be seen that land in New Brunswick can be bought at as low a figure as in any other part of the Dominion except Saskatchewan and Alberta. Although the average is put down at \$23.77 it must be understood that much of our land is

worth \$75 to \$100 per acre. While a great deal of good land can be obtained for from \$10 to \$15 per acre in lots containing 100, 200 and 300 acres partially cleared. Horses are very much more valuable in New Brunswick now than they were twenty or thirty years ago. I think I am correct in saying that during my time in this province the price of good horses has doubled. The increase of value of cows and horned cattle is not so great but may safely be put down at an increase of fifty per cent. The price of swine has quite doubled during the same period. But the poor sheep have had and are having a hard time; yet the sheep industry, when rightly understood and properly protected stands second to none in utility and profit. There are great possibilities in some parts of this province for those who understand the raising and care of sheep. One reason why farm and domestic help is hired by the month rather than by the year is because during three or four months of the winter season there is very little work done on the farm and many who find employment on the farm in the busy season find employment in the lumber woods in the winter thus making better wages than they would by hiring out for the whole year. Thus the custom has come of hiring by the day or by the month in preference to the year. From inquiry and observation I am inclined to think that it would be much better for both farmer and man if on the farms not too far away from the farm premises, a cottage could be erected and a married man employed at a certain wage all the year round. There are instances here where men have worked for the same employer on the same farm for a score of years and an instance comes to my mind while writing of a farmer who has had the same person in his employ for two score years. Such instances are not rare in the old country, but they cannot become general here unless our well-to-do farmers will provide a house for their men.

We know of no country or province where men of all classes enjoy a surer and better competency than do those of the Province of New Brunswick. Comparisons which have been made of our grain and roots show that the producing power of our soil and climate is not behind any other in the dominion. Our land will yield as much hay, grain, potatoes and turnips per acre as the land in any other province and more than in some pro-

vines. We are quite abreast of others in the profitable production of meat, butter, eggs and poultry, and the raising of horses. A daily paper published in our winter port city gave the market prices paid last year. From these prices during fall and winter I have gleaned the following:—horses \$150.00 to \$400.00 each; hay \$10 to \$15 per ton; beef cattle, \$50.00 to \$100.00 each; butter twenty-five to forty cents per pound; eggs, twenty to forty cents per dozen; turkey, twenty to thirty-two cents per pound; geese, one dollar to two dollars each; chickens, twelve to twenty cents per pound; oats, forty to sixty cents per bushel. Every farmer may find a market approximating the above figures. It may not be out of place just here to insert a letter which appeared in one of our daily papers, it is a letter addressed to the Supt. of Immigration, St. John, written by an Englishman, and is as follows:

“Dear Sir:—Having had considerable experience in all branches of farming in England and owing to the increased rent, rates and taxes one has to meet, which tends to make farming there no longer a profitable industry, I decided to come to New Brunswick. I arrived at St. John in September, 1910. I came up the St. John river 60 miles, and I must say, I was greatly surprised at what I saw. On each side of the river were neat well-designed houses, surrounded by beautiful, well-kept lands, with a background of forest, of cedar, pine, spruce, hemlock and maple, very different from what I had expected to see. The country being so similar I could not realize I was away from England.

Since I have resided here, I can only come to one conclusion, that is, there are dozens of tenant farmers in the Old Country, working and slaving to make both ends meet, which in most cases is an impossibility, loaded with such heavy demands; that it would be a great kindness and service in letting them know of this lovely valley and inducing them to come out here and settle. The climate conditions so like England, the excellent markets, facility of transport, the luxuriant and abundant growth of all crops, the low rates and taxes, which only amounts to about 5d. per acre, an English tenant farmer with one or two sons can make money hand over fist.

