

A Great Movement Underway: Women and 'The Grain Growers' Guide, 1908-1928

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Selected Letters and Editorials from the Woman's Page
Edited and Introduced by
Barbara E Kelcey & Angela E Davis

Between 1908 and 1928, *The Grain Growers' Guide* was the official weekly newspaper of the United Grain Growers Association. The Guide provided its readers with commentary on politics, co-operative association, animal husbandry and the newest agricultural techniques of particular interest to prairie farmers. In its first year, the paper began a woman's page with editorial comment on suffrage, equal rights, dower law and homesteading. Later the page added a forum for readers and featured household hints, new ideas from the developing domestic science, views on motherhood and marriage, and women's occupation and income. There were separate pages devoted to the women's department of the Grain Growers' Associations, and to a charity group that operated out of Winnipeg.

The Guide eventually produced a "household number" which devoted much of its content to domestic matters, but the woman's page was a constant throughout its publication. Reproduced in this volume are a selection of letters and editorials which reflect the topics of interest to both the editorial staff and readers of *The Grain Growers' Guide*.

On the Cover: From a "Country Homemakers" column in a 1922 edition of *The Grain Growers' Guide*.

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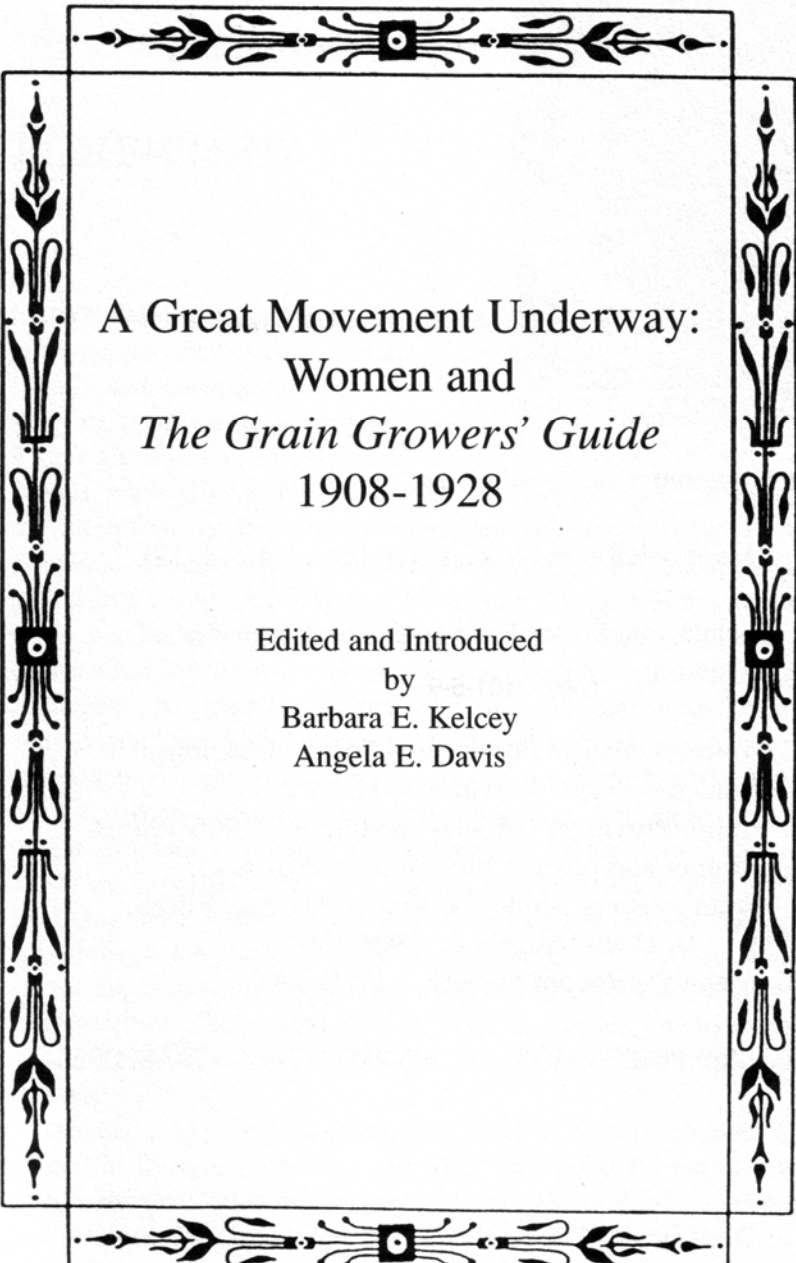
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by
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Angela E. Davis

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Angela Elizabeth Davis
(1926-1994)

FOREWORD

Letters flooded into the Davis home when Angela died in 1994. Her circle of friends and colleagues was vast-she kept in touch with classmates from

King's College Nursing Hospital, with friends made during the 1950s after she and her husband Royden moved to Canada, and with associates and colleagues in the arts and academic communities-and everyone recalled her integrity, her enthusiasm for life and learning, her wonderful sense of humour, her grace, and her courage. She was loved and admired.

As a scholar, Angela was an example to many, both students and colleagues. No matter what the topic, her exuberance and interest were contagious. Although her research and teaching almost always encompassed some aspect of the arts and women's history, Angela had a broad, inclusive approach to the discipline. For many years she taught introductory courses in the history of western civilization and upper level courses in historical methods, but she was equally at ease arranging the Brigden Papers at the Winnipeg Art Gallery, leading a tour through the British Midlands, or organizing academic conferences. Together with Kerry Abel and Jean Friesen she organized a conference on "Aboriginal Resource Use in Canada," and she organized a conference on "Women in Manitoba History" with Mary Kinnear.

Angela began her academic career as a nursing student. She trained in Britain, graduating in 1948. She nursed for two years at King's Hospital while her husband, Royden Davis, finished his medical residency at Cambridge. In 1951 they left England for Canada where

Royden was stationed in Vancouver with the Royal Canadian Airforce. For the next twenty years she devoted herself to her family and her community. While living in Regina during the 1960s, for example, she was a founding member of one of the first cooperative childcare centres.

In the early 1970s, after raising her family, Angela decided to return to the academy. She enrolled at the University of Winnipeg, and in 1977 she obtained her B.A. Honours. She then went on to do graduate work at the University of Manitoba, and received her M.A. in 1979 and the Ph.D. in 1987. Her dissertation on “Business, Art and Labour: Brigden’s and the growth of Canadian Graphic Arts Industry, 1870-1950” was published posthumously.

Angela’s dissertation epitomizes her approach to history. She was always sensitive to those whose stories were usually ignored. Initially she thought she would study the Chartist Movement. As appealing as this topic was, she reassessed her ambitions in light of what was practical given her many non-academic responsibilities. She never completely abandoned her interest in reform movements or labour history, though. She wrote and delivered many papers on such topics, for example: “Mary Barrett Speechly, 1873-1968, A Manitoba Feminist” or “Art and Work, Frederick Brigden and the history of the Canadian illustrated press.” Additionally, her interest in such topics meant that she used atypical kinds of evidence such as oral accounts. She recognized the value of sharing past experiences in the reconstruction of women’s history, and Angela herself was pleased to contribute to this process. When her granddaughter Alexandra Lount came to her with a school assignment on family history, she shared her experiences of living in war-torn England. Angela applauded the initiative shown by teachers who devised projects which focussed on the lives of every-day people.

Angela’s first-hand experience with war came out in her work in other ways as well. She had always had an interest in the arts, no doubt a reflection of having a father (George Frederick Pizzey) who earned his living as a singer on stage and in radio, and one of her last projects was a melding of scholarship and life experience. Together with Dr Sarah McKinnon she organized an exhibition on the wartime paintings of Mary Riter Hamilton entitled “No Man’s Land,” and she also participated in an

exhibition on prairie printmakers entitled “The Grand Western Canadian Screen Shop.” Her work on Mary Riter. Hamilton also appeared in a film produced by the War Amps of Canada.

Scholars incur many debts as they go about their work in the archives, in libraries and in our universities, and one of the ways in which those debts are repaid is through service to the community. Angela’s record on this count was unparalleled. She always gave more than she took. She was a co-founder and consultant of the Osborne Gallery from 1980-85, and she was a founder of the Women and History Association of Manitoba (1988). She was active in the Manitoba Historical Society, chairing the program committee and sit-ting on council for several years, but she was also active in the university community. At the University of Manitoba, she was a member of the President’s Advisory Council for Women (1982-85), and she was a Fellow at St. John’s College, University of Manitoba. She served on many committees at the College, chairing several. Her work on the Art Committee was particularly notable, and is recognized with a watercolour dedicated to her memory.

Angela always believed that scholarship is a collaborative process. She willingly shared her love of history and her research with others, and her example almost always meant that her generosity was reciprocated. It was quite in character, then, that just before she died Angela asked that her ongoing projects be distributed among her. friends and colleagues. The Women’s Pages of the Grain Growers’ Guide was just one of the half dozen works-in-progress left by her untimely death, and it was at her request that Dr Barbara Kelcey complete the manuscript for publication.

Debra Lindsay
Wendy Owen
May 1997

ACKNOWLEDGEMENTS

This volume represents an edited version of a manuscript prepared in 1989 by Dr. Angela E. Davis entitled *Country Homemakers: A Selection of Letters and Editorials from the Woman's Page of the Grain Growers' Guide, 1908-1928*. In its original form, the letters and editorials were presented thematically and the completed work was three times the length of this completed version. It is still available in the University of Manitoba Libraries.

In the summer of 1994, the Manitoba Record Society asked me to work with Dr. Davis to produce a more concise volume, but to the sorrow of friends and colleagues, Angela passed away before the project could get underway. Because these letters and editorials represent significant value to our knowledge and understanding of the lives of prairie women in the first three decades of the twentieth century, the Manitoba Record Society undertook to see Angela's initiative to fruition.

I would like to thank General Editor Debra Lindsay for her support as I edited the manuscript without access to the insights of its original author. Maintaining the integrity of the first effort, and always considering Angela's original intent was a considerable challenge made easier by Dr. Lindsay's encouragement. Sincere thanks goes to Lynne Woycheshen at St John's College for transcribing material from the manuscript, as well as persevering with additions from *THE GUIDE* with speed and alacrity. The staff at the University of Manitoba Archives were very helpful, especially after the University's original copies of *THE GUIDE* were removed from general circulation and placed in the Archives' care. Thanks also go to the United Grain Growers in Winnipeg who provided access to their library copies of *THE GUIDE*. This material is reproduced with the generous consent and financial assistance of the United Grain Growers, and the editor of *THE GUIDE'S* successor, *THE COUNTRY GUIDE*.

DEDICATION

This volume is dedicated to the family of Angela E. Davis (1926-1994) and to the memory of my sister Pamela Bowering (1946-1995). Both lights extinguished by a common hand.

INTRODUCTION

THE GRAIN GROWERS' GUIDE was the printed voice of the organized grain growers of Western Canada for twenty years. With financial support and the full approval of the Grain Growers' Company, THE GUIDE was first published in June of 1908 as the "official organ" of the Manitoba Grain Growers' Company. Within a year it had also been adopted as the "official organ" of the Saskatchewan Grain Growers' Association and the United Farmers of Alberta. THE GUIDE provided readers with a forum for discussion on all the political, social, and economic issues of the day as they affected western farmers, and had the declared aim of "unifying opinion among our farmers and other workers as to what is necessary to do in order that they and we may come to enjoy the fruits of our labours, and having thus unified in opinion, to serve as a trumpet in marshalling our forces for the accomplishing of whatever has been decided is best to be done." It was, in other words, to act as a medium for the education and organization of western farmers in the ideals of co-operation against what was perceived as exploitation by grain merchants, bankers and government imposed tariffs. In order to spread the co-operative theories of organized farmers to those not yet converted, reports of Association meetings were given considerable space in the journal, as were articles contributed by interested politicians, economists and agricultural experts. Aside from its political purpose, THE GUIDE also served as an educational stimulus for farmers and farm families. It provided information and advice on poultry-farming, stock-raising, dairying, gardening, house building and numerous other aspects of rural life and productivity. From the beginning it was intended to be a monthly paper for the whole farm family.

Roderick McKenzie held the post of editor of **THE GUIDE** until 1911, and George E Chipman was editor of **THE GRAIN GROWERS' GUIDE** until 1928, and of its successor **THE COUNTRY GUIDE** until 1936. **THE GUIDE** was virtually a "Bible" and a "life-saver" for farm people. From its second year it was published weekly, and it provided its readers with a link to the outside world. Not only did subscribers read about local, national and international affairs, but they were also encouraged to express their views and opinions. Readers' letters became an important part of the paper. For women, letters became an outlet for airing thoughts and feelings about rural life and were, as a result, an integral part of what was known as the "woman's page."

The first issue of **THE GRAIN GROWERS' GUIDE** announced there were to be pages especially devoted to women and young people, although the editors clearly believed that women and youth would read the entire paper from cover to cover in order to stay informed. Woman suffrage was near at hand, suggested this first issue, and along with suffrage there was anticipation for better laws. The paper noted that some people were "afraid to trust women with the franchise," but noted that the "man who deliberately thinks that women are as bad and as selfish as men [were], and would make as silly a use of the franchise as most men [did], must have a very low estimate of women's morals and intellectual ability, that's all:"

Although the founding publishers and editors supported woman suffrage, encouraged active participation in farm organizations, and assumed women would read the entire paper, the traditional concept of separate spheres of interest for men and women was evident. While it was assumed that women might be interested in animal husbandry, politics, and topical news, women's concerns with domestics, families and decorating were set aside presumably because they would not be of interest to the men who actually ran the farm business. Beginning in August of 1908, the first woman's page entitled "The Woman's Sphere" consisted of articles on home making and domestic economy. These first pages were, for the most part, a collection of ideas and articles gleaned from other sources. Items of interest to women, and about women, were not confined to the woman's page, however. There was

also a “Sunshine Page” which was devoted to news about the Sunshine Guild, a women and children’s charity originating in Winnipeg. The “Sunshine Page” often published home making tips, recipes and letters from women which pertained to family life and children. The sewing pattern service of **THE GUIDE** usually appeared on the “Sunshine Page” or close to it, rather than on the woman’s page itself, and there were often several pages reporting on farm women’s organizations in depth, but it was “The Woman’s Sphere,” “Around the Fireside,” “The Country Woman,” or “The Country Homemaker” pages which became the focus of women’s editors. Additionally, letters from readers began appearing in 1909 and dialogue often resulted between readers.

During the years 1908 to 1928, there were five woman’s page editors: Isobel Graham, Mary Ford, Francis Marion Beynon, Mary P McCallum, and Amy J. Roe. Margaret Speechly, a professional home economist, was made editor of Special Household Numbers in 1922 and other women writers contributed on a regular basis. Some readers, such as Mrs M.E. Graham and Annie Sheppard Armstrong (Wolf Willow), wrote long essay-type letters. Women in the public eye, such as E. Cora Hind, Nellie McClung and Irene Parlby, also wrote to the editors or contributed commentaries, but it was the editors who set the tone of the page, and who essentially determined what was to be important to the readers. All were concerned with “women’s rights:” Emphasis was placed on the importance of home and motherhood throughout the whole period, but where the first three editors defined reform for women in terms of political representation, the Dower Law and homestead rights, the later editors concentrated on scientific management and home economics as the means through which women’s daily lives could be made more rewarding. This shift in focus should not be surprising considering the nature and politics of **THE GUIDE** itself. This was a newspaper for family farm businesses, and efficient homes contributed to those business ventures. Their approaches differed in what could be interpreted as reflective of changes in a wider social and historical context as well as in the immediate one of prairie life.

In addition to political issues, the themes of house design, interior

decoration, gardening and dress reform were among the suggestions offered on the woman's page for making prairie life more tolerable. The editors advocated co-operation in the area of work, joining women's organizations and socializing with friends and neighbours if women were not to become lonely and suffer a loss of identity, although their assessments of these matters differed, and their personal interests coloured their discussions. Mary Ford, for example, while supportive of woman's suffrage and other women's issues of the time, was less politically inclined than either Isobel Graham or Francis Beynon, preferring to dwell on more traditional concerns such as marriage and family. Ford's understanding of readers' problems and the advice she gave was couched in religious and mystical terms rather than reflecting the cold political realities of the time. In some ways, this might be interpreted as a gentler treatment, but there is no indication that this was a deliberate attempt to change the focus of the page. It just reflected an editor whose background and approach was different from her predecessors.

All five of the woman's page editors were "social feminists:" Even Francis Beynon whose political views have received the most attention, and who was, without doubt, the most radical of the editors could be categorized in this way. Social feminists believed women should be educated, allowed to work, have rights to property and take their rightful place in political discussion. They had accepted responsibility for care of the home and children, but did not consider that this should cut them off from the organization of society outside of the home. Isobel Graham and Francis Beynon, although writing within the same social-Christian environment as Mary Ford, offered their readers advice which they believed was more appropriate to the lives of rural women. They encouraged reader participation and dealt with individual issues as they arose. Francis Beynon, Isobel Graham and Mary Ford knew that the women they were writing to, and for, needed more than a voice for "equal rights."

While they could see the crossroads of change for prairie women, they also recognized the need for help and encouragement where they were: in the home, tied to their children, isolated on the prairie, far from doctors, neighbours and friends. What made Beynon memorable as an

editor is that her pages were also fun. In them, she suggested that while political change was the essential factor in the progress towards a better life for rural women, there were more immediate and practical factors which could be taken into account. The other editors may have felt the same way and had the same ideas, but it was Beynon who wrote most frequently on brightening the prairie shack with paint, on the latest fashions and the latest hair-styles, and on gardens and house design. She may have been the most politically educated of the women editors, but she was also the most emphatic with her readership.

Francis Beynon was woman's page editor from June 1912 until June 1917, when she left Winnipeg and moved to the United States. Her resignation has been described as due to conflicts with general editor George Chipman over her views on the European war. It is difficult to determine if this was the reason. Her departure from **THE GUIDE** has been described as abrupt, yet none of the comings and goings of the women's page editors, with the exception of Mary P McCallum, received adequate explanation in **THE GUIDE** itself. Beynon left ample copy to tide over the page until Mary P McCallum arrived, and many of the projects she initiated were continued. Her novel, *Aleta Day*, which expressed her views on principles and choices in time of war, was reviewed with a great deal of care and attention by the associate editor, J.T. Hull in 1921. Possibly her move to New York, where her sister lived, was prompted by feelings of frustration at her inability to help the overworked and under-appreciated farm women who wrote to her.

Following Francis Beynon's departure, the woman's page gradually assumed a different format and function. Mary P McCallum at first continued with much the same formula as Beynon, completing the project on suggestions for the improvement of rural life started by Beynon, and receiving and replying to readers' letters. But the letters gradually became few in number, or at least fewer were printed. Sometimes letters were referred to in editorial comment, but it is unknown whether this reflected reader participation or editorial style. The name of the page changed again, and the tone altered to one of instruction and information. Politics, health and education still received their due, but in terms of the home, the family and motherhood, scientific

management, or “domestic engineering,” gained priority of place. For example, the whole problem of the education of young women could be solved, it was implied, if courses were taken in home economics at school or at college which would be useful in the career of a homemaker. No doubt many women were helped in their efforts to economize or to make extra money, to feed more people on less food in times of economic hardship, or to make their own clothes if they attended these classes. What is not known, of course, is how often letters to the page influenced the topics covered, to what extent women took the advice given, or even if they benefited from the theories postulated. Moreover, the dialogue in **THE GUIDE** between the woman’s page editors and their readers no longer provided any gauge of reader’s receptiveness to editorial prescriptions. Under Mary McCallum and Amy Roe the page became a one-sided commentary.

In spite of this shift in editorial policy after 1917, there were many continuities of interest. Homesteads for women, the Dower Law and female suffrage were always prominent themes, but these topics also reflected the political ideologies of the collective movement which sponsored **THE GUIDE**. The United Grain Growers, (which included the Manitoba and Saskatchewan Grain Growers’ Associations, and the United Farmers’ of Alberta) were committed to change the competitive market within which prairie grain growers sold their product. They endeavoured to set prices and to control storage and shipping of grain in a co-operative fashion. In essence, they formed a business collective with the market of grain as the only priority, along with developing the business of the family farm. As homesteads developed, farmers paid their debts, cleared and tilled their land, established stock holdings, and acquired more land from those who were less successful. Farm families now replaced their need for subsistence and survival with the desire to make a profit from their labours.

Homesteads for women was one of the very first concerns raised by readers, and a letter from Georgina Binnie-Clark, which was undoubtedly solicited by Isobel Graham, appeared in 1909. Binnie-

Clark campaigned tirelessly for the right of women to homestead in Canada, a right which was denied them under the Dominion Lands Act of 1872. It is important to remember that women could purchase available land, which was relatively cheap if they had the funds, but the aim was to change the provisions of the act which stated that the sole heads of families could secure title to one quarter section (160 acres) of land if the conditions of residence, improvement and payment of fees were met. The provision also allowed for young men over the age of 18 years to homestead. Widows, divorced women, and occasionally deserted wives with underage children were permitted to homestead land which was surveyed for that purpose in the west. Evidence shows many women did homestead in this category as heads of households, and managed with some success despite the naysayers. The issue raised by **THE GUIDE**, and readers like Binnie-Clark, was for the rights of "bachelor women" to do the same. There had been a slow campaign for the rights of single women to homestead, but **THE GUIDE** provided a public forum which was joined by other Manitoba newspapers, although it must be remembered that women's rights may not have been the entire motivation for grain growers. Wives and daughters who could homestead land adjacent to, or nearby family farms would also be expanding those farms, and with it the family business. Whatever the impetus, newspaper support gave the movement of "homesteads for women" a national prominence, but the issue was never resolved during the lifespan of **THE GUIDE**. In 1930, when the western provinces took over responsibility for public lands from the federal government, it ceased to be an issue, as provincial governments suspended the right to homestead altogether.

Unlike homesteads for women, the Dower Law was of interest to all married women. Dower Acts were designed to protect women from "dissolute" husbands - so that husbands could not sell the family home out from under the wife and family. When the Dower Law came into effect in Manitoba in September of 1918, it required that married women had to be party to any transfer of property or "home-stead" which constituted the family home. Nor could husbands change their domicile in order to sell property without the wife's consent. Like traditional right

of dower, the new act ensured widows had entitlement to life interest in the family home upon the death of a husband who owned the property. This new law was described in a letter to **THE GUIDE** in September of 1918, and must have been a relief to some prairie women judging from their letters on the subject.

Grain growers' associations across the prairies were especially supportive. The cynic might suggest that votes for women ensured more votes in support of the political purpose of these groups, but from early on the movement supported democratic rights for women, both within their own organizations, and in politics generally. Significantly, few political cartoons and topical illustrations appeared on the woman's page, but there were several which were devoted to this issue. It is more important, however, to remember that the women who read **THE GUIDE** would have been well informed about political issues of the day, and the paper was responsible and astute in its recording of provincial, national, and international events. The provincial franchise was granted across the prairie provinces in 1916, and the issue of woman suffrage took a back seat to the concerns about Homestead and Dower Acts. The movement for female franchise in the Dominion surfaced occasionally and continued to be a theme.

Women were also concerned with access to educational opportunities, medical and nursing care, housing, labour-saving devices, personal incomes and women's work. Some of the letters written about tightwad husbands border on heartbreaking. Two of the livelier debates revolved around family finances, and how to feed thresher-men at harvest time. The debate over how to cope with threshermen is a remarkable indicator of what made farm work different from that done by a city wife. Feeding threshermen was a central, and annual event in late summer on the farm. While the dialogue about whether or not to feed cake in the afternoon may seem petty, it was very important to these women. For them, what their kitchens could offer was a measure of their success as farm women and farmer's wives, and therefore part of their identity, since crews travelled around to all farms and would report any shortcomings to the neighbours.

The lack of farm help made harvest time an ordeal for many women,

but the isolation worsened their heavy workload immeasurably. Moreover, during other times of the year, this isolation translated to loneliness for many. Perhaps that is why the editors of **THE GUIDE** placed a major emphasis on women's organizations and clubs. For over twenty years, the editors repeatedly suggested women should join one or more groups and clubs available to them: the Farm Women's Clubs, the Women's Grain Growers' Association, the Women's Institute or the Homemaker's Club. In the first place, these groups acted as a means through which women could meet and share their problems, and the progress made by a group beginning with one or two neighbours in a rural area toward membership in a province-wide organization was encouraged and regularly reported on the page. And it was in the clubs that rural women gradually developed skills beyond those of domesticity. Taking minutes, giving speeches, and attending conventions were important elements in the slow growth toward public life. Petitions originating from some of these organizations were circulated through the page. Committees were formed to address the difficulties of persuading doctors and nurses to visit distant settlements, of acquiring rest rooms for women in market towns, and of solving the problem of where to board the rural school teacher.

Some of the contributors, however, believed that the topics pursued by many of the groups were trivial and unimportant. Mary Nicolaeff, probably the most politicized of the woman's page readers, said women's organizations seemed to focus on housework and knitting, and that women's main purpose in life was to prepare dainty side-dishes and salads. Many of Nicolaeff's comments at first appear apt. Indeed, an early branch of the Women's Institute reported that at its first meeting in 1910, one of the members gave a talk on "The Dishcloth and Its Care," but a talk on dishcloths cannot be treated as trivial in a time when women mended bed linen and passed on worn clothes, when there were no old sheets to tear up, or disposable dishcloths. Bed bugs were also a recurring theme, but the truth is, that however mundane, these limitations were the realities of prairie farm life.

Many of the themes covered in the woman's page suggest the

resilience of prairie women as they worked under the most difficult of conditions. Self-sufficient women like Mary Nicolaeff and Mrs. M.E. Graham were strong enough not to need assurance from anyone else. But others were more diffident in their accounts of their lives. Mrs. Mertena Cameron of Lanigan, Saskatchewan, for example, was hesitant in her suggestion that other women might be interested in knowing how she built her porch solely from the proceeds of milking her cow. She enclosed a picture of her one-room shack complete with porch. The reader who asked Francis Beynon what colour she should paint her livingroom mentioned only at the end of her letter that the room was also kitchen and dining-room. Mrs. Sinclair of Milk River, Alberta, described in loving detail how she kept her indoor geranium alive throughout the winter by covering it up and taking it to the cellar each night, and only mentioned in passing the smallness of her home and its coldness. She was more concerned to describe how her plants had increased and provided comfort to the whole family. They had contributed, in other words, to the quality of her daily life.

When Marilla Whitmore described how she redecorated her summer kitchen, she noted how cool it would be for her churning; when "OK" asked for decorating advice, she said that it was because it had been seven years since she had been in a city and was out of touch with "artistic things." One can sense the difficulties of daily life in the references to the smallness of homes and the inadequacies of kitchens, to the concern for making work more pleasant and the feeling of isolation from worldly things, and because of the concerns expressed about marriages and families. Yet the majority of women seemed to have accepted these conditions and were certainly not unanimous in voicing complaints against life on the farm. The concerns which they raised with the women editors were often universal in nature and demonstrated that, in spite of Mary Nicolaeff's fears, they did think about such things as education, health, art and beauty.

The woman's page of **THE GRAIN GROWERS' GUIDE** provided focus for both women's grievances and their constructive ideas. But along with changes in **THE GUIDE** itself, the page slowly lost its original vitality. In 1928 the paper's name was changed to **THE COUNTRY GUIDE** and it became a family farm magazine instead of

the official organ of the grain growers' movement. This change in tone had been apparent for some time on the woman's page, for the politics and the exchange of ideas had been gradually muted to accommodate the professional advice of home economists and domestic experts. In the reports of the Farm Women's Clubs and other organizations, however, it was possible to discern that prairie women had not lost their interest in social reform or in any of the many issues that continued to concern them. Only the woman's page had ceased to be the voice of prairie women and had thus lost its original purpose.

That change is also reflected in the letters reprinted in this volume. Some of the original editorial commentary has been retained, primarily because it often set the tone. It is also because the concerns are representative, or introduce areas of discussion. The reproduction of letters from readers enjoys the premier focus in order to convey what country homemakers had to say about their lives. There are occasional places where editorial comments have been confined to a single issue when the original would have included a variety of topics, but all the letters are reprinted in their entirety. There have been no changes to punctuation and spelling. Whenever **THE GUIDE** was mentioned in the text, it always appeared in upper case letters, and that style has been retained here. The presentation is chronological to provide a sense of ongoing debate, but the selection is, by necessity, only representative, designed to show trends, and to provide a sampling of what appeared on the woman's page of *THE GRAIN GROWERS' GUIDE*.

THE GUIDE is a rich and valuable research tool for prairie historians and presents a vivid, albeit black and white, portrait of life on prairie farms as they developed from homesteads to large enterprises. Captured on the woman's pages, however, is a glimpse of a unique experience. Too often the American paradigm is used as a foundation for understanding the pioneer woman's lot, but these letters and editorials from the **THE GUIDE** illustrate the lives of pioneer women in Canada in their own words.

ENDNOTES

1. George F. Chipman, "Ten Years at the Front," THE GRAIN GROWERS' GUIDE, 26 June 1918, 18; R.D. Colquette, *The First Fifty Years: A History of United Grain Growers Limited* (Winnipeg: The Public Press, 1957), 71-78; C.V. Faulkner, *Pen and Plow* (Winnipeg: The Public Press, 1977), 56-58; Harald S. Patton, *Grain Growers' Cooperation in Western Canada* (Cambridge, Mass.: Harvard University Press, 1928), 70-72.
2. THE GRAIN GROWERS' GUIDE, June 1908, 2.
3. See Ian MacPherson, *Each For All: A History of the Co-operative Movement in English Canada, 1900-1945* (Toronto: MacMillan, 1979), 11; also Colquette 81-82, and Elaine Klisiow, "George Chipman: A Prairie Cooperator," Unpublished MA Thesis, University of Manitoba, 1983, 10-13.
4. See C.F. Wilson, *A Century of Prairie Grain: Government Policy to 1951* (Saskatoon: Western Producer Prairie Books, 1978), 47-56, for a summary of farm organizations and Chipman, "The Voice from the Soil," *The Canadian Monthly*, 36 No. 2, (December 1910), 240-246.
5. MacPherson, 110.
6. See Ann Leger Anderson, "Saskatchewan Women, 1880-1920: A Field for Study," in Howard Palmer and Donald Smith, eds., *The New Provinces: Alberta and Saskatchewan, 1905-1980* (Vancouver: Tantalus Research, 1973), 72. "Social Feminism" seems a more useful term than "Maternal Feminism." For use of the latter, see Carol Lee Bacchi, *Liberation Deferred? The Ideas of the English Suffragists, 1877-1918* (Toronto: University of Toronto Press, 1983), and Wayne Roberts, "Rocking the Cradle for the World": The New Woman and Maternal Feminism, Toronto, 1877-1914," in Linda Kealey, ed., *A Not Unreasonable Claim: Women and Reform in Canada 1880s-1920s* (Toronto: The Women's Press, 1979), 15-46.

7. See Bacchi, 46 and 50, and Ramsay Cook, "Francis Marion Benyon and the Crisis of Christian Reformism," in Carl Berger and Ramsay Cook, eds., *The West and the Nations: Essays in Honour of W.L. Morton* (Toronto: McClelland and Stewart, 1976), 107-208 and Anne Hick, "Francis Benyon and *The Guide*," in Mary Kinnear, ed., *First Days, Fighting Days* (Regina: Canadian Plains Research Center, 1987) 41-52.
8. J.T. Hull, "Liberty and Love," *THE GRAIN GROWERS' GUIDE*, 12 October 1921, 27.
9. For a complete description of the involvement of Georgina Binnie-Clark with *THE GUIDE*, see Susan Jackel's introduction to Georgina Binnie-Clark, *Wheat and Women* (Toronto: University of Toronto Press, 1979).
10. The influence of the grain growers and the women's grain growers' associations is described fully in Catherine L. Cleverdon, *The Woman Suffrage Movement in Canada* (Toronto: University of Toronto Press, 1950).
11. *THE GRAIN GROWERS' GUIDE*, 16 September 1914.
12. Elva Fletcher, ed., *The Great Human Heart: A History of the Manitoba Women's Institute 1910-1980* (Winnipeg: Manitoba Women's Institute, 1980), 3.

HUSBANDS WHO WRECK

Editorial, 4 September 1909. [*Excerpt from “Woman’s Sphere in Life and Labour”*]

How often we see a young girl, beautiful, talented, promising, radiant with life, snatched from her harmonious home environment by a lover so enchanted by hard, cold, money-making life that he has no appreciation whatever of her talent for music, for art, or for literature, etc. He is unresponsive to her higher life. Her real womanhood does not appeal to him. Her fine soul, thus transplanted, slowly starves for want of nourishment. Her husband never, perhaps, recognizes that she has a special talent which calls as loudly as his own for development, and thus she is forced to vegetate, and never truly lives. She stifles the call which speaks in every drop of her blood, and struggles in her every nerve and fibre for expression, slaving at humdrum duties, attending to the details of a monotonous round of household tasks with an ache in her heart, and a hunger for higher things that gnaws and will not be stilled.

Many a home has been made miserable, not because the husband was not kind and affectionate, not because there was not enough to eat and to wear, but because the wife was haunted with unrealized hopes and disappointed ambitions and expectations.

Is there any reason why a man and a woman cannot have an ideal home together without sacrificing the wife’s ambitions, without tying her down to household cares like a slave? Who has made man a censor of woman, a dictator that he should direct her efforts that he should decide that his wife, whom the Creator has given special talents, must smother her natural yearnings, stifle her ambition which clamors for expression, and shape her life to fit the particular niche which he has made for her?

The happiest marriages are those in which the rights of husband and wife to develop broadly and naturally along individual lines has been recognized by each.

HOMESTEADS FOR WOMEN: A WESTERN WOMAN'S VIEW OF MAN'S DUTY TO WOMEN

Editorial, Isabelle Beaton Graham [sic], 17 November 1909. [Excerpt]

A very modern farmeress who startles the ear aesthetic wherever her exploits are told, one Miss Georgina Binnie-Clark, an English woman of moderate means, considerable culture, unusual enterprise, and rare pluck, on behalf of herself and numbers of her single country-women similarly situated, came in the summer of '06 to experiment in farming in the Canadian west. Her first move was to inter-view the Dominion Government to secure a free homestead. She had references to show that she had means to prosecute farming success-fully, should she be intrusted with a free farm. The Government was obdurate. She could get nothing. Undaunted, she turned westward to investigate, and finally, finding a discouraged farmer in the Qu'Appelle Valley, she bought outright his whole plant, including farm, machinery, crop, two cows and three horses, and started in to work, breaking twenty-five acres with a sulky plow the first season. She lived entirely alone through the long bitter winter of '06 - '07, getting her own wood, caring wholly for her own stock, two miles from any neighbor, and had a dog and revolver for her body-guard.

Miss Binnie-Clark still prosecutes farming in the west and continues to make a brilliant success of it. She does not do the heavy work herself. She hires a man and his wife, and she makes it pay just as so many bachelors do. Possessed of some means, it was not her intention to continue at the heavy work; she simply experimented to know exactly what it was and to prove that woman in an emergency could farm were she so minded.

Should single women be granted the homestead right, it would be quite within reason for two to locate together. One outfit at first between them could easily do the duties and a great deal more. It is only compulsory to reside six months in each of three-years, preferably during the summer. At the end of three years each woman would have a quarter section of land, which, properly managed, would secure to her an independence for the whole of her life.

RUGS BETTER THAN CARPETS

Editorial, 5 January 1910.

The modern farm-wife has come to consider a covering for her floors (either carpet or rugs) an absolute necessity the year round, and if these are kept in a sanitary condition, they may be deemed a benefit and an adornment to the home; otherwise, a plain wood floor is a thousand times more preferable.

Although either rugs or carpets may be managed in a way not to endanger home sanitation, rugs are by far the superior of carpets. Some of the keener-minded housewives have recognized this superiority and are discarding their carpets as rapidly as possible, while many still cling tenaciously to the old-fashioned carpet.

The most objectionable feature about the use of carpets is the infrequency of lifting and renovating them, which is generally but twice a year. If they did not require stretching and tacking, this could of course be done more frequently, and here is where the adaptability of rugs is most apparent. They require no stretching, no tacking and whenever the housewife thinks conditions demand that the rugs be renovated, there is no putting off and dreading the job, as with carpets, for the rugs can simply be lifted, dusted, aired and replaced in the rooms in less than half the time one would consume in taking up and renovating the carpets.

But this advantage of quick handling is not the main point of excellence possessed by rugs over carpets. They lie flat on the floor; while carpets almost always have a padding between them and the floor. This filling is a veritable dust-collector, and, with the carpets above, absorbs about all the dust and other particles that settle to the floor, where the trampling of many feet works everything firmly in. If every housewife possessed the scientific instruments with which she could make an examination of this accumulated filth collected by carpets, she would scream in horror at the seething mass of disease-germs and microbes harboring there. As they are loosened by the feet of persons passing through the carpeted rooms, these dangerous germs float through the air, and are drawn into the lungs, their poisonous effect being diffused through the entire system. Under such circumstances, it is small wonder that the death rate from lung troubles is so appalling.

4 *A Great Movement Underway*

Then rugs possess other points of superiority over carpets. They are more artistic in their arrangement and appearance, with their many variations and the border effect produced by the bare floor around the edges. Carpets are much more troublesome to fit, as the amount of stretching makes it difficult to know just what size to get.

Again, rugs are much more desirable than carpets from an economical standpoint. The seams joining the several strips of carpeting for a room are soon worn until they break, or else they pull loose in stitching, fraying and ripping the carpet. In either case, there is a shabby looking carpet, a lot of tedious mending to do, or a new carpet to be purchased, all of which could be avoided by the common sense of rugs. Thus we see that rugs rank above carpets in these four most important points of superiority: Appearance, ease of handling, economy and sanitation - a combination sufficient to enlighten the most skeptical.