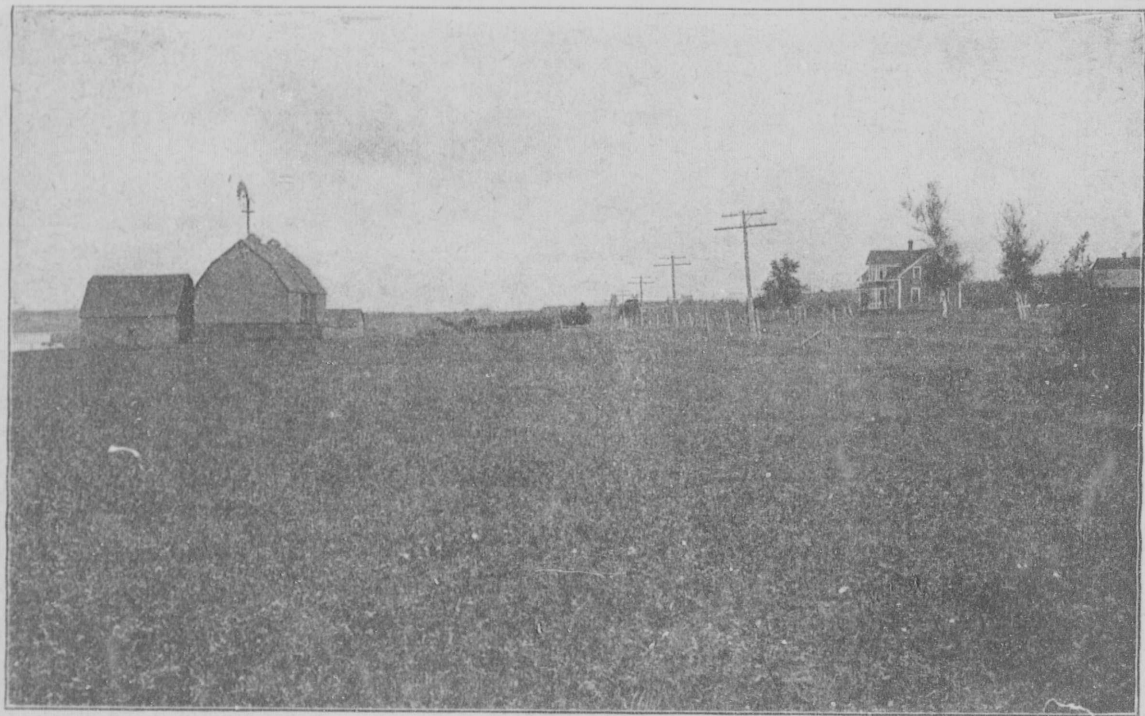
I had an opportunity of seeing one gentleman's crops, which if I attempted to describe, I could not do credit to. Upon one plant of tomatoes I counted 34 fruit. Cucumbers galore, running all over the ground, ranging from 8 to 15 inches long. I, myself weighed ten hundredweight of onions gathered from five rods of ground, these he sold at the rate of one penny per pound. Potatoes are also a clean, good growth and are fetching at the rate of 7s per 160 pounds. Poultry and egg make better prices than in England, and are kept much more cheaply. Beside all these advantages each farm has its area of wood, which provides all the necessary fuel, beside the timber which is a valuable asset to the farmer. I am, Sir,

Yours truly,

CHARLES J. BOWERS,

Late of the Line House,
Tedstone, near Worcester, Eng.

Although our land and climate are especially adapted to the raising of oats and roots, beef and pork yet we do not raise enough for our home market. The average turnip crop in Ontario was 426 bushels to the acre, in our own province it was 500 bushels to the acre. Beef and pork can be raised here as cheap if not cheaper than in Ontario and yet we import a quantity of both beef and pork. Our towns and cities afford a good market for farm produce and yet we fail to raise enough to supply them. In one year ten thousand boxes of butter and two thousand boxes of cheese came from Montreal to the Maritime provinces. Bacon is brought into our province from the upper provinces. We ought to have farmers enough to supply our home market. Our province is well adapted for raising that which constitutes the world's leading grain crop. A writer in the Washington Post says, "the world's crop of oats leads that of Indian corn by 250,000,000 of bushels, of wheat by nearly 400,000,000 bushels, is nearly three times as great as the production of barley, and more than double the yield of rye. Oats, king of grain crops, showed a world yield of more than 3,500,000,000 bushels in 1908. Dr. Samuel Johnson said, oats were eaten by men in Scotland and by horses in England, "Yes," replied the canny Scot," and have you observed that England is famous for



HOME OF W. D. GELDART, ESQ., COVERDALE, N. B.

its horses and Scotland for its men?" For quality potatoes raised in New Brunswick cannot be surpassed the world over, and potatoes furnish the biggest of all crops which enter into the diet of man. It has been estimated that nearly 5,000,000,000 bushels were grown in 1907, and that while the potato is distinctly a plant of American ancestry the Americans produce less than one bushel of potatoes where Europe produces one hundred.

Oats are first among the grain crops of this Province, the yield of oats is more than equal to all other grains. Its first standing here is due to the fact that it is one of the hardest of crops, and will even in the most northern part of the province start late enough in the spring to escape the ending winter and mature early enough in the autumn to escape the cold and frost of the coming winter. Oats are strictly a corn plant of the colder temperate climates. It is also more exempt than other grains from diseases and pests, thus assuring a fair average yield. The straw of oats is more valuable than the straw of other crops because it is much more palatable to cattle and other live stock than any other of the grain crops. It has been said that our demand for cereals as breakfast foods has doubled in the course of a single generation, and that, notwithstanding the vast advertising displays of Indian corn, wheat, and other preparations, oats still hold first place as the cereal of the breakfast table. Sixty bushels per acre have been grown in New Brunswick and it is believed that by a proper selection of seed a still greater crop may be grown.

From the chemical constitution of the grain of oats it is fitter than any other grain, or perhaps any other product of nature, to be the chief article of human food. It is rich in gluten and contains more fatty matter than any other kind of corn. The use of milk with oatmeal adds to the wholesomeness and nutritiousness of the food; so that human life can be better sustained on this than perhaps on any other uniform kind of food whatever. When I first came to New Brunswick I did not very much like oatmeal, now I like some in some form every day. Experience, however, shows that the constant use of one kind of food, in this as in other cases, is unfavorable to health, vigor and long life. At one time there was in England a pre-

judice against the use of this grain, as not only coarse but as inferior in nutritive quality but the researches of chemistry and experience have proved this to be entirely erroneous. Preparations of this grain are not only suitable for men in health but particularly suitable for invalids and for children

The following statistics gathered by the Provincial Department of Agriculture show the crops for 1910 to have been better than the preceding year, with the exception of the potato crop. The yield per acre of wheat was last year 18.5 bushels per acre, this year 19.; of oats last year 29.1 bushels, this year 29.7; of buckwheat last year 24.7, this year 24.6; of potatoes last year 187. bushels, this year 127; of turnips last year 511., this year 500.8. The hay crop, for which statistics are not gathered, was an unusually large one, being it is estimated, fully 25 per cent. above the average crop. In some instances, we are sorry to say, some very poor farming is done in this country, and that drags down the average when statistics are called for. Last year (1910) at a certain time the weather proved a little too wet for an average potato crop but excellent for more than an average hay crop. An old Irishman, a man of observation, once said in my hearing, there was never a potato famine in Ireland in a dry season, but when it did occur it was always after a wet one

We have during our farming season a fairly steady climate and a crop failure on account of weather is a thing almost unknown among us. The weather may vary in different localities but the conditions all through the province are such that the farmer is sure of harvesting every crop, and we rarely have what may be termed a bad season. When we think of weather conditions in some countries we learn to appreciate our country and climate. This year in my garden I sowed some peas on the first day of May, and today, July 8th they were quite ready for use and we had our first mess for dinner. This was not an early dwarf variety, but a variety growing between three and four feet high. Our summers are usually favorable and our autumns delightful.

Why have I written this pamphlet and addressed it to my fellow countrymen, especially to those of the counties of Norfolk and Suffolk ?

1. Because I believe the Great and Good Father of all has made ample provision for all his creatures, especially for the human family. The benevolence of God is so great, extensive and varied that he has provided for man and beast, for every man, woman and child of the human family and for every living thing. In recent years I have had satisfactory and comforting views of Divine Benevolence. If there be any failure it must be on our part. No earthly father cares for his children as our Heavenly Father cares for us. No man should hastily conclude that it is the will of God that he should suffer want and be oppressed. The statement made by the friend of man, "The poor ye have always with you," has been misunderstood and misused. These words were not spoken as a forecast of what should be, but as a statement of fact at the time they were spoken. There is material enough in this world to clothe and feed and house in an adequate way every family on earth.

There may be such greed and covetousness in some hearts that nothing will fully satisfy them or make them contented. But the giver of every good gift has made ample provision for all men. He has put the untold and untellable bounties of his providence into our hands and he has informed us that if we cultivate covetousness he will look upon us as the greatest sinners because such a thing would be so utterly unlike himself. He is always and everywhere interested in the welfare of others.

2. Because for our personal development our Heavenly Father has put his bounties into our hands that we may see that matters are so adjusted that all shall have enough, that none shall suffer, but that his bounties shall be enjoyed by all. It is our duty so to employ our time for the good of the human family as a whole as well as for ourselves in particular that there shall be no want or complaining in our streets. If in some places valuable natural resources remain undeveloped it becomes our duty as well as our pleasure and profit to see that they are developed. If I know that many members of the human family are congregated where there is not sufficient to supply their

wants it is my duty, if I know how to do it, either to see that the supply is taken to them or that they are brought within reach of the supply.

3 Because I believe there are many living in England who would be far better off if they were living in New Brunswick. I would not be doing my duty if I did not put the knowledge of this province into the hands of my fellow countrymen. They ought to know about this country—its soil and its climate.