EXIT MAX AND FLORIBEL

From Louise Langston, Wetaskiwin, Alberta, 19 January 1910.

This Breezy Letter in Response to an Invitation Given to Discuss what shall be Published in this Page, is Self Explanatory.

I have just read the Women's Page of December 29th, and am in such a hurry to put in my protest against the "Serial Story" or the "Short Story" proposition, that I will not stop to find the pen and ink, but take the first pencil I can find, with which to make known my most emphatic No, No, No, for the story business.

What care we of this grand northwest, whether Max ever succeeded in proposing to Floribel. What concerns us most is that some Max, John or Willie, succeeded in proposing to us, and we and our families are living and acting monuments to that proposal. We have no right to waste our time, opportunity and mental power over such unhelpful matters, when there are so many live questions to be agitated, so that the future Maxs, John and Willies and Claras, Kates and Fannies will have a much better path to travel, than ever we have had, here in this our fair land.

And then again, Dear Editor, would it be right for us who are enduring so much and willing to endure more, to be pining over such

silly stuff, when our husbands and brothers are working with might and main to bring about the much needed reform, for our benefit as well as for our children.

If it shall be put to a vote, as to what shall appear on the Women's Page of THE GUIDE, please do not let the votes of a few, give to the world the idea that the farm women of the great west, are willing to give the few precious moments they have in reading worthless matter. But rather let them think that we are ready to help in this great fight for equity and let us prove M.A. Townsend's words, of which, only the first half are true; "One half of woman's life is hope, and one half resignation."

Dear Editor, it seems that I must be voicing the desires of many, when I pray for another chance to help show the world our aim and purpose, and above all the stuff we are made of, quite worthy to be called the "Help-mates of our grand farmers who are putting up a good fight and will win:"

OPINIONS OF A FARMER'S WIFE

From A Friend, Gilbert Plains, Manitoba, 9 February 1910.

As I saw your appeal of the 29th ult. and as I am sure there are many like myself who read every word you write in your page, I thought I would just send in my opinions, and think, perhaps, I won't be alone in them.

Of course we are farmers' wives and have our daily rounds to contend with, and pleasure and just trouble enough to make a spice of difference from day to day, so that we never weary of the sameness, for by the time you get Jack a pair of pants, Jim wants shirts, and Maggie wants a dress and pennies, or there are those socks all to be darned, so you see, dear Editor, how we live.

Certainly, we are all interested in the "Dower Law." Where is there a woman on the farm that isn't? She doesn't want to see the farm mortgaged for any threshing machine or that big price horse, that if we had left alone, we would have had our farm today; and if women had a voice, "hubby" would have come home and talked it over first and would have seen that it was best not to go in for it. Give us something in the "Dower Law" as we'll never tire of it till we have our say.

6 *A Great Movement Underway*

I think it would be a grand thing for this country when we all have consolidation of schools, as here, my children haven't gone to school for a week, for hubby has so many chores to do, he can't drive them and it's too far to walk, and it is too bad to see four children at home.

By the way, can't you give a small corner to all kinds of fancy work, crochet, knitting, quilt blocks, patterns and such like. Each one to help as she can.

Yes, of course we would be delighted to have short stories to read in the evenings.

Well, I must ring off now as I've surely had my say.

INDIVIDUALITY WANTED

From Frances A. Widdlefield, 9 February 1910.

I noticed that you wanted some of your readers ideas on the conduct of the Women's Page, and so I take this opportunity to express my views. I thought Mrs. Graham's work through last year was thoroughly good. She touched a large number of home problems that the average farmer's wife never thinks of, and though you may fear that your readers will find that sort of thing rather dry, I think you would do a far better work to keep on airing these problems instead of letting the common taste for very-third class fiction lead you off. There are far too many of those fifteen cents a year American magazines read by the women of the west as it is. Your Woman's Page had an individuality of its own that is far better to my mind than copying other papers in their airing of grievances.

WOMEN'S CLUBS

Editorial, 10 February 1910. [Excerpt]

Women in towns have so much more to interest them, so much better opportunity for mental growth and for enlarging their sphere of usefulness that to them the woman's club rarely means what it will grow to mean in a rural community. Organized for some specific purpose and following that aim with singleness of purpose for its attainment, a woman's club may become a power for good, for social uplift, for

intimate neighborhood relations that will be felt not only in a social sense but will further the proper spirit of fraternity that must be ripe in a community before business co-operation in any of its branches can be practically carried out.

Intimate association often discovers weaknesses but also always reveals strength, and it is by the women of a neighborhood that the social plane of the community must be fixed. A literary society is one of the forms which is always available, always uplifting and which rarely fails to interest and inspire a large percentage of women. One of the most beneficial objects for club work is public improvement. This work is really woman's work. It is her province. To improve the home grounds, the appearance of the public road over which her family makes its periodic trips to town; to secure by her influence drainage of bogs and abolishments of stagnant pools, these disease-incubating grounds.

THINK OF IT

From *A Mere Man*, 16 February, 1910.

Could anything better illustrate the way women do their work as compared with the way men do theirs, than to look over a town of say, a thousand families, on Monday? In a thousand little kitchens a thousand little women would be seen thrusting wood into a thousand little cook-stoves, heating a thousand little wash boilers, bending their back over a thousand little wash boards, and hanging their clothes on a thousand little clothes lines. If, by some singular social revolution the men of such a town were to undertake to do the work, their first step would be to get up a stock company, invest capital in building and machinery, so organize the work that about a half-dozen men could do the work for the whole town, receive good salaries therefore, and the rest of the men would go about their own business on Monday just as on other days. Yet these very women form themselves into bunches of "suffragettes" and ask for a vote!

FICTION FOR COSY FIRESIDE

From Mrs. Leitch, 16 February 1910.

I have just read Leslie Langston's letter in the woman's page of THE GRAIN GROWER'S GUIDE in which she cries No! No! No! to the serial or short story and would have us all believe we are only wasting precious moments reading them. Now, I for one disagree with her; as I think our husbands and brothers have done and are doing such good work they don't need the women to get in such a rush to help them. I say let us help them all we can. Join their association now they are going to admit the women and encourage them all we can. But Rome wasn't built in a day. Neither will the farmers' wrongs be righted in a day. But the clouds are lifting, and if the farmers work together as they have been doing, they will gain the victory. But surely the farmers' wives and children can enjoy a story in our page sometimes. I know after my husband has read through THE GUIDE, I sometimes take it up and read a story out, which they all enjoy, and I don't think I am wasting time. So I will say yes, by all means let us have a story sometimes, as we are not all so busy as Louise. Of course, we would like to hear the live questions discussed from time to time.

WHY NOT HOMESTEADS FOR WOMEN?

From Will Channon, 16 February 1910.

In THE GUIDE of November 17, 1909, there was an article on "Homesteads for Women," and we expected this would draw some discussion on such an important topic. But we suppose government owned elevators has taken most of our attention of late. In fact, the matter was almost forgotten by us until we received the Christmas number of THE GUIDE and on noting cartoon, "Homesteaders' Xmas," we noticed, first "Bachelor's Xmas," second "Spinster Homesteader's Xmas," and third "The Happy Climax."

Now, Mr. Editor, there was one part of this cartoon misleading. As you are aware women have not the privilege of homesteading in the Canadian West, as they have in the United States. We would like to see this subject discussed through the columns of our paper. Since the Xmas

number of THE GUIDE came out, we have heard several men and women air their opinions on this important topic, and how can we get public opinion but through the press? Some claim women should have the right to homestead if they desire to do so. Have they not helped to develop this western country and should they not have equal privileges with their sisters south of us? And would it not help to solve the problem of lessening the number of bachelor's halls that dot our prairies? And not only that, but would it not solve the domestic problem to a large extent, by inducing women to immigrate to this country along with their brothers? Look at the large number of young men that come to this country from Great Britain, but very few women come. Now if they had the right to homestead, would they not accompany the men in large numbers?

And as the former writer mentioned, a law is most unfair, in allowing a man with a family of sons to homestead and pre-empt, while the man who has a family of daughters has not a fair chance in the race. We claim he should have equal rights with the neighbor whether he desires to use them or not, and as THE GRAIN GROWERS' motto is equity, no doubt you will see some solution of this important subject through its columns at an early date.

No doubt if your legislature's attention were called to the unfairness of this matter they would right it. All the men in Manitoba I trust are not like the one we heard express himself when speaking on the above subject. He said, "Oh, it makes no difference to me, my family is all boys, so that I am all right." He was a loyal GRAIN GROWER too. But you see, self was uppermost and if we cannot kill self then our motto of equity is rotten. (And we should endeavor to teach through the columns of THE GUIDE the golden rule mentioned in St Matthew's gospel: Chapter 7, verse 12).

In conclusion, we have been taking five different papers but for real information affecting the farming class, THE GUIDE surpasses them all, and we hope it will be successful in helping to educate the farming class to surmount the many difficult problems we have to contend with. Yours for success.

ADVANCED THINKING

From *A Manitoba Woman Pioneer*, 2 March 1910.

I saw your question "Which shall it be" in the Woman's Page of *THE GUIDE* some weeks ago, but a farmer's wife cannot always find time even in winter to sit down and write a magazine article. I was very much pleased to see so many good letters from the country women replying to that question.

I would like to say however, that I was surprised to hear Mrs. Johnson object to Women Suffrage and the Dower Law and to hear her say that her neighbors agree with her. Well perhaps they do agree with her, but I know hundreds who do not. I wonder if it isn't a little selfish in Mrs. Johnson to cry down a Dower law because she seems not to be so situated as to require it for herself. Perhaps the day will come when even she will change her mind and the sooner the better. It is a pity to see women shutting their eyes to the misery of their sisters, who are at the mercy of some mean men, who can will away everything and leave wife and children homeless and penniless; or of a drunkard who can, when in his cups, sell house and all and leave them in the same bad state.

Mrs. Johnson is also opposed to woman's suffrage, because she is horrified at the prospect of being elbowed and jostled by drunken men at the polling booths.

Doesn't Mrs. Johnson know that it is a Dominion Law that no whiskey can be sold anywhere within any polling district on polling day - not even in the hotels? When I go out to cast my municipal vote I go with my husband and sons, and there is no more elbowing or jostling or noise than there would be at church.

And when I go out to cast my vote for parliamentary members, as I hope to do in the near future, I shall still go with my family and be treated just as well. Why should I not? What is the difference between casting a municipal and a parliamentary vote? What rubbishy excuses are put forward to oppose women voting! "No time," is the commonest. I have been living in Manitoba over thirty years and I'm always as busy as the next one. I do my thinking as I work and I find time to cast a vote once a year. It only takes an hour or so.

Judge Lindsay of the Juvenile Court of Denver, Colorado says, "they have full suffrage for women in that state and there is not a state in the union where laws for the protection of women and children are so sound and effective as in Colorado. He says that voting does not take more than an average of two hours per woman per year and in that two hours she can and does make her influence felt in all that is good," and further "it does not make women unwomanly or unmotherly to use the ballot, but tends to widen mental development, clearer understanding and greater usefulness." It would be a good thing to keep on with the suffrage for women and the Dower law. As for the serial story, I would, I think, prefer the good short story, but we expect solid reading in *THE GUIDE*. Another good subject for discussion is home reading. I am afraid my letter is much too long but my excuse is, I don't intend to come often.

BESIEGED BY BUGS

From Mrs. B. Gifford, Maymount, Saskatchewan, 9 March 1910.

Your criticism of reformers in the issue of the 9th inst. is pithy and well taken, and if you hadn't fallen down yourself there had not been the inspiration to set my pencil going. But just let us suppose that Mr. Bok's statement is true and that there are 100,000 bacteria on every square inch of every common drinking vessel and that each one of these 100,000 bacteria is a living, active scorpion menacing the lives of our children. Where have we landed? Shall we commit suicide and escape? How else can we?

Even the "circumambient air" that everyone must breath in order to live for one brief hour contains some half million bacteria per cubic inch, according to these scientists. What, then, must be the condition of the air in the ordinary school room, where the children are gathered from the palatial home of the aristocrat, the well-to-do business man, the plebeian and the hovel of the debauchee of passion and appetite who, revelling in the haunts of vice and sin, carries the miscellaneous accumulation of virulent bacteria to his home to be fed and bred in the reeking filth of his one-room "habitat," for himself

12 *A Great Movement Underway*

and five or six children who have not a change of clothing for months at a time? The same question may be put up against the churches, the theatres, the railway trains and the stores.

Where have these wild-eyed scientists landed us but into an ocean of bacteria, menacing our every breath and every movement of our lives?

That piece of beautiful silk at which you have been looking and which will soon bedeck your daughter, may have been woven by a Hindu whose finger nails have dropped off from the leprosy. The boots I wear may be made from the skin taken from a beast that died with the Texas fever, and the beautiful gloves I have just bought for my daughter from the skin of a dog that died of the mange.

Just now these scientists are building a great "Chinese wall" of defence for the human race by killing thousands of innocent cows said to be affected with a certain bacteria in order to keep the human family from consumption by drinking the milk of such cows, and yet the very pleasant gentleman who measured off your silk for you is in the last stages of tuberculosis, already humanized with the danger immediate and imminent. Will these scientists take the bolder dye-baths and preparatory cleanings so that danger from that source is small? The same may be said of the "Texas fevered beast" and the "Manged" dog skins. These hides are not used raw, but tanned and prepared first.

The idea of slaughtering tuberculous cows seems to be a good one, for in eating or drinking of bacilli, tubercule is naturally a very forceful and immediate means of irmoculation, and what then? Any germs that might and doubtless do lodge upon the goods sold for wearing apparel by a consumptive may readily be disinfected by exposure to light and fresh air. No consumptive should be allowed to handle food stuffs.

It is true that the race has survived a succession of plagues and other scourges of sickness, generated by unsanitary conditions: but at what a terrible cost of life! These plagues were all stayed by the introduction of better rules of living. In short, by a recognition of the presence of the harmful bacteria and then its destruction.

It can be said for the churches and theatres that they are roomy, high ceiled, well ventilated, and people are nearly clean who go

there - and the period of occupation is so short, only one and a half to two hours.

After this minute consideration of the ideas brought out in Mrs. Gifford's letter, it will, it is hoped, again appear clear that the school drinking cup is a step and continue their wall building for humanity's sake? But I must quit. A good thing may be carried too far. The truth is that humanity has been getting on bravely amid all this army of dangerous bacteria and over-population is more imminent than depopulation.

It would be of little avail to avoid the common drinking cup unless some of these scientists will invent a bacteria-gun and equip an army to shoot them out of the air, kill off the human consumptives and thus give a small margin of hope to the millions of bacteria-besieged humanity.

BESIEGED BY BUGS

Editor's reply, 9 March 1910. [Excerpt]

The above highly entertaining and picturesque letter comes unburdened by any particular anxiety concerning the immediate disappearance of the race by bacteria, even though it contains such an alarming catalogue of presumptive facts and figures. It is a happiness to be able to state, on the authority of a real scientist that the air we breath out-of-doors really contains no harmful bacteria in the winter, with snow on the ground, but is absolutely pure. Frequent tests of this have been made in the city of Winnipeg.

WOMAN SUFFRAGE

From Mrs. Ted, 9 March 1910.

Observing the remarks regarding "Women's Suffrage," would ask if I might take the liberty to give the Sisters a view of the question that has come to me and ask if that side has appeared to them. So many of the debates of late have been on "Woman's Rights."

I would ask if we are working together as Sisters to get the best out of the rights we now have - if we have numbered our rights and are

14 *A Great Movement Underway*

working on the lines connected with them in logical ways that may bring about the best results? To mention another article in THE GUIDE, "Are we working as 'individuals' or 'imitators'?"

The temperance work and the church seems to be one of the fields of "home-women's" work - the point we look to for clean political work and honesty in all legitimate business. Have you thought, or are some of us "on the wrong track?" What an open door you will give the woman on the other side of the fence, and that they outnumber us about three to one at least; and their influence on the worst of our voters, beyond the knowledge of many that are not workers in the ranks of the "salvation army" or rescue department. This thought may seem severe to some, yet it would seem that until we can successfully cope with some of the rights we have that suffrage would only add a heavy responsibility to those we already have.

If we cannot manage the man in love with us, or the growing man God has given us, so that they will do this severe work and so train our daughters that their influence will not help some other mother and her son, what is our power of influence at the polls?

If I am not of sufficient value to the husband or son to give me my rights with what rights the "general conditions" give me to place me on the right footing financially, how will the vote add to my power after I have elbowed my way through the political movement, cutting out these characters that I do not wish to come in contact with in my home.

Many men, like many women, shirk their true responsibilities. Now, why should we add to our own by having that to deal with? It means another line of study. Have we not enough? Look at the Checker Board of Life or the "Chess Board:" Are our "kings" of so little value? If so, will it help us to come in contact with those on the "other side of the fence?"

If we can use the arms and rights we have to make them do "this work at least" for us, we will have more time for the rest, and our own individual characteristics, and will not be obliged to become mere imitators.

What an immense school and office we can have on our grounds! Life has for its base the architect, the artist, the botanist, the musician.

Let these things bring us, with our knowledge of truth and right, the - What? Rest, heart desires or - well - can you tell me what we do want after we have votes?

EDITORIAL

To Mrs. Ted, 9 March 1910.

Note - Replying to this letter of Mrs. B - Other questions suggest themselves as answers to her questions. First then, could one not as justly say women "imitate" men in walking or sleeping, as in voting? And why not "imitate?" Do not men "imitate?" Who assigned "church work and temperance work to women as their only righteous fields for her away from home endeavors"? Will a day spent away from home in church work be shorter than one spent away in politics?

Will the neglect and loss at home be less? Is it better to quarrel about religion and temperance than to quarrel about the suffrage? Is not woman's suffrage temperance? Is the suffrage a "heavy responsibility" to men? Why should it be to women? Shall woman think by order and drop suffrage because it is refused her?

Is "the man in love with us" who denies us a lawful identity and holds us a chattel, an incidental?

How shall we work out "our own individual characteristics" without "imitating" somebody? "Our own characteristics" may be politics. What then? Who has the temerity to arrogate the prerogative of dictating to half a universe of womankind just what her heart's desire shall be? "What do women want when they have voted?" Their laws enforced. Is it realized that, now the good man loses his vote on questions of moral reform? The "Tammany man" out-voted him. Is that well? A ballot is sexless when it reaches the ballot-box. Therefore woman's vote would actually count with that of the good man.

RE DOWER LAW

From Observer, 23 March 1910.