If any one should wish any further information or any information of a private character I shall be pleased to give the same as far as I am able to do so without fee or reward; or I shall be glad to put any one who may read these pages in touch with those who have farms or lands for sale, or with authorized government agents. It has been and shall be my endeavor always to guard any who are coming to our country against buying property or any thing else at an exorbitant price.

This pamphlet is not mixed up with any financial speculation of any kind, not even with any church or government endorsement. It has been written with a simple desire on my part to see the population of this province greatly increased and to give my countrymen an opportunity of knowing my views on Farming as an Occupation and New Brunswick as a province in which to make a Home

Farms for Sale.

The following farms, which are offered for sale, are inserted here for the purpose of giving information in reference to the size, character, situation and price of medium farms in this province. Farms of greater extent and far more valuable may be obtained in different parts of the province.

If any one should desire any information, apart from that which can be given by those immediately interested in the sale of the following farms, inquiries may be made of the superintendent of Immigration for the Province, or of the author of this book and a reply without expense will be given.

"Fine farm of 300 acres with 100 acres cleared. Three large barns in good repair. Fair house. Farm is level and comparatively free from stone. Two fine springs of water that never go dry. Small orchard. The 200 acres not cleared is well wooded with good hard wood. Machinery as follows;—Mowing machine, raking and pitching machine, ploughs, harrows, good hay press, etc. Farm and implements including everything \$3000. Terms, half cash, balance at 5 per cent. Also 500 acres of hardwood land $2\frac{1}{2}$ miles from town, \$5 per acre in 100 acre lots or all in one block"

J. H. CARR & SONS,

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Farm of 600 acres, two story house, barn, hen house, cow barn, horse barn, hog house, stock and implements. Cheese factory, saw and grist mill, wheelwright and blacksmith shops quite near.

J. W. MACAFEE,

Millstream, Kings Co., N. B.

Farm of 100 acres, 45 acres clear. Good house and barn and out-buildings. Well in house. Bath and closet. Hot air furnace. Mud and sea-weed for compost near by. The shore is one of the best for clams both soft shell and hard. Reason for selling, do not understand farming as I follow the sea.

J. L. NEWMAN,

Shediac Cape, N. B.

Farm containing 140 acres, about 20 acres marsh, 15 acres uplands under cultivation, cuts 35 tons of hay Large two-story house, spring water carried by pipes into the house, two large barns, slaughter house and meat shop with refrigerator and ice house. Handy to public buildings. Price \$3000. This farm is situated at Hopewell Cape N. B.

A. G. DIXON,
959 Main St. Vancouver B. C.

Farm containing 300 acres, half cleared, and under good cultivation. Well watered with never failing springs. Large house, three large barns, wood house, granery and carriage house, hen house, hog house, and good blacksmith shop. In good repair. Will sell at a bargain.

B. MACKENZIE,
Apohaqui

Farm containing 65 acres, all cleared, 7 acres of orchard, choice trees, 3 acres of this orchard recently planted with apple trees 30 feet each way, with plum trees as fillers in the rows. House containing 10 rooms beside kitchen, two wells, large cellar under house and under barn. Farm pleasantly situated convenient to churches, mills, post-office. Sea manure near by.

A. T. WRIGHT,
Redeque, P. E. I.

Farm containing 40 acres on bank of St. Croix river, 3 miles from St. Stephen. Orchard, good buildings, spring water.

H. N. ARNOLD
St. Stephen N. B.

Farm containing 180 acres, 50 acres under cultivation and pasture, excellent water. Good woods. Price \$1000.

WM. A. McKNIGHT,
Marrown,
Kings Co. N. B.

Mr. J. S. Fairley of Boiestown has six properties for sale. Lots of land. Lumber lots. Saw mill, etc.

Address J. S. FAIRLEY,
Boiestown, N. B.

Farm situated in Havelock, Kings Co., 100 acres. For information. address R. M. FULTON,

31 Union Street,

Sydney N. S.

Farm containing 100 acres, 6 acres of marsh, 15 acres of cleared land, the rest well wooded. New house, 8 rooms, cellar, well, barn, 30x40. Near station, church and school. Price \$2000.

John W. STEEVES,

Boundary Creek, N. B.

Three farms for sale at West Branch, Kent Co. For particulars apply to A. J. CURRAN,

West Branch,

Kent Co, N. B.

"240 acres to be let on long lease in 3 different parcels. Located within one mile of Post Office, Railway Station, churches and school. Land good, level, water in abundance and plenty of fine wood."

W. H. PRICE,

Butternut Ridge,

Kings Co., N. P.

Three Farms for sale at Zionville, York Co. For particulars apply to Miss Margaret Sommerville,

Taymouth,

York Co. N. B.

Farm containing 100 acres. Good house, barn, well and orchard, about 20 acres cleared. Vein of coal on farm undeveloped. One mile from Transcontinental Railway and three miles from the Central Railway. Price \$600.

CHARLES BIDEISCOMBE,

Linton,

Sunbury Co. N. B.

Farm containing 180 acres, 65 under cultivation, cutting 50 tons of hay. House containing 9 rooms and good cellar. Good water, two good barns, wood-house and ice-house. Apple and plum orchard. Sugar maple grove and plenty of pasture. Situated on the Bellisle Bay, three miles from Kingston.

C. J. KENNISSEY,
Kingston Creek,
Kings Co., N. B.

Farm containing 150 acres 25 acres cleared, balance in birch and maple wood. Good house and barn. Spring water. Price 600.

JAMES L. DUNCAN,
Barnesville,
Kings Co., N. B.

Farm containing 140 acres. Large house, good barns, water at the door. Orchard of 200 trees. In good locality, five miles below the city of Moncton, on the Petitcodiac river.

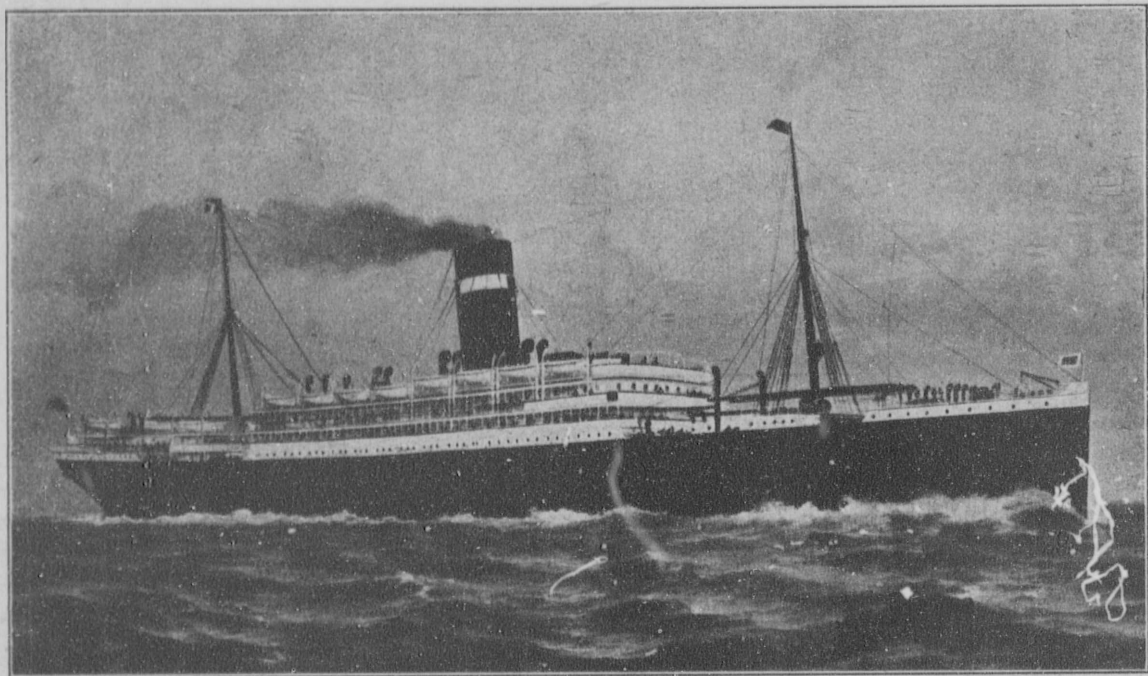
W. L. DAWSON,
Moncton, N. B.

200 acres of land. well wooded, situated on the bank of the St. John river, good beach, 12 miles from St. John.

Captain J. A. Williams,
173 Carmarthen St.
St. John N. B.

Farm containing 110 acres, 60 acres cleared, balance woodland, 6 acres of orchard, apples, plums, pears, and small fruit in abundance. Large house, two good barns, hog-house hen-house, and other buildings Also 100 acres of wilderness. Church, school-house, hall, post-office, blacksmith shop and mills near. Price of both lots \$1200. T. E. ALFRED PEARSON,

Highfield,
Kings Co., N. B.



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The story of St. John, N. B. and some of the romance associated with its founding by the United Empire Loyalists in 1783. The vicissitudes of the early settlers who labored to build a city that is destined to become one of Canada's greatest shipping ports.

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Quebec, the Niobe of the New world, unique among the cities of America, because of its past and present so strangely interwoven. A graphic chapter of its romantic past and its most interesting present.

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