In answer to your request for opinions as to what the woman's page in THE GUIDE should contain, I think there is a great deal more to be

learned by the reading of different opinions than by reading short stories. I noticed in THE GUIDE of February 9, a letter from Mrs. J, of Water Glen, Alberta, in which she spoke of the dower law thus: "Horrors! do not give us any more of the dower law. We have had more than enough of that this last year." Now, I just summed Mrs. J up as having her share of this world's goods, a good obedient husband and little or nothing to do. In fact, I summed her up as being what is called "the boss." Now, I do not think the dower law will ever be of any use to me as I have no need of it; but I am only one in millions. I will give you a few cases of which I know the true facts. First is that of a man and wife, now past fifty. This woman was a slave through all kinds of poverty, abuse and occasional beatings when his lordship felt inclined to administer them. As their family grew up to the ages of fourteen and fifteen, they were turned out. Though in comfortable circumstances now this woman has to work just as hard as her strength will allow, while his lordship takes it easy and pours down his neck the profits. Now, our law allows this kind of man to squander or will away (as he often tells them he will do) the home that this woman has worked so hard to make, and she cannot say him nay. If this woman should die she has not a five cent piece to leave her two daughters she has kept at home and who will have no home when she is gone.

Another case is that of a widower with five children. He married a second time his wife being but a few years older than his eldest child. This woman helped clear two bush farms in Ontario. She cut, piled and burned and split rails; in fact worked outside as a man the greater part of the time. Always cut her own wood. Raised his family of five and her own family of eleven with the coarsest food and poorest clothing. The husband mortgaged both these places and lost them. In 1869 he came to Manitoba. Two years later his wife and family of eleven came. She and the older children worked and kept the home together. The husband worked sometimes, but spent his wages on "booze" and among what he called his friends. After some years he procured a homestead which was all he did possess. He never owned a hoof or tried to get one. His wife found material for working the farm, paid a great many accounts and often supplied money to buy him food. After she moved the family with

her two youngest children she always provided clothing and food with the aid of her cows and hens. When things were going well and a home made, he mortgaged his home-stead and used the money for a trip. Some few years after he died and willed his farm to one of his first wife's children, leaving his wife the privilege of remaining on the farm as long as she kept the interest paid on the mortgage, and barring her from ever paying the principal and owning the place. This is a sample of thousands of cases and while the dower law is of no use to a great many people, neither will it do them harm, and if it will help others let them have it.

I leave readers to judge if the dower law would be of any use in these two cases.

Thanking you, dear Editor, for space in your splendid paper.

A REAL GRIEVANCE

From Farmer's Wife, (Slave), 23 March 1910.

[Lunch as described in this and following letters means an afternoon snack. Dinner was the noon hour and main meal.]

I am a constant reader of your GUIDE so please allow me a small space. I am a farmer's wife and would like to say a little about a farmer's wife in threshing time.

We farm about 640 acres and have quite a lot of work to do, and you are well aware that female assistance is very difficult to procure, and allow me to say that when threshing time comes around a farmer's wife has to work and cook for twenty-five men as a rule, and only one woman to help, and the hour for men to get out in the morning to the mill is about seven o'clock and very often half past seven, and I have seen the mill very often not start until eight o'clock. Of course, no matter to the woman! In they come at twelve o'clock as hungry as hounds and the woman has to have everything ready in a minute. And if they would hurry back to their work the way they hurry in - but no! A shirk here and a dodge there. But, hold on, it is not three o'clock until they are looking for a lunch and the lunch has to be iced cakes and hot buns. Now, Mr. Editor, that is not all, but we had one thresher in our community who sent word he would be at a house on a Saturday to thresh for one hour

before supper, but did not show up till the hour of ten o'clock and they expected the woman of the house to be up and have their supper ready. I don't think a woman should be expected to do all this. A woman is a complete slave on the farm, working after men. Also women work and cook all day Sunday (rainy days included) for these men who lay up in the caboose and smoke and have a good rest; in fact, it's got nowadays that threshers expect a small banquet three times a day, and a lunch in between. It's only in this part where the lunch business exists. I really think that men in Manitoba look forward to threshing time for a filling out, especially men who have no housekeepers. The idea of hearty men wanting lunch when they get three good meals in the day.

Hoping, Mr. Editor, I have not taken up too much of your space in your valuable paper. Might I say I would be pleased to hear some other farmer's wife's views on this.

FARMERS AND A DOWER LAW

A Farmer's Views, 30 March 1910.

I see you permit "Mere Man" to enter your page, and as this big question will affect farmers as much as wives, you will kindly allow a farmer's views. It is pleasant to read such letters as Mrs. Johnson's and Mrs. Baily's who tell us they don't want the pages of THE GUIDE taken up with a dower law agitation. This question has been much discussed in more of the farm papers these last twelve months and it ran many months last year in THE GUIDE, and is worn thread-bare. Only a few of the more militant of the women want a dower law. These ladies want to be like the men - own land. There is no good reason why women that want a homestead should not have one, as in the States. Also every man will favor a law that if a mean man cuts his wife and children out of his will the law should set the will aside and give the wife one-third and the children two-thirds of the property. Such cases are rare because unnatural. Alberta parliament is enacting such a law, and I would counsel "Isobel" to keep this item before your readers. This should meet "A Manitoba Woman's" views.

Ladies should know that our laws, though man-made, give a great deal in their favour. The law empowers a wife to hold her property and income for herself alone as against her husband, so that he can-not touch it. If a man dies without a will the wife by law takes everything. Yet some, not knowing this, want a dower law for this very reason. If a man deserts, he can be imprisoned, and must maintain his wife and family. When a wife deserts a man has no remedy whatever and under a dower law would be in a perilous condition indeed.

“A man ought to dower his daughter on her marriage,” a woman writes, so that “the wife may begin married life on something like equal terms, and does not need to ask her husband for the first five cents to mend her own clothes.” Men would favour a law like there is in Quebec province, that a wife on her marriage is entitled to half the home though she brings nothing to it.

I believe most men consult the wife. But one of your writers says she wants the dower law that “my man must come home and get my consent before he gets a loan to buy that horse he thinks he wants and then he will find he can do without it.” Now this illustrates the working of a dower law exactly. It gives the wife the “last say,” which some women will always have. It takes a man’s rights and powers that he had before his marriage and hands them to his wife. She can over-rule and over-ride his wishes outright. She can thwart and prevent him doing what he thinks is best just as the House of Lords does with parliament. Most men find a need sometimes to get a loan to develop the farm. But the wife can say: “No. I will not consent nor go with you to sign your papers.”

It puzzles one why some women bother so much about a dower law. It does not give a penniless wife a cent; it gives nothing to a wife during her husband’s lifetime and as half the women will go hence first they will gain nothing. It does not make the bad man good, and prevent either side deserting. It will bring strife and discord into homes now happy. While it does so little for women it will fetter the man and place him in a humiliating position, making him that he is not longer master of his property or destiny, and makes him servant to his wife. It gives the wife too much power.

The demand for dower law is founded as giving farmers a bad name, that they will not provide for their wives unless the law compels. It singles out unjustly farmers, only men with land, and does not effect tradesmen, townsmen and professional men. Few men own land except farmers - townsmen may own an odd town lot.

CONTENTMENT

From A Farmer's Wife but not a Slave, 13 April 1910.

I am a reader of THE GUIDE. I wish a place in your paper. In answer to "Real Grievance" I may say I have lived on a farm for twenty-one years. I helped to cook for threshers when I was sixteen and helped the neighbors as well. Now I am married. We have had three quarter-sections, now we have a half section, so I know what I am writing about. I never found it slave work on the farm. I do not have to help in the house except at threshing time. I have two little boys, a hired man, myself and husband to cook for. In harvest I have more men and do all the work.

Last year a neighbor woman and myself cooked for 25 men at threshing time, 640 acres between the two farms. We gave the men lunch at 4 o'clock and we had a good time. I have never heard a thresher grumble at what I gave them to eat. All a thresher wants is good plain food, potatoes and meat three times, biscuits and pie or pudding for dinner, sandwiches, biscuits, cookies and cake for lunch. For supper you can prepare a more elaborate meal. If "slave" would make a couple of good fruit cakes and two different kinds of cookies before the men were expected, she would find it a big help.

Let "slave" take the place of a man for one day. Here the men commence work at six or half past in the morning, dinner at half past eleven, lunch at four, from half past eight to nine o'clock supper. Imagine a man working from twelve o'clock until half past eight or nine at night without a lunch. Ask your own husband what he thinks about this. I never saw a gang of men who if fed and used right would not work as long as daylight lasted. It is only in stook threshing or early stack threshing that lunches are sent out. I for one would like to know what we should do without the threshers. Some people think oh anything will do

for the men; but I say the best in the house is none too good. It is a woman's fault in many cases if she is rushed during the busy season. A little brain and energy will give her plenty of time for recreation.

The Boss either will take his men home on a Sunday or will allow you something for your work. As for the men coming to your house at all hours, expecting the meal ready, first they should have had sup per at the other place. If they broke down on the road you could hardly blame them. For myself I think no farmer's wife need be a slave. Hoping, Mr. Editor, that I will see this in print if it does not take up too much room in your paper.

COOKING FOR THRESHERS MADE EASY

From A Happy Farmer's Wife, 20 April 1910.

I should very much like if you will give me space to write a few lines in answer to "Farmer's Wife (Slave)."

I am also a farmer's wife, and we, too, farm 640 acres. I have two men to work for all the year round, besides the usual gardening and poultry. As "Slave" says, threshing time is a truly hard time; we stook thresh here, and about 25 real hearty men sit down to my tables three times a day; also I take out lunch about 4 pm, the usual custom in this district, which I think is not unreasonable, as supper is often not till 8 o'clock. I have a girl friend to help me at that time, and must say get on fine. I don't want any more help.

Regarding the time the men get out to the machine, that part does not trouble me. I leave all outside affairs to my husband to manage; as long as the men are in punctual to meals, and it is his business (and profit) to get them off the place as quickly as possible.

I wonder is "Slave" methodical in her preparations for the threshers? If not, that will account for an awful lot of work to be done while they are on the place. For instance, I get what I know will be quite sufficient bread baked and in the cellar a day or two before I expect them; also make stacks of pies and fruit cakes, also vanilla, almond and sponge cakes, which will only take a few minutes to ice when wanted. All I have to cook when the men are here is meat, vegetables, pudding and hot buns

(for lunch); besides the buns they get for lunch iced or fruit cake, salmon or meat sandwiches and tea. I boil a big pot and steamer full of potatoes for dinner, and the same for supper and always find I have ample over for fried potatoes for breakfast. I do not think I have one complaint to make - in fact rather look forward to the threshers coming. If we cannot get threshed, what is the use of farming? Surely we are not going to make ourselves unhappy over a little extra work. It does not last much over a week anyway, some-times not that. I always tell the threshers that I'm very pleased to see them come and more so to see them go.

I really feel very sorry for "Slave" - the daily duties must indeed be heavy fetters for her, for nothing can make a person so wretched as to feel that what she is doing is not a labor of love, but "hard labor" or even slavery.

Thanking you for the opportunities afforded by the "Fireside" for mutual aid and encouragement.

VINDICATED

From Mrs. C.A. Johnson, 27 April 1910.

It was furthest from my mind, when sending in my few innocent lines to the woman's page of THE GRAIN GROWER'S GUIDE to open up a discussion on "woman's rights." However, it was quite amusing to read other people's opinions about one's self, especially. "Observer" (by the way, why afraid of signing one's own name, so one might have the pleasure to know who they were speaking to?) summed me up several times, first, as having my "share of this world's goods"; second, as having "a good obedient husband"; "having little or nothing to do," and then again as "being the boss:"

Now, it is always difficult for people to know just when they have had their share of this world's goods. As to having little or nothing to do, perhaps so. I certainly have not "helped to clear two bush farms", as one of the women had one in "Observer's" letter; neither have I "cut and split all the wood". But perhaps I would have to do that to if we got the vote. Husband would perhaps say, if we are equal in one thing why not in another?

“Observer” made a great mistake in summing me up as the “boss.” Neither husband or I believe in any bosship; we always try to remember that the two are one.

I was not exactly as selfish as “A Manitoba woman pioneer” put it. It was not horror at the dower law I was trying to express, but at the idea of having such awful descriptions of marital troubles. I fail to see what sample of uplifting every week as “Observer” gave us a or [sic] instruction there is in such descriptions of family troubles, and as our writing about them won’t help them any, let us try to cheer them up instead with cheerful, helpful letters, and this is how I was trying to look beyond my own hearthstone, as our editor put it, and try to save the farmers’ wives from having to read all these harrowing descriptions of other people’s troubles when they sit down for a few minutes quiet reading. Perhaps most of them have enough cares and troubles of their own.

“Paddy, from Dublin” expresses my ideas on woman’s votes, in the *Family Herald* and *Weekly Star*: “Giving the girls equal rights with the boys in every respect would, I presume, include equality in political, financial and social affairs. Now, what place or part could a woman take in the political life of today? If she could vote, she could hold office. If she could not hold office she were only half enfranchised, and who of us would care to see mother, sister or wife, if we had one, in any political position open today, with party and person-al abuse, and with the new possibilities for such which her entrance would give scope for? Socially, I consider that woman would be lowering herself considerably by placing herself on an equality with man. She could no longer expect to occupy a just vacated seat on the street car, or have the hat doffed to her in the street; nor could she longer look forward to being safely escorted to and from the theatre, church or railway station. All men regard women as superior socially, or why should the roughest of them instinctively lower the loud tone, or smother the blasphemous or obscene word at her approach?”

Well, I have already taken up too much of your valuable space, dear editor, but leave out as much as you see fit.

I also wish to point out here, that the punch recipe I sent you should have had two cups of white sugar boiled with the water and lemon rind.

THE FARMER'S WIFE

Editorial, 27 April 1910.

Two opposing views of the status of a farmer's wife comes out of the west. A vague statement in some "woman's column" by a sentimental writer "that it is a fond dream of mine to become a farmer's wife and meander down life's pathway," drew this comment: "Oh, yes, that is a nice thing, but when your husband meanders off and leaves you without wood and you have to meander up and down the lane pulling splinters off the fence to cook the dinner; and you meander round in the wet clover in search of the cows until your shoes are the color of the setting sun, and each stocking absorbs a pint of water, and when you meander out across twenty acres of plowed ground to drive the cows out of the buckwheat and tear your dress on a wire fence, and when you meander back to the house and find that the goat has butted your child until it resembles a pumpkin, and find the old hen and six-teen chickens in the parlor, the cat in the cupboard and the dog in the milk, you will realize, dear girl, that this meander business is not what it is cracked up to be." The other view - the optimistic one - can be set forth as follows: "A cheering person can picture farm life so idyllic - that the farmer, on rising in the morning, does not disturb his wife, but says good morning into the boudoir phonograph. He may add a hint as to what he would like to have for breakfast when he returns from his automobile ride about his farm. At eight o'clock the maid calls the farmer's wife, and by half-past nine she has a telephone call from her husband, over the north-west quarter, saying that he will join her in five minutes. At breakfast the morning papers are read, having come by rural delivery a few minutes before, and the wife announces the program for the day. It may be French, music, physical culture or clubs. A package of the latest novels, a ride across the country on a blooded mare, skating in winter, golf in summer, a lecture on art in the village hall - all these things are set forth as possibilities for the plutocratic farmer's wife in this state. And in the evening the pianolia puts Beethoven or Handel at the lady's finger tips. The children are put to bed, the governess dismissed and a telephone conference with the neighbors over the day's gossip is begun. The farmer reads his favorite poet, and the night glides on.

HARD WORK

From Hampshire, 27 April 1910.

I am a reader of THE GRAIN GROWERS' GUIDE and I thought I would like to give a few rods on threshing as "Farmer's Wife" would like to hear the views of some other farmer's wife.

I think the letter fine on the threshers in last week's paper.

I have lived on a farm mostly all my life; coming from England to Manitoba 22 years ago. Of course threshing is very different over there, the men bringing their own meals. There the country is more thickly settled, so men are easily got for threshing. I like this country well. In my opinion one has a better chance to get along, if they try and not be particular what they do, so long as you are honest and straight. But, as "Farmers Wife" says, threshing time is like slavery. I do think the men want too much. In fact, I believe in giving the men plain, wholesome food, but not a lot of delicacies. I know the men expect a feast. It is no joke having 25 men for a week - and some of them not very clean - and expect a first class bedroom, especially when some only wash once a week.

Now, last year we did not have much crop, so the threshers were supposed to get through in two days. They hung on for four days. The last day they said they would be through by dinner time, but it took them until four o'clock. After they had finished some of them came and asked for pie. I told them I did not keep a restaurant, for I knew they had only a short distance to their next place.

LET US ORGANIZE

From Onward, 27 April 1910.

Here's an emphatic vote in favor of Mrs. Langston's motion "that the farm women of the west organize and help in this great question of homesteads for women and in all matters where the privilege of solving our financial problems are concerned."

If we cannot organize, at any rate we can agitate, discuss, educate, and your page is just the place to begin. I am no "sorehead." Personally I have all the women's rights I can use, because I was given an education equal to that of any of my brothers, and I received a business training

that enables me to be the moving spirit of my husband's and my own little financial affairs. My husband is one of that numerous class, "the best husband in the world." My sister has one of the same kind, and my brothers, when the Lord blesses them with wives, will all be of the same sort. And yet looking over the world today and back as far as history enables us to see, it seems to me that there is something wrong in the standing accorded to women as a group. And it seems to me that men like the farmers of the west with their eyes nearly opened to the injustice of many of the old established ways, should be the ones to aim at bringing in the "nobler modes of life, with sweeter manners, purer laws:"

I am one of the thousand women that feed the little cook stove, and I can go one better yet, and get the kindling chopped, ready to put into the stove. But my spirit rises to the call of one who says, "Women! Arise! Cease your trifling. Let us rise to our full stature of womanhood, mental, physical, spiritual. Let us be as free as God meant us to be to choose our lives, and our occupations, and to inspire our dear ones all with a reverence for the sex whose fundamental office is to nourish the race. How can we nourish if we have not our-selves 'the abundant life?'"

This is Mrs. Langston's call as I heard it. Since you asked for ideas or hints as to acceptable subjects for your page I have been thinking along these lines but did not think I could take time to write. However, some of the letters since published show that all the women are not unanimous, so perhaps it is right that you should know how some of them who are holding back feel when they are moved to express themselves.

Thanking you for leading the discussion and for the sympathy that I believe you feel for the "woman who is not satisfied with things as they are."

DISAPPROVES OF SLAVE

From Contentment No One, 25 May 1910.

I am a reader of THE GUIDE and would like to say something in answer to your correspondent "Slave." I think by the way Slave writes

she must surely be the "Boss," because she appears to be watching outside work as well as inside work. She says that a woman has to cook for twenty-five men at threshing time. Now, a thresher's full gang at Belleview is from 16 to 18 men. Where do the rest of the men come from? Oh! they are the farmers who are changing work hauling the grain to market.

Now, Slave tries to insinuate that they are all threshers. Then she says it is not three o'clock till they are looking for lunch. Now from 4 to 4:30 is the time for lunch. But then, what about the extra seven or nine men? Oh, yes, they are farmers lined around the lunch basket, "Slave's" husband and sons included, keeping a sharp eye on it for fear there is not enough to go round and as hungry as hounds, as she calls them. She says, too, that female help is very hard to procure. Didn't she mean it was hard to keep? Then again she says that the lunch has to be "iced cakes and hot buns:" My husband was a thresher, and he says threshers don't look for such delicacies, and if they did they would be disappointed if they expected such things from "Slave."

Now, regarding the threshers sending word he would be at a place to thresh one hour on Saturday evening. Threshers can't always tell to an hour when they will be at a place and even if he was an hour or so late in coming through misfortune was "Slave" not expecting then to come and wasn't the other woman expecting them to go, and if she had to give six men their supper at nine o'clock it was nothing to write about. I think we women are a little hard on the threshers. What would we do if they refused to thresh for us? Why, we would have to buy machines of our own, and then we would be the threshers and would expect to be treated courteously. I think if "Slave" had given the six men their supper and spoke to the "Boss" about it he would have paid her for her extra trouble. In conclusion, I might say that Belleview threshers always pay board in wet weather. The farmer is supposed to keep them on Sunday even if they do arrive on Saturday night.

MORE HOMESTEADS

From *Old-Fashioned*, 25 May 1910.

Homesteads for women? What next do these “new women” want? Hand them a slice of the moon, or if preferred a bit of Halley’s comet. Such a disgraceful state of affairs; social evil and all the woes of city life in our beautiful pine forests. This is “the limit.” Now, “Mrs. Real Grievance,” love those threshers and give them what is needed - not buns and iced cakes for hard work in the heat. A more wholesome diet will suit them better. Good brown bread and white bread and good butter and a pail of good buttermilk. You’ll say where is the brown flour? Right there. Take the beautiful wheat, grind carefully and cleanly through the crusher, sift carefully through the flour sifter and behold entire wheat flour!

Now for directions: When you have your usual sponge ready in the morning, take about three quarts of white sponge, add a cup of graham flour to quart, tablespoon sugar and three cups of rich cream. When you put it on the table beware of the onslaught.

Yes, I know I’m a bit old-fashioned. My children tell me so. But I can’t help loving the good old ways, they had in the long ago, when I was a good deal younger and my eyes were black as jet; before the lines and wrinkles came and I was my father’s pet.

RE DOWER LAW

From *Just a Woman*, 28 May 1910.

In the woman’s page of *THE GUIDE* of March 30 is a letter written by a Dundurn farmer on dower law. To say he has great nerve is putting it mildly. However, it is well to have a man say what he thinks of a woman and what position he would like her to hold in the world. It gives a woman a better knowledge how to act, if she wants to be considered on an equal standing with men. To quote part of “The Farmer’s Views:” “This question, the dower law, has been much discussed in most of the farm papers this last twelve months and it ran many months last year in *THE GUIDE*, and is worn thread-bare.” He objects to others discussing it, but, keeps persistently at it himself. He would not find it thread-bare were all the talk opposed to the dower law. “Only a few of the more

militant women want the dower law. These ladies want to be like men - own land." I wonder why women should not be like men as regards owning land. I wonder if "Farmer's Views" could give a good reason why they should not own land. He says the subject is worn thread-bare. If it is distasteful to him there are twenty-two other pages in THE GUIDE he might read. He must have taken a wrong idea of the Fireside page. He says every man will favor a law to give the wife one-third and children two-thirds, at his death. According to this law, a wife would have to give her husband a blue pill if she ever wanted to get anything. He goes on to say: "That law should meet the Manitoba woman's views:" I fancy it just meets "A Mere Man's" views. Further, he says, the law allows a woman to hold property and her husband cannot touch it. There surely must have been some great men in parliament at the time that law was made. What a pity they died, for if they had been living now Dundurn farmer, we would get them to give half to the husband. Again he says: "If a man deserts he can be imprisoned and must maintain his wife." He must remember that, too, is a man-made law, for they quite understood that if a man deserts he took with him everything and that as his wife owned nothing (not even the husband) it was right that he should be made to provide for her and the family. He says when a wife deserts a man he has no remedy whatever, and under the dower law would be in a perilous condition. How valuable the wife must be to Dundurn Farmer after all. Though she desert, she can only take herself off. All the property is his (she can't touch that) and still he considers himself in a perilous condition if his wife deserts him; and yet he says "she is nothing!" Is he honest?

My, it does seem a struggle for this man to give his wife half. I know he is married, for a single man has more policy than to talk like that. Why not have the law fixed so as to imprison her too? Fancy if a wife deserts he will have her half and his too. He goes on to say that a wife on her marriage is entitled to half the home, though she brings nothing to it. Again, I must say, he has nerve. What it must be to a wife to be considered nothing! When a woman marries a man it is rather hard to be considered as nothing, simply because she is not spot cash. He also says that dower law gives the wife the last say (not with this man) it takes a

man's right and power that he had before his marriage, and hands it to his wife; she can over-rule, over-ride his wishes outright. He cannot think of woman as his equal. He says most men find need sometimes to get a loan to develop the farm, but the wife can say "No!" and he would ask this wife help pay off the loan with her work, and then tell her she did not own anything. If that is not stealing or highway robbery, I never heard or saw of one worse. Most of the farmers are in debt when they get married, and don't mind a bit, giving the wife half the debt, but no profits. Again, he says, it puzzles one how some women bother about the dower law, as it does not give a penniless wife a cent. Really, I wonder why men bother about it, if it gives the wife nothing, and the men might sanction it just to please the women. It won't cost you anything and they might help to make more money for you. Women are very easily pleased. I know a woman who lived with a husband for eighteen years, and when her eighth child was born he came to her room and asked how she was. It was the first time he had done it since they had been married, and I cannot begin to tell you how pleased that woman was over that little kindness. So, if the women are not to gain any-thing, the men cannot lose anything by this law, and might as well help them to get it to please them. He says it will bring strife to a happy home. It will be the man who will raise the trouble if there is any, for a wife would never object to getting half after getting nothing. I would advise him to desert before the law comes in force. He says it gives the farmers a bad name. Does he deserve a good name - a man who would get the work out of a woman for years and then tell her nothing is hers, everything belongs to him and that she may go without a cent? Farmer, you are greatly mistaken if you think the farmers' wives are fighting for half of their possessions. They are fighting for equality and that is the only way they will get it, and if a man wants a wife merely to be cook and slave, he is no man at all, and as our laws are all made by men I don't suppose there will be much improvement in it. The best way to settle it for the coming generation is for the girls to have a written agreement, leaving them half of all possessions. This would let poor "Farmer's Views" out easy. But this man approves of homesteads for women. That, too, will be a help in the

coming generation. We are told we can judge a man by what he says. That may be all true in everything but married life. There we judge by the way he acts. I am very sorry I could not do justice in answering this man, but I hope another pen than mine will take it up.

Trusting, dear editor, I have not taken up too much space and thanking you for the woman's page in *THE GUIDE*. As wives must keep quiet at home *THE GUIDE* gives them a chance to express a thought in public.

APPEAL FOR JUSTICE

From Justice, 29 June 1910.

I have read with a great deal of interest the letters from week to week in *THE GUIDE*. Some are very amusing indeed. I do hope the Dower Law will not be dropped. But are they going about it in the right way to get what they want?

It appears to me that any fair-minded man, of which no doubt there are plenty in every community, ought to feel ashamed to see such letters in print as those of our sisters in the Fireside pages of *THE GUIDE*, and I sincerely trust that they will have the effect of bringing to the aid of their wives and children the efforts of those right-minded men, and that they will secure for those who have not been so fortunate the legal protection they require, in order to obtain justice.

I know enough of the life of a farmer's wife to know that she has plenty of work in and about the house to make her very tired when evening comes without having to also participate in the laborious duties of field and barnyard. The husband who not only permits his wife, but requires her to assist him outside is not worth the name of man. I have known some of those beings, who expect us to call them men, to sit on the fence or some convenient place and watch their wives milk six to eight cows, and this after she had been working all day inside. The same wife had been up probably an hour before her husband to light fires and prepare breakfast and milk the same cows. There is a deal of truth in the old saying, "a man works from sun to sun, but a woman's work is never

done.” It used to be considered the woman’s duty to do the milking. I am glad to find some men becoming more enlightened and therefore more considerate.

But I have drifted from the subject at issue. I think surely there must be some mistake when the law entitling men to everything and women to nothing she made. It is an unjust law and should never have been in existence, and I feel confident that if some expression by way of petition were submitted to our local representatives they would only be too glad to present and support a bill that will give to women some measure of justice.

Wives no doubt have faults as well as husbands, but that is no reason why they should be dealt unjustly by. If we waited till men were faultless before we allowed them any means, there would be a queer lot of penniless men.

Man was made in God’s image. Does it not seem that he is getting further from being what the Creator intended he should be?

A FRIEND’S LETTERS

From Approval, 6 July 1910.

Your menu was just what I needed and the directions so explicit I had no trouble in preparing it all, and it certainly proved very appetizing and I was grateful to you for sending it promptly. I know a menu card and such plain directions given in *THE GRAIN GROWER’S GUIDE* occasionally would be very helpful to more than one farmer’s wife. Why, I have used that one and different parts of it a great many times and always found it appreciated.

Now, dear Isobel, about the franchise. We have all heard the old adage, “The hand that rocks the cradle is the hand that rules the world.” Well, if this is so, have we not sense enough to vote aright? If God, in His infinite wisdom, has placed such trust in woman and given her such an important duty and one that in most cases is executed so wisely and well, for no one will dispute that the majority in this world are rational, well brought up boys and girls more or less owing to the mother’s guidance, for in this fair West of ours fathers take a very small part in the bringing up of the family.

If the weighty responsibility of the bringing up of his sons and daughters can be left with his wife, don't he think she would show the same wisdom and forethought in voting on the laws and rules that would govern them in manhood and womanhood? In the face of their own words or adage (because it was written by man), how can they refuse the franchise?

Wishing you, dear editor, and your paper every future success.

AN ASSOCIATE GRAIN GROWERS' BRIGHT LETTER

From Mrs. Rose Gurrell, Dauphin, Manitoba, 13 July 1910.

I have been much interested and not a little amused by the perusal of an article in *THE GUIDE* of June 8th, entitled "Fool Things in Economies," and, being, according to this article, one of the fools I would like to controvert some of the severe remarks anent what I consider the most important of woman's spheres, viz.: the home.

Let us begin with home-made furniture, where, I confess, I largely agree with our friend, although if all tools, etc., are to be bought, can it come under the head of economy, as fifty cents will buy an old chair, and one can fix it up with any material there is in the house, crazy patch-work fashion. The above sum about covers the price of a saw alone. But on the other hand, if carpentering is "fool" work for women, as one might be led to suppose, why make milking stools and benches? Surely this is also folly. There are few indeed who do not own an old chair, backless; there is the tub-stand, far more solid than a woman could manufacture, and a "chunk" (excuse the expression - it just fits the case) of dry stove wood, not too long, is an excellent substitute for a milking stool. These last could be resorted to instead of buying, supposing that your neighbors has all the help they required and you had all the work you could manage at home.

Personally, I have herded stock in my younger days, but it was always gratis. I was always in rather an excited state with a dog and a whip at those times (the cattle being in our crop, you know), and when getting my breath after their exodus, I often speculated on the foolishness of the old poets who depicted the herds continually in a peaceful, lowing state; the herd boy was the same (of course with the lowing!!) If they had

seen some of our frisky Manitoba stock pitching sheaves or hay they would have come down to common sense talk. The herd boy has not much time for pipe playing in the shade, I tell you (excuse the digression).

Now, let us attack the third portion, passing over the second. I quite agree with our friend, re the tin lantern. No insurance company would either grant insurance or pay a premium where such a fire encourager was used. As to "where would you get the candle," I reply, "at the departmental stores, of course." True, candles are old-fashioned, but Canada, I think, can cater to the needs of all parties. The syrup-can cook stove is a point-of-oneness twixt us, for, unless one sat on the ground (under an umbrella) the stooping would be back-breaking. Bottle rolling pins are all right for an emergency, if you own some small girls who "clear-up" after dinner on a fine day, with their heads full of the delights of "teeters," etc. The rolling pin proper always turns up; it possibly has been popped into the bread box or separator tank for speediness, but "kids will be kids:" One can't be always nagging. Now for my Fidus Achates - the flour bag. "Oh, flour bag, manifold are they uses, and why should anyone cast thee out because thou art not bought with a great price?" True, its weight is reckoned at two pounds on the 100lbs. of flour; why pay 25 cents to buy linen? I have dried dishes with cotton all my working days and I will say that my dishes are as bright as any done with a 25 cent linen towel. As to the children's skins being muddy, etc., from the use of cotton, I fancy if she enquires closer into the matter she will find that late hours, much pie and candy, and a too lavish use of meat are far more to blame than the harmless flour bag. I boldly assert that I use both salt and flour bags and I do think it is rather plucky to do so, in the face of such stern condemnation. They have served all the purposes mentioned in our friend's letter, with the exception of the nighties. I think that lace on either cotton or silk night dresses, smacks of vulgarity; frills of the material are quite sufficient decoration (to my old-fashioned ideas). And certainly my flour never comes in "dirty" old bags. It would be very quickly returned did I receive it in such an unsanitary condition. The mills I have dealt with send out new factory cotton a little poorer in quality, truth to tell, than formerly; but maybe the eye of some

millers may light on this poor little scribble and make himself a public benefactor by improving the stuff.

It's mighty hard work finding brand new quarters for new cloth with one hand, while you throw new cotton out of the window. The quarters here find their way all too quickly into soles and uppers of many sizes of past years, with which to shoe young Canada. "Why should you hang up mops and brooms," comes next. In both cases, because, it is orderly. With the mop it is sanitary. Has our friend ever kept house that she asks such a question? The perfume of a mop after lying on the floor for a few days is on no account to be compared to Attar of Roses, and the microbes bred therefrom are a far more serious menace to health than the paper and string handled by the "germ laden clerk." The clerks must make their best bow. If our friend tries the experiment of hanging up one broom and leaving the other on the floor, her doubts regarding this subject will be satisfied. Rice water is such an excellent cleanser of the stomach and bowels, I am surprised at any question being raised about keeping it. Substitute it for milk in teething diarrhea for babes, it being a gentle astringent. Why I save wrapping paper is because I can't do without it. I never have it "wholesale"; for that reason it saves much unnecessary scrubbing of tables, particularly in dressing fish - burn the paper and contents; so easy and cleanly. Did our friend ever count how many pieces of paper can be packed into a 50 pound tea chest? Try it, also the filling of a sugar bag (paper) with dried peel. She won't have to "camp in the yard" to have room to get around. Many a time I have blessed the same aromatic bag when a request to "please dine a few travellers," when the roads were bad and mud-holes many, and I unprepared. The peel-flavored sauce surrounding an island of sponge pudding was eaten with great gusto by mine guests. Montreal True coffee, which the inhabitants pride themselves on the concoction of is made with egg, shells and all, and is delicious. Are Montrealers barbarians? Chamber's definition of the word is "uncivilized, rude, savage." Some of the kindest friends I have are of that city, and extended hospitality and friendship to me and mine when we were "strangers in a foreign land." As to the blueberry story, the woman was a pure and perfect fool; blueberries want to be up to "top-notch" to be really palatable.

I never grudge throwing out stuff of that description. The fact is our household does not deal in tinned foods. It's poor economy and you never know what you are eating. But, stay! Was that a squeaky voice remarking: "Hand that over to me?" It must be the waste paper basket. Well, good-bye. Success and a good harvest to all, and may THE GUIDE increase a hundred thousand fold.

LUNCH FOR THRESHERS

From Dorothy, 3 August 1910.

I did not intend entering this discussion about meals for threshers in your Fireside columns, but one of the members was rather unjust in condemning some of us who give a lunch to the men at four o'clock and said that there couldn't have been sufficient on the table at the mid-day meal. I beg to differ from her, as the machines in this district and there are several, all look and ask for it and there is a lot of grumbling where it isn't given. I am speaking of stook threshing; and the machines all work until 8 o'clock and sometimes 9 o'clock before they quit, and it is a very long spell from the noon dinner until that time with nothing to eat. Besides it gets them away from the farms quicker, which is a great consideration where there are young children and very little help. I do not give them iced cakes, nor cookies, and if a troop of men won't come without that they can stay away. I don't think there is much nourishment or staying power in that kind of food for threshers. We give them plenty of meat and vegetables, dried fruit, pies, fruit cakes, johnny cakes and oat cakes. Jam with their breakfast, and I find that if there is plenty of meat and vegetables and some good milk puddings provided that those are the things they eat the most of, and it seems to satisfy them. There is never any trouble in getting an outfit to come in.

I often think some of the children in this country who are being raised on so much sweet stuff are not getting much of a constitution for their after life; and I believe in raising children on a plain whole-some diet with plenty of nourishing things in it. Some of the members who write must be in the well settled parts and have perhaps a big bank account behind them. I live in a new settlement where there are people

who have not had enough to keep themselves from feeling hungry, and I can not agree with this big display of who can lay the smartest table for the threshers. Let us have a little Christ-like charity and if we have too much of this world's goods, look and see if some of our neighbors want a helping hand. Some of my neighbors this year haven't enough crop to get sufficient flour for a year. The hail and gophers just finished the little that was coming on; and when we read of people judging others because they don't come up to their own high standard, we feel like taking them by the hand and saying: "Come, look at your sisters' and brothers' woe." Because in the sight of God we are answerable for them if it is in our power to help them. Kind regards to all the members.

HOME AND NEWS

Editorial, 3 August 1910. [Excerpts.]

"Without the home there would be no discipline of character, no fostering love, no happy memories - none of the things that redeem life from vulgarity and animalism," says the Rev S. McComb of the Emanuel Church movement. [He] has decided that the greatest men-ace to the functions of the home, that is human happiness "is lack of peace - want of harmony" and lack of that indescribable feeling of comfort that may invade even the homes of poverty, and the absence of which makes dreary perdition of even the dwellings of the wealthy. In the homes of rich and poor alike, endless frictions, constant naggings, and even open quarrels prevail. Lack of peace - lack of peace! What is life without peace? What are men and women doing to woo peace? And why is there so little peace? Those who claim to know say that nervous disorders cause conditions that destroy peace. And whence come the nervous disorders you ask? From many avenues. To begin with a postulate, the home rests on marriage and marriage on love - liking, friendship, comradeship, respect. Without a union of these marriage is likely to be a failure. Women are said to marry men whom they love but do not respect. Respect is not a voluntary attribute of the marital mind. It can only come through merit.

On the husband's side there must be continual tenderness and

consideration born of self-control. Courtesy and patience must be his watchword. Woman understands herself better today than in any past age. She requires more from her husband and asks a finer understanding at his hands. Here is where men fail. They forget that women bear the heavier end of the cross of life. So often the husband is impatient with the wife's nervousness and scolds her for her imaginary ills. Such a man causes his wife misery merely because he is ignorant.

But man is not wholly responsible for [the] lack of peace. The peculiarly harassing, tedious, "never done" small things, that amalgamated, make "woman's work" doesn't make much of a show, and each day and every day the same old monotonous routine, unless love glorifies, tends towards a complexity of worries.

Worries about money, about children, about work, about servants or help, about food. She is expected to swallow her own miseries, hide her weariness, and be game to the last.

There is no reasonable doubt that Mr. McComb's experience is wide and his conclusion approximately true, and his prescription quite suitable to the condition as found, but if you ask any ambitious woman what it is that racks the nerves, her answer will be "It isn't merely the work she really does, but the work she can't do every day that kills her," for it hurts her worse to see it undone than to do it, even though the doing means great fatigue.

We are in a transition stage, "more's the pity," and it will perhaps be some time yet before women arrive at that discriminating accuracy where they can draw a line between the needful and the needless - between work enough and too much - between nerves controlled and nerves undone.

THINKS MAN SHOULD HAVE MONEY FIRST

From Alberta Subscriber, 24 August 1910.

In July 13th issue you ask for opinions as to whether a man should ask a woman to marry him before he has the necessary income.

In my opinion he certainly should not. My first and principal reason is that the women's lot in this country, more especially on the farm, is hard enough even at the best of times, and to ask a woman to marry him

before he has a reasonably good home and income is unmanly. I know from experience among bachelors in this Western country, and I am in that class myself. They are baching until they have a reasonably good home and at least a living income, before they look around for a life companion and help-mate.

What man would want to take a young woman from a good home and perhaps every convenience and plant her on the prairie or in the bush among strangers, and in a shack, working and worrying to make ends meet? By the time they are able to enjoy themselves and take life easy, the best part of her life is gone, and very often she is left physically unable to enjoy life. Then again, I believe that in the majority of cases the man that would ask a woman to marry him before he has the necessary income, is the man that is unsettled and without a steady income, and in my opinion a man should be settled down before he marries. I know of several young fellows that have married before they were financially able, and in every case they are living on either his or her folk nearly half the time. Some people claim that so long as a couple really love each other that is all that is necessary, but at the same time I consider that enough of the "necessary" is also required for a happy home. For instance, what woman (or man either for that matter) cares to mingle among other people unless they are reasonably well dressed? Of course it isn't the clothes that make the man, but every man and woman should take a reasonable pride in the dress and without the "necessary" how is it to be done? Will sign myself.

WIFE SHOULD HAVE HALF

From A Blackfoot, 21 September 1910.

If you will allow me to join in the discussion I should like to ask "Bach" of Saskatoon: Does the woman want to be master of partner, and does he really think many or any farmers' wives cost the poor farmer "\$15 per month" (being a hired girl's cost of maintenance) in dress, spending money, doctor's bills, etc., and if "women when married are fortune makers on a farm" - make half of it, then who on earth should have it?

EDITOR TO BLACKFOOT

21 September 1910.

This is a point well taken. The farmer pays the hired girl “\$15 per month” in money - often \$20 and \$25 per month. He has to board her after that, which means another seven or eight dollars per month. Even at the lowest rate of \$15 per month this means \$180 per year in cash. “Bach” says she “spends all this in dress:” Is that true? At the medium wage of \$20 per month a wife should receive \$240 per year and board and she would really earn twice that if paid according to merit. She works on an average twice as many hours as any other thing on the farm, man or beast, and very often under tremendous disadvantages.

THE FRANCHISE FOR WOMEN

From Avalon, 23 November 1910.

While I am not particularly anxious for you to discuss women’s franchise or the dower law on your page, still I do not like to see those subjects called “that kind of stuff,” as was done by Mrs. Baily in your last paper.

She also says the space in THE GUIDE is too valuable to waste on the like. Now, I think it all depends on the “stuff.” There is no space in a paper too valuable to be used for the uplift of humanity and we find, if we read, that wherever women have the franchise they use it to purify politics and uplift the moral tone of that place. For instance, the women of Finland used their political power to prohibit the manufacture of intoxicating spirits.

As for myself, I am not very anxious for a political vote, except for one thing - to use it in the temperance cause.

A Manitoba “Woman Pioneer,” in her splendid letter, mentions Judge Ben Lindsay who has done so much for the boys of Colorado. Perhaps some of your readers may not know that Judge Lindsay has rescued hundreds of boys from a life of shame and degradation and also saved many from going on the wrong road. His fame has spread all over the continent of North America and even to Europe. You will say “surely every person in Colorado would wish to keep such a man in his office.”

Yet Judge Lindsay says it is only the votes of the women that keep him there.

He is doing too much for the boys. He has too many laws in operation for their safeguarding; he is too steadfast against bribery to suit the big political machines.

And, Madam Editor, it is no mean thing to save the boys, is it? If women's franchise destroys the home, we do not want it. The late ruler of the greatest empire in the world was a woman; and a wom-anly woman. If a woman could fill that office, have other women not enough intellect to cast a vote on polling day?

I hope this is not too long.

I very much enjoyed the lecture by Miss Juniper. I hope you will have more talks on food values.

ARE WOMEN TO BLAME?

From H. Bate, Belle Plain, Saskatchewan. 1 March 1911.

It is with interest, amusement and disgust that I read the arguments in favor of women's suffrage as advanced by contributors to your department of THE GUIDE. In the first place, I doubt very much if a majority of women are in favor of suffrage. It is a matter that should be decided for women by women. If it can be proven that the majority of women really desire so-called equal rights with men, I say let them have them at once.

I have taken the trouble to inquire to the different classes, professional, domestic and leisured women of my acquaintance and I find that 75 per cent do not bother their heads about it, and half of the other 25 per cent are in disfavor of the suffrage movement. I think I am safe in saying that these women are as intellectual, cultured and as up-to-date as the average.

It amuses me to see the horrible pictures that these suffrage exponents draw of mere man as a monster of oppression, and it leads me to mention that as women had the bearing and rearing of man, as they had the first chance to mold and form his character, why did they not make a better job of it? To my mind their arguments are an attempt at face saving, and a way they have of covering up their botch-work.

According to the reasoning of a great many of the leading suffragists on account of the injustice and oppression of man in the past, it was impossible that our grandmothers and mothers could have been women of intellect, culture, virtue and purity. They must have been mere child-bearing, dish-washing, cooking machines. The suffragist has yet, I think, to advance arguments that will convince the world that the noble women of the past would have been more noble than they were if they had the privilege of so-called equal rights. They have yet to show me how so-called equal rights will cause the women of today to be able to rear more noble sons than Christ, Luther, Knox, Lincoln, or the great many other honorable and just men who lived in the past - who live today. How can it cause the women of today to bear and rear more beautiful and better daughters than Mary, Mother of Christ, Martha, Florence Nightingale or Queen Victoria, or our mothers, who we all agree were as pure and noble, as much a power for good in the world, as if they had had these so-called equal rights. If it can with logic and reason be proven to me that suffrage will cause the world to be richer in more honorable, Christ-like men, or more pure and virtuous women than the above, I am prepared to become a champion of woman's rights for all time.

It is a fact admitted by all who have made a study of the matter that it takes the average person a lifetime to make a success of any one thing. The average person cannot do two things well. I believe the all-wise Creator intended men for the sphere outside the home; women for the sphere inside of the home. If not we would have been made more alike in temperament. If the average woman is going to be a successful homekeeper she will find her life well and satisfactorily filled as our mothers did. In winning a satisfactory living from the world, no matter in what line of labor or endeavor, the average man will find his life well and satisfactorily filled as our fathers did. Outside the home women have not attained the heights of worldly endeavor as a Cromwell, Washington, Karl Marx, Lloyd-George, etc., did. They were not created of the same stuff or with that end in view, or if they had been all the oppression of man that ever was could not have kept them down. It did not keep those fellows down. It is true if the vote was given to women it might down the liquor traffic the sooner, but if we do not become temperate in all things

what is the use? When the windows need washing we do not scrub up one pane of glass and call the job done; we wash them all.

When we see as we often do these reformer women wearing hats decorated with the innocent little birds and preaching the cause of humanity, we can only come to the conclusion that after all women are subject to the same inconstancies and errors that men have been. Let the women of today learn less worldliness and more of that good old book, the Bible, that our mothers and grandmothers knew so well and the result will be that both sexes will become more free and a force for good in the world to any extent they desire.

EDITOR

To H. Bate, 1 March 1911.

It does not appear that this correspondent has read. Fireside of February 1, in which is seen a paper "Service the Sure Road to Happiness." That article should have brought a message to the man who cannot bring himself to bid farewell to his great-grandmother.

Many modern men, conspicuously those opposed to any progress for women, are fond of harking back to reminiscences of grandmothers and great-grandmothers, in those hallowed days of the long ago. Far be it from the modern woman to belittle the prestige of those ancient dames, or detract in any degree however small from the honor and glory that were doubtless justly theirs. But modern man must take into consideration social conditions during that era of departed but seemingly still radiating effulgence.

When we go back to our grandmother's day we also return to the spinning wheel, the loom, the homespun clothing, the tallow candle, the soap boiling, the great stone fireplace with its crane for swinging pots and kettles above the fire on which the family meal was boiled; pots and kettles that had to be so nicely adjusted over the depending hood or swivel to prevent slipping or a precipitation of the dinner upon the fire, which meant the trebled disaster of spilling the dinner, putting out the fire, and incidentally generating an impromptu blizzard of ashes and hissing steam, that blotted the cook from the hearth-scape and gradually

subsided in greasy smears upon every object in the room, after which the cook patiently raked the relics of the contemplated meal upon the ashes and charred remains of the fire, while the unhappy prospective diner looked on and vainly sought his vocabulary for terms ordinarily used in polite society.

There were few loaves of white bread in our great-grandmother's day, and no lemon pies or doughnuts, and never a salad at all. Scones made from flour and salt and water cooked upon cast-iron pans heat-ed above the coals in the fireplace were a staple in the bread line. Corn cakes made from unsifted meal formed a valuable aid to the scanty rotation of menus. Even tallow was at a premium for beef was scarce, and therefore, so also were candles, and the big logs in the fireplace did double duty in both heating and lighting the premises. Mr. Bate probably wouldn't care to read by the firelight but then there were only "Pilgrim's Progress" and Baxter's "Saints' Rest" in those days to read; not even a newspaper; no letters to read, or write, because His Majesty's mail was an uncertain quantity in our great-grandmother's day, and besides letters cost 5 cents each carriage, and they always came unpaid and were not encouraged, for money was very scarce. The cheapest tea cost a dollar a pound, but as there was no dollar so there was no tea.

The accepted scheme for satisfying the modern necessity of a sanitary sleeping apartment consisted of a "bunk" nailed into a jog in the wall at the corner of the fireplace. This bunk accommodated a pair of our worthy great-grand parents while the balance of the household took pot-luck without fire or light in the attic.

It should not be forgotten that if the modern woman is to be lopped back upon the period of her great-grandmother that modern man should also be lopped back upon the period of his grand sire. How would this condition suit him? The modern binder and horses would have to give place to the sickle and ox team and one furrow walking plow. The scythe and the cradle and the two-section wooden harrow, and the stump grubbing would lose their halo at closer range.

Grand-daddy's Job

Before granny could manipulate the spinning wheel and the loom, gran'daddy would have to don his worst outfit, corral his flock of sheep at the nearest stream and wading in, wash each fleece carefully

before the shearing. No royal road to wealth in those past days. No "hours" for labor. Every man worked for all that was in him. There was nothing left for play. The men worked only outside in those times. The women worked both inside and out all the time, and many died trying to make comfortable homes for their husbands' second wives.

We cannot change the past; let us look at the present, and be deeply thankful that we are merging from those famine threatened days when "making ends meet" was the sum total of existence. But if women are to be set back to primitive conditions, shall we not also set back the men? If not, why not?

Virtuous and pure our grandmothers were. Let no one gainsay it. But their culture and intellect! What chance had they? There was every reason why they could not have had much of either.

If our great-grandmothers were the splendid, "noble, pure, virtuous, matchless mothers" our correspondent says, were not their husbands and fathers equally matchless? And neither man nor woman had the suffrage. Was it because men felt themselves ignoble and lustily desired to be noble, that they fought so fiercely for even a property qualified suffrage less than a century ago? Oh, no! The suffrage is not calculated to engender nobility in women (still it may be a good thing for women). Many necessities are not ennobling, yet we need them. Does the suffrage engender nobility in man? Certainly not. Does food, or raiment, or farmsteads, or herds of stock, engender nobility in man? Yet all men are fighting pitilessly for just these things and you find no fault.

The suffrage for women is not merely a question of ethics, of right and wrong, though it is that too; but much more; it is the question of man standing between woman and her food supply, her clothing supply, and the coveted wherewithal that shall bury her decently. It is too, that man stands between her children and their supplies; he also stands between her and the laws which she earnestly wishes to enact, to aid her in controlling her unruly and overstrong sons.

It is doubtless true as the advocates of intemperance maintain: "You cannot make men good by legislation." Women only hope to legislate so that men shall be made to behave as though they are good. Deity must take care of the rest.

But if the suffrage ennobled man why should it not also ennoble woman, even the modern suffragette?

Yet what did it avail our grandmothers that they were matchless mothers? Their daughters received absolutely no legacy from them. Good as our mothers were, their men-folk let them have nothing to bequeath. They were simply chattels of men as are their daughters; and that is exactly the point. A woman's goodness avails her nothing. Good or bad she has no lawful identity of her own; the man-made law gives her nothing; she is the helpless victim of man's fickle caprice.

But the modern woman's problem has nothing whatever to do with the noble women of the past. They had their day. A century ago our great-grand sires had not the suffrage. Is that a reason why men of today should be disfranchised?

Yesterday our sturdy mothers commonly smoked tobacco in clay pipes. Are the women of today therefore justified in doing likewise?

Is it likely that any rational mind (whether masculine or feminine) will concede that Christ, Luther et al possessed their conceded virtues because their mothers had not the franchise, for contemporaneous with these personages were Herod, Tetzal, Mary Tudor, Giteau, etc., all most unsavory characters, and they too were the progeny of unfranchised women. Do not mistake the intent of woman suffrage. The suffrage for women will not make bad men good; it will only compel bad men to behave in some important respect as though they were good men.

Our Mother's Rights

Assuredly we "do not agree that our mothers were so much a power for good as though they had equal rights with men." Could our fathers accomplish as much without the franchise as with it? If so why did they fight for it?

Is it "the height of worldly endeavour" to emulate a Cromwell, a Washington, etc.? Cromwell was the product of the social condition of his period. So was Washington of his. Shall we restore civil wars to Britain and to the United States in order that conditions shall conjure up a woman Cromwell or a Washington? Heaven forbid. The condition that made Cromwell and Washington necessary were conditions made by men. It was just and right that men should quell the

rebellions and suffer and die if necessary to restore a peace that men disturbed. When women cause wars by greed, avarice, and unbridled ambitions it will be full time for women to seek a battlefield. Where among mankind of the present day shall we find a Cromwell or a Washington? Is it that manhood suffrage has disqualified man by killing those attributes in him? By no means. The suffrage has not changed the spirit of man one iota. Neither will it that of women, and it need not. The spirit is right already.

But all this does not yet quite touch the question of why women desire the suffrage as men have it.

When for his own great gain and profit man established factories well equipped with machinery for making butter and cheese and soap and light and sausages and bread, and spinning and scouring and dyeing of yarns, and weaving of cloths and making of garments of all kinds, especially perhaps underwear for everybody, it removed a tremendous amount of labor from the home and therefore left a vast army of women without occupation in the home, and therefore with-out means of sustenance there. Yet the factories could not well proceed without workers, and so women followed the work to the factories, where they now are and where, instead of "a living" which was their only portion in the home for this labor, they now receive from the factories a cash wage which may or may not secure "the living" that nature demands. Now it so happens that it pays better to buy cloth ready to make up and very, very often all garments for the household ready to wear, than to "keep" a woman in the home to do this work, so that this worker has no option but the factory. Now the mother of the factory worker realizes that she cannot provide in any way for her daughter at home, so the mother heart follows the daughter wherever that daughter's fortunes lead and naturally the mother is greatly concerned that the daughter shall have proper sanitary workrooms, decent housing, respectful conduct from men, and a just wage, sufficient to keep body and soul in decency. She earns that. It is coming to her but - she does not get it. What is true of the factory worker and her mother is true of women in a greater or less degree in every department of endeavor. The state, which is another name for man, demands that women shall be mothers, and being mothers, the state,

or man, breaks our hearts in their abuse of our offspring. It is impossible for these great hordes of women to return to their "homes." They have no "homes" to go to. A suitable provision must be made for them. Who shall make it, men or women?

AND HOW ABOUT A BREAD-MIXER

From Mrs. A. MCH, 23 March 1911.

I have been reading with pleasure the Homemakers' page of THE GUIDE for a long time. Being a farmer's wife I do appreciate any hints for saving labor. Could some farmer's wife, who uses a bread mixer tell me if they find it satisfactory? Some say they are too hard to turn, and I can't help wondering why they are not more used. It isn't that the cost is high. I notice that the large size just makes eight loaves. It takes ten loaves, at least, to run my family for a week, and I should not like to have to bake more than once a week. But kneading bread seems to tire me more than any other work.

I notice in THE GUIDE for May 2, that MBK asks about a gasoline iron. There are different kinds on the market. Mine has a tiny tank at the back which must be two-thirds filled with gasoline, and then pumped with air with a small pump that comes with it. I have used mine for six years and think it splendid help. One soon learns to operate them successfully. At first I tried turning on more gasoline for more heat, and this caused a flame to come out around the cover of the iron, but I soon learned that what was really needed for more heat was to pump more air into the tank. It certainly saves many steps in changing irons, besides one can iron in a cool place. I found I could not iron table linen quite as quickly but it does it so nicely and is so clean. It would not be satisfactory for ironing between times, that is, stopping to do something else, as it gets very hot, even if turned low for a while, and if you turn it out, one would have to wait till it was cold before lighting it again. Of course you turn it out to fill the tank again but the burner is still hot enough to light, without heating. By the way I use wood alcohol for the first heating as it is cleaner and leaves no soot on the burner. I don't know if I have made this very clear, but I'd like to help someone else to have the same satisfaction with the iron that I have had, and if anyone

can show me that the bread mixer is a practical help in a farm kitchen I'd be more than thankful.

MOTHER'S VERY OWN

Editorial, 26 April 1911.

I often think that what the average farmer's wife on the prairie needs is to occupy her mind with something outside her immediate surroundings.

She is possibly, indeed probably, from some town or city where conditions of life are altogether different. And to put her as she often is, three or four miles from the nearest neighbour (and that neighbour even then may be a woman of totally different ideas and inclinations, with whom she can have little in common) and more than likely close on twenty miles from the nearest town, and expect her to settle down without a murmur is hardly fair. She has the children of course, but although a mother's hands may, indeed must, be busy all the time, there are plenty of times when her thoughts at least are absolutely her own, and if she can fix them on something or other, right away from the ordinary routine of her daily life, and think, and arrange, and plan about something not exactly "the trivial round, the common task," not only herself, but her husband, children and all around her will be greatly benefited by it.

HOMESTEADS FOR WOMEN

Editorial, 24 May 1911.

It will not surprise many readers of *Fireside* to find that "Isobel" has been busy upon a scheme for the benefit of women, especially Western women.

It seems now to be the psychological moment to place before the electorate of Canada the desire of women to have the homestead privilege on the same terms as men.

With this purpose in view, I have prepared a petition which will be ready for circulation in a few days and which, it is hoped, will meet

with favour among men for it is expected that the weight of men's names will carry the day for women at Ottawa.

Women have helped men to homestead for many years and we anticipate ready aid from them in this, our enterprise. The plan of campaign is to distribute these printed petitions very widely and, no doubt, some interested party in each district will volunteer to superintend the work of getting the signatures. Only men are requested to sign. It will be taken for granted that all women desire the homestead privilege for their sisters given though they do not intend to take advantage of it themselves. Let those who are willing to take charge of a petition write to THE GUIDE and one will be forwarded with full instructions. A post office is a good place to use one.

Petition is as follows:

To His Excellency, the Governor General of Canada, in Council: THE PETITION of the undersigned residents of the Dominion of Canada, HUMBLY SHEWETH that:

1. WHEREAS The Dominion Lands Act provides that any person who is the head of a family, or a male who is over the age of eighteen years, may homestead a quarter section of available Dominion lands; 2. AND WHEREAS only women who are widows and who have infant children living, may secure homesteads;
3. AND WHEREAS experience has shown that widows have made successful and desirable settlers;
4. AND WHEREAS many women, including widows without infant children and unmarried women, both Canadian born and British, possessing means, are most desirous of, and would take advantage of the right to homestead;
5. AND WHEREAS the country would be greatly benefitted thereby through the fostering of education, of health through the ordinary graces of living, and the greater encouragement of a better class of male settler;
6. AND WHEREAS the Homestead Law discriminates against the man having daughters, providing a birthright dowry only for the homesteader whose children are sons, and none for the homesteader whose children are daughters, and the accident of sex thereby enriches one family and impoverishes the other;

7. AND WHEREAS many of the women of Canada, although unable to homestead, have entered callings where they do secure their own livelihood, and have thereby contributed their share to the growth and prosperity of the country, it is reasonable to assume that, given the homestead privilege, their consequent action will justify this expansion of favours;

8. AND WHEREAS such women have to bear their share of the cost of government, and have largely helped to make Dominion lands valuable, but are nevertheless denied any heritage in them;

9. AND WHEREAS the privilege of homesteading would afford them an easy, healthful and economic method of securing an independent livelihood;

10. AND WHEREAS the trend of population is flowing, injuriously to Canada, toward congestion in towns and cities and all over North America the great cry is, "Get back to the land."

11. AND WHEREAS homesteads to women would draw the population back to the land,

NOW, THEREFORE, YOUR PETITIONERS HUMBLY PRAY:

That as soon as possible a bill may be introduced by your government and enacted by the Parliament of Canada, providing that all women of British birth who have resided in Canada for six months, and if residing with their father or mother or a near relative are of the age of eighteen years, or if otherwise, are of the age of twenty-one years, shall be granted the privilege of homesteading.

AND your petitioners will ever pray. Dated this ... day of ... AD, 1911.

NEGROES UNWELCOME

From J.M. Liddell, Pincher, Alberta. 31 May 1911.

I see in late issues of your paper much discussion of subjects bearing on women's rights, with a vote inviting men and women of the provinces to join. I would like to contribute. As regards Negro immigrants, I am glad to note that some of the women are alive to that social danger which is one of the greatest they will ever have to face. Any honest white man who has substantial experience of Negroes

living under monogamic white laws, with a police system which, though it often punishes, as often fails to prevent, will strive to keep his women kind out of such a country entirely, for it contains a danger of unlimited terror for his women and of the destruction of his family prosperity.

Next I see a proposition that women be allowed to take homesteads on the same terms as men. This is not at all without precedent and it has some strong points to recommend it. It is one of the troubles of the prairies that a one-quarter section of land is much too small for a family to thrive upon. The proper size for a farm did not trouble the early settlers, who all looked to the public range for their grazing and their hay, as many do still, while using their homestead for residence, tillage and winter pasture; nor does it depend on the principles which interest a commercial government; nor on any science of surveying. It depends on the natural condition of its surface and especially on the rainfall. The tough prairie sod requires four heavy horses to break it up, and a certain complement of milk cows and other stock are necessary for profitable settlement, which requires more hay, grazing and crop than an average one-quarter section will produce. The land system further hinders the settler severely by making it difficult or impossible for him to purchase additional land adjoining his homestead, and the only relief that as yet shows on his horizon, lies in this proposal that his wife or daughter should homestead an adjoining quarter section on the same terms as himself. Beyond this there are women who are capable of breaking and making a farm for themselves and against whom there is no sound reason for holding a barrier short of their unfitness for military service. It is true we are not militarized today, but we see that Australia is so, and that we may be tomorrow, therefore, it would be reasonable to require that one man (father, husband, guardian, etc.), be necessary for each four homesteads granted. Further, since annexation is exposed as a live issue, it would be well to provide that the marriage of women homesteaders to foreign subjects involves the sale of improvements to a British subject homesteading or the forfeiture of the homesteads. Under such conditions it would be an act of justice to our women and help to the country by building up strong farm settlements.

Next, I note in your issue of April 19, your report of a deputation of women to the Manitoba government and of their meeting with the law amendments committee. It is impossible for readers to know whether your report gives a true idea of the government and the law committee in the matter, but, taking it as it stands, it suggests that they have no desire at all to bear or to consider the views of the women on the matter, but merely to make pretense of observing the classical injunction *audi alteram partem* and to bluff them and use them with contempt. Assuming that the government (men) hold rightfully the position of lawgivers to an inferior class of society it is still desirable to the interests of justice and public policy to discover the opinions and the feelings of the class governed and to order the law in such manner as shall relieve them of all oppression and of all sense of unfairness. The subject would be much simplified by the appointment of a public trustee for all estates, and for a permanent court to revise their disposal whether under will or not, and to which every widow, minor or other claimant could appeal without the necessary intervention of a lawyer, and without cost, beyond legacy duty. Other countries (Roman-Dutch law) provide for widow and children, why not Canada? It seems that the lawyers have, in some respects, secured a monopoly of law, having obtained such a position that they can manufacture laws and administer them to suit their own purposes. Evidently the widow is at their mercy and like other social orders of which drastic reforms have been found necessary, they are in a position they have no right to occupy. There are altogether too many lawyers in politics and it would be well for the women to work for the removal of all lawyers from parliaments. It has always been evident that military, naval and civil service men should avoid politics entire-ly, and it is also desirable that lawyers should avoid the legislature except when called in a professional capacity.

SAVE THE BABIES

Editorial, 7 June 1911.

Owing to the many immigrants who crowd into Winnipeg during winter without sufficient food and clothing to withstand our rigorous

climate, considerable hardship and sickness often prevails. To alleviate the temporary distress of these unprepared strangers a group of humane medical men conceived a plan for their relief in the opening up of what was termed a "free dispensary," or depot where those doctors gave advice at certain hours daily and such medicines as were necessary, absolutely free of cost to the patients. This good work necessarily entailed great effort and expense. The doctors began to feel the strain, but such a work being started could not be abandoned for as immigration grew, so also did the demand for aid. Larger quarters had to be found and more men pressed into the service. As the work grew, the imperative needs of others than adults began to press heavily upon the humanity of those heroic workers. There were the babies! - doubly strangers in a bleak and frigid climate where fuel, food and clothing is scant. But where there is a babe there also can a woman be easily interested. Quite naturally, these doctors fell back upon their wives for counsel and aid, nor did they plead in vain. In an incredibly short period there was formed in conjunction with the free dispensary a diet kitchen, the chief object of which is care of babes.

Diet Kitchen

The diet kitchen of Winnipeg's free dispensary is the first organization of its kind in Western Canada, the chief officers for this year being Mrs. Boyd, president, and Mrs. G.O. Hughes, secretary. In this diet kitchen there is a trained nurse in charge, one specially qualified to cater to the varied ailments of his majesty, the babe. Here is kept and dispensed, free of charge, where necessary, milk, pasteurized, or modified or medicated, as each particular little patient requires. (Soups, jellies, etc., for the sick poor are also dispensed.) The rule is that the mother brings her babe to the kitchen so that it shall have a daily morning inspection. Food for the half day is sent home with her; each feed in a separate bottle. She returns or sends in the evening for the night supply. Some worthy student of human nature attached to the kitchen has hung up a prize for the mother whose babe has the cleanest appearance during a certain term. In special cases the nurse or assistant goes to the home, to give fuller instructions to the particularly ignorant. An important feature of the work of the diet kitchen is to educate the mothers in the prime factors of health,

ventilation and cleanliness. It has been shown by actual experience that the crusade against dirt is really a crusade against disease and death; and the death rate among infants has been greatly reduced by the spread of such information as emanates from our diet kitchens.

Keeps Children Healthy

The prime object of the kitchen is to help needy parents to keep their healthy children well and to assist them in healing their sick babes. This is best done by teaching mothers how to keep and feed them and to instruct mothers in the kind of food a babe should have. To this end a few general instructions are given which will doubtless be of value to many an inexperienced reader of Fireside, who is called upon to tend a babe without the knowledge that such exceedingly important work requires, even though the mother has a full appreciation of absolute cleanliness.

Now, when we think of the warm weather near at hand and the number of babes sprinkled about the country without nurse, we won't be squeamish, will we? But treat our subject in the way of doing the most good and one page of Fireside is not too much for our babes, surely! Here, then, are the general rules:

General Rules

Nurse your baby. Mother's milk is the best of all foods. Do not wean the babe in hot weather.

Nurse the babe regularly, never oftener than every two hours in day and every four in night time.

Do not nurse the babe every time it cries.

If you cannot nurse your babe, consult a doctor before giving it the bottle.

If you must bottle-feed give the babe only good milk. Keep it always cold and covered.

In hot weather remove most of baby's clothing. He feels the heat more than you do.

Bathe the babe in a tub every day. Wash the baby whenever the diapers are changed.

Give a babe fresh air day and night. Keep windows open all day and all night.

Let the babe sleep alone. Give him two or three teaspoons cool boiled water several times a day.

Stop all feeding if he vomits or has diarrhoea, and give only cool boiled water.

Constipation in the nursing mother often causes colic in the babe. Breast-fed babes often vomit or have diarrhoea because the mother is overheated or sick or over-tired and the milk is poor.

Nursing mothers should eat three plain well-cooked meals every day, drink plenty of water between meals and not over-work.

Do not drink strong tea or coffee.

Keep the babe quiet. Let it sleep alone and sleep as much as possible. Lay it on a firm bed and not on feather pillows.

Do not give "soothing syrup," nor let the babe suck a "comforter." Keep the rooms free of garbage, soiled clothes and rubbish.

Care of Milk

The milk properly modified or reduced should be put fresh into the feeding bottles, one feed only in each bottle, and corked or covered at once. Keep in a cool place. Never open the bottle again until the babe is ready to feed. Then put bottle, unopened, in a basin of hot water for about five minutes. Then open the bottle and put on the mouthpiece. The bottles should be such as are made on purpose and can be had cheap at any drug store. Never warm the milk a second time, nor use a left-over for baby. Take a fresh bottle for every meal. No other food should be given unless specially ordered by a doctor. Rinse the bottle in clean hot water as soon as used, and thoroughly wash the mouth-piece, turning it inside out and leaving it soaking in a weak solution of borax water.

Boil all water before adding it to the milk.

Cow's milk must be prepared with great care. In a general way this is the correct formula:

For a babe under two weeks: Milk, 1 tablespoon; boiled water, 2 tablespoons; and half small teaspoon sugar.

From one to two months: Milk, 2 tablespoons, gradually increasing to three; boiled water, 3 tablespoons; sugar.

From two to four months: Milk, 3 tablespoons, increasing to 4; water, 3 tablespoons; sugar.

From four to six months: Milk, 5 tablespoons, gradually increasing to eight; water, 5 tablespoons, decreasing to 4; sugar.

From six to nine months: Milk, 9 tablespoons to 11; water, 3 table-
spoons; sugar.

As the feeds increase, the time between
feeds also increases.

Do not feed too quickly. Each meal should take about 15 minutes.

Pasteurizing

According to your babe, so is your quantity of food to be. But, in each and every case in the country since cows are milked twice a day, it would be well to prepare a supply morning and evening by measuring the right quantities into the feeding bottles and pasteurizing in a contrivance. When the bottles have the right amount, properly modified (one feed only in each bottle and as many bottles as feeds are needed till the next supply is at hand) then they are placed in the pasteurizer which is filled up nearly to the necks of the bottles with cold water, set on the fire to heat to a temperature of 140 to 160 degrees, kept there for 20 minutes, then lifted out, the corks loosened slightly and contents cooled as quickly as possible to as cold a degree as possible. Then, when baby is to be fed, one bottle is taken, warmed properly and - there you are. Everything clean, convenient, wholesome, sanitary and baby thrives apace.

Certainly we are learning, and there is much to learn before we women become expert baby raisers. The diet kitchen is doing its best to put us on the right track. Long may it flourish and expand and spread its sheltering arms around and about the infancy of this new land. All credit to these mission workers who give their means and labor gratuitously to help rear the helpless little ones, whose only hope of fair chance in life comes from their praiseworthy efforts.

SHE WON'T FAIL

From A.H. Enwife, 7 June 1911.

I have been a reader of THE GUIDE ever since it was first published and have been especially interested in Fireside and Sunshine pages.

In this week's issue "Aunt Fanny" has been giving farmers' wives advice on "how to make pocket money," and as I cannot agree with all she says I will be obliged to you if you will let me have my "say."

In the first place, I think her remarks would apply to women in towns or cities rather than to women on the farms. We need the collies to help us as I don't think a Pomeranian would be much use after the cows when they were in mischief. And a collie makes a fine pet, too. We keep cats to catch mice generally, and there are lots of calves and colts to pet. I don't think there would be much of a market among her farmer neighbors for Pomeranians or Persian cats.

Canaries might be better, but for my part I would stick to the old reliable hen - or rather the young reliable hen - in spite of Aunt Fanny's disparaging remarks. And I think a woman would get as much real pleasure out of raising chickens as anything else, and possibly more profit. Of course, that is if she likes fowl. But I think if she would get pure bred fowl she would take quite a pride in them. If hubby is going to give her a start in anything, why not give her a setting of pure-bred eggs of her favourite breed, and see if she is not pleased. Of course, if one keeps only 25 or 30 hens there is not many eggs to trade out at the start for groceries, but if one had a flock of 100 or so laying hens, Willie could get his suit and Mollie her best hat, too, with eggs. Trading [barter] is alright, I think. A hat bought with eggs might be just as nice as one bought with cash earned some other way. If one has purebreds, some of the eggs could be sold for breeding for a good sum. Put an ad in THE GUIDE and sign your own name to it and then if there are any orders no danger of hubby getting them and thinking the money is his. But why be obliged to wait till hubby gives you a start? Just make up your mind that you have a right to get them if you can, and where there is a will there is a way. Bake a few sacks of flour into bread for some of your bachelor neighbors or knit him some socks or mitts, or plant some potatoes or other "garden sass" and sell it. Then hang on to the money that you get like "gum death to a dead nigger."

Don't send it to town for something for the children, but send it to some breeder who has the kind you would like, and go in and win. I don't see why a married woman cannot do something "on her own hook" just as well as a married man. I am just telling you the way I did myself, so I am not "talking through my hat:" To be sure, I have not made my fortune yet, but I have certainly got some pleasure out

of it. I just started two years ago and now have a nice flock worth \$35.00 anyway, though I could not buy them for anything like as little. I am one of the farmer's wives myself and have a large family (seven children, the eldest 14 years) so that I have lots of Work with-out the chickens, but I must have something for an excuse to get out-side and "a change is as good as a rest." My ambition is to improve our home with my earnings. I have formed myself into a home improvement committee of one and here are some of the things that I would like to do as soon as I can. Build a verandah to the house; fence the house and garden with a stock and poultry-proof fence; plant flowers and shrubs and last, but not least, make a lawn. That's a big looking undertaking for me, is it not? But, as my hubby has all he can do to keep all the stomachs full and bodies clothed, I can not expect him to do it for a long time to come, so am going to have a try at it anyway. Last year I earned over thirty dollars cash, without counting eggs sold in the store or used. Not much, but that is just on the side. My time is mostly taken up in the house. My baby is just a year old. Well, excuse me for being so long winded for the first time, but I'll not intrude again for some time, but just come over in the fall perhaps to tell how I have succeeded (or failed), so I'll sign myself.

A HOMESTEAD, THOUGH MARRIED

From Louise, 4 June 1911.

[This letter also raises the issue of a Dower Law in Saskatchewan which was a parallel issue raised by Isobel Green in "Around the Fireside:"]

I have just read the edition prepared by you for the benefit of Western women. As you say, women have helped men to homestead for many years and should be ready to help in this enterprise." The last theme of your petition reads: "All women of British birth," and further on "those that are of the age of eighteen years, or if otherwise are of the age of twenty-one years shall be granted the privilege of homesteading:" So I would like to know what is meant by that. Is the age of twenty-one the limit, or does it mean twenty-one and over? I have read so many articles lately advocating the granting of

homesteads to single women, I would like to know if that is what you mean, or is it married women as well? I certainly think women should have the same privilege to homestead as the men, especially all sorts of foreigners. But why single women alone?

The married women of the West have done as much as (and many of them more than) the men toward making the country what it is, and I think it would be a perfect shame to debar the married women from the privilege of homesteading. However, I will say no more until I hear from you what you really mean. I would certainly advise not to circulate a petition advocating homesteads for single women alone. It is well always to consider such things from every point and not be able to see the mistakes until it is too late.

Such as the dower question. I for one think the women of Saskatchewan are making a mistake in the way they are asking for a dower law. I know many women who have made homes for themselves and family after the husband has squandered all, and I cannot think there is anything fair in allowing him to have a claim on property he did nothing to help earn. I know it is hard to make laws to suit everyone, but I think the property should go to the ones who helped earn it. I think the wife should have all after the husband's death. Mothers will as a rule divide the property much fairer than the father.

If the petitions mean married women as well as single, I will help if one is sent me, but not otherwise.

EDITOR'S REPLY

To Louise, 14 June 1911.

I am glad this point was brought out. It is certainly intended that any woman, married or single, of British birth shall be eligible to homestead. It was not thought advisable to flaunt the married woman's claim before "the powers that be" because many men, unfortunately often in authority, have illogical and unjust notions about the division and distribution of wealth, of which Canadian homesteads form a tremendous part, therefore the married woman is not specifically mentioned in the petition in the hope that thereby she might pass in unobserved, as it were, but she is certainly there, and

who has a better right? It is the married woman, NOT the single one who has made the Western homestead taste as a sweet morsel in the mouth of the Easterner, and who most merits a homestead.

Here as elsewhere we have to keep saying that though a married woman lawfully becomes eligible to homestead, it does not oblige her to homestead.

The reference to age was meant only to apply to girls of eighteen who were living at home with parents or near relatives and do duties without actual residence, as in the case of sons; but where girls are strangers and living with strangers, they cannot be allowed to home-stead until they are twenty-one years of age, and then must reside on the homestead and do duties in all respects like men. To make it clearer, the meaning is that girls between the ages of 18 and 21 years may live at home and still take a homestead; but girls, and women (married or single) over 21 years must reside on the land as per regulations.

After careful thought it is felt to be best to have separate petitions, one for men and one for women, so that when the petitions are collected it can easily be ascertained which are the voters and how many, and which the non-voters.

Only men 21 years and over shall be allowed to sign the men's petitions, except boys of between 18 and 21 who are actually homesteaders themselves. Everyone must keep faith scrupulously in this matter, for we want a true expression of the country's opinion on this question.

Only women, married or single, 21 and over may sign the women's petitions. If any doubt remains as to the interpretation of any clause don't hesitate to ask. I appreciate the offers of help that have come in to further this great movement.

TO THE EDITOR

From Lilli Halgrimson, Grund, Manitoba. 5 July 1911.

Please send me a petition for "Homesteads for Women" and tell me of any conditions concerning the petition. I will endeavour to get many signatures, and I have good hopes of getting them.

TO THE EDITOR

From Libera, Swift Current, Saskatchewan. 5 July 1911.

Would you kindly forward at your earliest convenience a petition for homestead privileges for women? All the women in this locality, married and single, are anxious to have their gentlemen friends sign it, so as to take advantage of your praiseworthy efforts in putting this long proposed project into motion. Now that the opportunity has come it is to be hoped all women will do their utmost in trying to obtain that which is undoubtedly their due. Be assured of the sincere gratitude of us women for taking the initiative in this great step.

HOMESTEADS WANTED

From Edith Robbins, 26 July 1911.

I have been very interested in the letters of Fireside. They are very helping. I was much struck with a letter in your page concerning girls homesteading. I do think they have a perfect right, as well as the men. Now, I am a girl of nineteen summers, and was born in Ontario; just came out a year ago, and am going to Alberta in a month's time. Could I homestead, and live with my parents? What improvements would I have to put on the farm during the three years? How much land has to be broken each year, and what value have the buildings to be at the end of three years. I would be much obliged to hear from any of the farmers about Alberta - men or women giving their opinion of the country. Hope to hear from you soon.

EDITOR'S REPLY

To Edith Robbins, 26 July 1911.

No, Miss Robbins, you cannot homestead living either with or without your parents. In order to do so the present law must first be changed, or you must wait till you are a widow with minor children. It is because you (and such as you) cannot homestead that we are out with a "Homesteads-for-Women" petition, which we expect all voters to sign in order to persuade our Federal government that men want women to have the homestead privilege. If men do not want women

to have the homestead privilege, then they cannot have it. But having it on the same terms as men will mean that women of eighteen years, living with their parents or guardians may perform all necessary duties while remaining under the parental roof, but if 21 years or over, then actual residence upon the land is required.

The duties are: Actual residence, day and night (especially night) for six months of each of three consecutive years; cultivation and cropping of thirty acres (a reasonable amount of this each year), and at the close of the three years the house must be a habitable one, valued at not less than \$300, including the building of it. The first step toward securing a homestead is to have our petition largely signed.

Your recipes for bachelors are very good, and will appear later.

MORE HOMESTEAD HELPERS

Isobel Graham, 2 August 1911.

Still they come - those welcome helpers
who are willing to take some trouble to
bring about an improvement in the land law.

Just as a test of the attitude of men generally toward this homesteads for women measure, a woman friend and I decided to spend an afternoon on the fair grounds, Winnipeg, during the big Industrial Dominion fair just closed here to investigate the matter for ourselves, or, to be exact, for myself, for I was anxious to know. We secured over 100 signatures, or just as many as we had time to talk with, getting not only the signatures but their opinions on this subject. Only one man hesitated - wanted more time to decide - so that it may be said that 100 percent of the men are agreeable to this change in the law. We did not take any women's names, though some wanted to sign. The men were all strangers so that it would not be said names were put down for friendship's sake; but purely on the merit of the mea-sure.

TO THE EDITOR

From Mrs. S.M. Beaton, Paynton, Saskatchewan. 2 August 1911.

We do not take THE GUIDE, but I had a back number given me and see with pleasure that you have prepared a petition intended to

secure homesteads for women. There has been a lot of injustice done the women of Canada in the past by not allowing them the right to homestead. However, it is never too late to right a wrong, so let the women of Canada get busy, both married and single, and see this matter set right. The most of the men that I have heard discussing this matter were in favour of it, especially men from the States, where it has been tried for years and proved to be successful. So why not here? Many married women cannot perhaps take advantage of the privilege if put in force; but the most of us at least have either sister or daughter who would benefit by it.

I would be pleased to have you send me one of those petitions and I will do my best to get it filled up.

In conclusion may I suggest that if it has not already been done, that a copy of the petition be sent to someone in authority in each branch of THE GRAIN GROWERS' ASSOCIATION, asking them to assist by asking for signatures at the close of their meetings. I wish you every success in this undertaking.

TAKING OFF HER CROP

From Georgina Binnie-Clark, 1 November 1911.

What is your latest movement in regard to Homesteads? Is there any fresh hope from this government?

You will perhaps remember my telling you when I last saw you in Winnipeg last May, that I still had some of my 1910 crop on hand. I did very well on it, having sold it at \$1.00 a bushel for No. 1 Nor. This year I am frozen rather badly over an 80 acre summerfallow, but the stubble crop will grade No. 3 or 4 Nor. I thought I was going to bring off a great haul this year, and could have interviewed a whole cabinet on our Homesteads with confidence - but the Gods won't have these hasty arrivals. Last year I had quality, this year I have quantity, and next year perhaps both. Though a woman farmer, I did not find Jack Frost less courteous to me than to my men neighbours. Providence does not seem to object to homesteads for women.

I thresh this week and am then going through to the coast to report on some women farmers to the English press. I go to England in

November for the winter and should like so much to have a chat with you when I reach the city.

EDITOR'S REPLY

1 November 1911.

Miss Binnie-Clark is a woman of pluck and determination. She came to Canada to farm, to experiment not only for her own benefit but also for the benefit of single women of her own social level left behind in England. Unable to persuade the Dominion government to grant her a free homestead she courageously bought a half-section of land in the beautiful Qu'Appelle Valley and started in to pioneer, with the great financial handicap of being compelled to buy her land while her men neighbors got theirs free. Nevertheless she is "making good" and would make a great immigration agent to the old land among women like herself, women of culture and some means, when the Canadian government grants free homesteads to women.

HOMESTEADS FOR WOMEN

Editorial, 22 November 1911.

If the women of the West are to secure the privilege of homesteading, for which many are asking, they must be active. They must get the men interested in their behalf and must also secure the favour of the Dominion government through Honourable Robert Rogers, Minister of the Interior. Homestead petitions should be signed as fully and as quickly as possible and returned.

In addition to this, the educational work should be continued as in the past. The petitions should be circulated and signed as largely as possible and letters should be sent to THE GUIDE for publication. In order to encourage this work THE GUIDE has decided to offer prizes for the best letters written on this subject between now and December 1. Five prizes will be given for the best letters received either from men or women on the subject, "Why women should be granted home-stead privileges."

The prizes will be as follows:

First Prize - The Home Cook Book. This is the best cook book on the market and one which any woman would treasure. It is used in all the best schools of Household Science.

Second Prize - Hulbut's "Story of the Bible:" This is a very large volume containing 700 pages, beautifully illustrated and telling the whole story of the Bible in an interesting way. It is equally interesting to old and young.

Third, Fourth and Fifth Prizes - A selection of any one of the following seven books by Ralph Connor. - "Black Rock," "The Sky Pilot," "The Man from Glengarry," "Glengarry School Days," "The Doctor," "The Prospector" and "The Foreigner."

None of these letters should be more than 500 words in length and all should be very plainly written on one side of the paper only. These should be addressed "Homesteads for Women," THE GRAIN GROWERS' GUIDE, Winnipeg. Any readers of THE GUIDE who are interested in the homestead question sufficiently to circulate a petition should write in to the same address as soon as possible and a petition will be sent to them. Those petitions which are now being circulated should be filled as soon as possible and returned within the next few weeks. Steps will then be taken to see that they are placed before the government at Ottawa.

EUGENICS

From Mother, 22 November 1911.

Re the article under the heading "The Home" and "Eugenics" will you be good enough to inform me where I can get any literature on the subject? I see in one of our English papers that Lord Rosebery has been making an appeal for the building of a laboratory in connection with the London University for the study of National Eugenics.

It is a subject that has often occupied my thoughts. Since we came out to this country, six years ago, and launched into a family, I have in the natural course of things been brought nearer nature, and could not fail to notice with what care all kinds of domestic animals were bred in striking contrast with the absolute indifference, and almost criminal ignorance exercised in the same subject regarding the human race.

I think that we have taken the teaching of the Bible too literally when we accept the teaching of the ancient writers that "In sin did our mothers conceive us." Surely nothing that God created and ordained could be sinful.

We are in common with most districts experiencing trying times owing to frozen crops, and I fear that there will be very little surplus with which to purchase books, but if you know of any on the subject within reasonable price I shall take it as a great favour if you will tell me the name and publisher, and I will enclose stamped envelope for reply, and thanking you in anticipation,

I remain, dear madam, Yours faithfully,

PS - Do you think it is a subject that could and should be discussed at our Grain Growers' meetings? I feel so earnestly about it that I should like to bring it to the notice of the members, but so great is the prejudice and firmly rooted too, that I fear it would not be well received. Is it asking too much for an expression of your opinion?

ANSWER TO MOTHER

From Mary Ford, 29 November 1911.

In answer to your letter "Home and Eugenics" it is my earnest desire to see the subject of hygiene taken up in the Grain Growers' associations throughout the West. You say that there is a prejudice against this subject. There, I think, you make a little mistake. There is a very great prejudice on the subject of the results of impure living and its disastrous consequences in the home, least where the stand is taken for the better training of the young people for parenthood, I have not found any objection.

Unfortunately so many people are taking up this subject discuss the horrors of the various acts of the people. I am practically certain that if the matter is placed clearly and sweetly before our men that the time has now arrived when the same intimate care must be taken in the fitting of the boys and girls for their duties in life, no objection will be raised. Books and papers will be supplied on this subject, and wherever they have been placed before the people, I find a sweet sympathy and perfect willingness to help me to spread the gospel of true purity in all relations of

life. I find that the men are just as anxious as our women on the subject of the betterment of the nation-al child and I think that if women like yourself take these matters up in the same spirit in which you have written this letter, you will, I feel sure prove a power for helpfulness in spreading the gospel of eugenics. It is not only a question for the private individual, but, it has now become a national question. In a young and growing nation like we are, we must give to the world the best and purest ideas. This only can be done by teaching our boys and girls their responsibility in the chief aim for which they were made. We have both to go back and again forward; the mistake of the present day is that God is not a part of every moment of our lives, that our lives are not dedicated to the honour of God, and that we do not search for the hidden truth as you say in the Bible and apply it; we are merely placed here as the vessels and the guardians of the children, and just as we protect them from every worldly danger, so must we protect them from every spiritual pitfall, but above all, we must keep their faith in God as the Father in every work of life.

For 25 or 50 cents I will send you quite a number of little pamphlets and papers on this subject. Most of these cost 5 cents, so that you can pretty well choose the number you wish to receive.

THE FARMER'S DAUGHTER

From Mrs. Jas Robinson, 13 December 1911.

[This is one letter of eleven deemed to be the best in a write-in contest about homesteads for women.]

To my mind one of the many reasons why women should be grant-ed homestead privileges is that so many women have to make their own way in the world unaided and sometimes the way is a very hard one or uncongenial. Take for instance a girl who has been brought up on a farm. She is interested in all farm life and work, the animals she knows each one, knows their names and their habits and understands just how they should be treated to get the best from them and make the most out of them, and she knows to a nicety just how the work on a farm should be done and when it is right done. In case this girl

is left alone, what in all the world could suit her better than the privilege of homesteading? If you tie her down to dressmaking, stenography, or even the popular school teaching would not all her soul call aloud for the prairie, for the grating of the plow, for the swish of the binder, and the hum or the threshing machine, never to mention old Brindle or Bess, or the little colt she had raised by hand or the many other things that had filled her life and made it interesting? And no doubt there are many such girls and women. I say let those who like it go into offices, but the ones who do not like it, in the name of common sense and common humanity give them a chance to farm and live the life they love and are suited for, when there are so many wide acres lying waste.

HOMESTEADS FOR WOMEN

From Mrs. L. Doran, 3 January 1912.

Why should women be allowed to take homesteads? Principally, because it is the women, not the men, who are making this great West a country of homes. Any honourable member of Parliament who has ever taken a drive through the country, cannot help but admit the truth of this statement. Surely it would be only common justice, to give a woman who is dependent upon her own exertions to make a home for herself the same chance as her brothers. It would encourage the woman whose husband is obliged to be away six months in the year, earning the necessary money to prove up on his homestead, and it would be the salvation of the woman whose husband is a ne'er-do-well, for she would be sure of a home, at least.

Under the present system, mixed farming can scarcely be carried on successfully on one quarter section, and we are being continually advised that unless we keep cattle we are robbing the land. It is only a difference of a few years till the man who raises grain exclusively must have at least two quarter sections in order to have some land summer-fallowed.

There is another class to be considered - those who through their ignorance of existing conditions, bad luck or bad management have failed to make good (and there is no use denying this has often

happened) would be given another chance. If a young woman would only prove up in order to sell out, which I doubt, ten chances to one she would sell to some relative, a resident of the country, instead of mortgaging the place to the limit and leaving it, or selling to some Eastern Speculator, as a great number of the bachelors do.

I will circulate a petition, and get as many signatures as I possibly can, if the words "of British birth" be eliminated. I could understand a clause barring a woman whose husband has more than the average of this world's goods, but I can only explain that clause as being the result of prejudice - and surely truer words were never written than that the "slave of prejudice is ten times a slave." The Canadian government could not make a greater mistake than to grant the petition as originally worded, for what have women of British birth done that entitles them to the land more than the thousands of women of other nationalities, and why - oh why use or rather waste so much time and energy asking for something that is not exactly what we want? Let us be consistent, and not let the men have a chance to accuse us of being narrow-minded. Canada boasts that it offers a home to men of every nationality, with equal rights to all. Can we expect our children to grow up with a feeling of respect for the government which deprives their mothers of privileges granted to other women because they were born in different countries?

RACE SUICIDE

From Mrs. T.E Williams, Skipton, Saskatchewan, 28 February 1912.

I was very much pleased to see THE GUIDE taking up this subject of eugenics. I have often wondered why it was not more generally taught, especially to the common people, for it is among common people and common things that its beautiful truths are discovered, and largely to the common people we must look for the fulfilment of its grand results. No matter how soon we learn the truths of eugenics, it is much too late. We cannot wait for these things to be taught in the school. We must begin with our children before they are old enough to go to school. I do not like to answer questions of a big boy or girl asked in an ignorant or irreverent way. But to teach the fundamental truths through flowers, plants, birds and fowls is to forestall questions.

“Nature answers all he asks;
Hand in hand with her he walks,
Face to face with her he talks.”

Life is one, and no child will fail to apply the principles to animal life, as I have many times proved.

The study of eugenics means so much to mothers. How glad I was to learn that God never cursed motherhood; that no child need be a drunkard because his father or grandfather was; that we do not inherit consumption or insanity; that though inheritance is one of the most beautiful things in life, it may be overcome, set aside, if necessary; that we have it in our power to mould our children as we will. Nature is plastic in our hands if we but obey her laws. We must study, we must teach the fathers. Knowing the truth, they will be eager to give woman her rightful place, for what man would rob his son of one-half his birthright?

Ask a mother today how many children she has, and if she must say more than three or four she will blush to own it. Where, then, is the “glory of motherhood”? The theory that we must have fewer children and better, which is race suicide, is undermining the whole white race.

We, who are the pioneers of Canada today, are just as surely the foundation of a grand and glorious nation, if we so will it, as Adam and Eve were the foundation of the people of the whole earth. Canada is in her youth, eager to learn, ready to do, and it is for us to say whether we will be, or will be a large part of, the dominant people of the future, or whether we go down in race suicide and let foreigners supplant us.

That I may not be misunderstood, I will say that I was born under the Stars and Stripes and am proud of it. I have lived all my life among the foreign people that farm the land in Iowa, Minnesota and South Dakota, similar to our own foreign immigration. I have lived in their homes, taught their children, lived among them as a neighbour, and have studied people more than books. Today I am for Canada, and I cannot see this subtle influence, disguised as a virtue, taking possession of the minds of our women and young girls without protesting. Large navies, standing armies, legislation - nothing can save our national glory if we go down in race suicide.

DOUBTFUL ABOUT TELLING CHILDREN

From Norma, 28 February 1912.

I enjoy reading *The Country Homemakers'* page very much, and consider it a great improvement to *THE GUIDE*.

I am a farmer's wife and live on the prairie, five miles from the nearest town. For many years before my marriage I taught school in a city and first when I came here missed the society and life to which I had always been accustomed. Most of all I missed the beautiful ocean, which used to be the last thing I saw at night and the first in the morning, for at home my window looked out upon its glorious waves. But I am happy here, and my advice to anyone who has made such a radical change as I have is to keep up your outside interests. Outside the house on the farm among chicks and colts and your garden, also outside among neighbours, the church and the Homemakers' Club. Write as many letters as time permits; do not let the old home friends drop, and above all, read the papers. Keep abreast of the times in the news of the world.

I have a boy of ten who asks many questions. He sees a colt with its mother one day where none was the day before, and it is a great marvel to him. He watches every summer for the man who brings them, and says he is "just like Santa Claus, you never can catch him."

Though accustomed to the workings of children's minds, I have not yet decided whether a child so young should know things definitely. Can they take in or appreciate the sacredness of it all? I was never told by my elders, though I had the sweetest and dearest mother in all the world. The mothers of those days did not want us to know too soon, felt perhaps it was forcing open the bud, which time would naturally unfold. I wonder were they right?

I enclose 5 cents for the booklet, "How to Tell the Truth to Children," which I will read. Perhaps it will bring me to a decision. My boy is very fond of reading, and could read it himself, if I think it best to allow him to do so just now.

A VOLUNTEER

From A Wellwisher, Minitonas, Manitoba. 6
March 1912.

I am deeply interested in votes for women and would like to help the great work along. I would suggest that we organize under a name such as "The Woman's Suffrage League" or "The Auxiliary for Votes for Women" or some such name and charge a small membership fee so as to create a fund to help on the great movement.

I know of a great many more in this part of the country who are in sympathy with the work and would be willing to help if the movement was once organized. I am willing to act as secretary for this district in securing names or helping in any way I can. I would be pleased to receive any information in regard to the movement that you could send me.

TO THE EDITOR

From Alice Boazman, Colonsay, Saskatchewan. 6 March 1912.

I have the cause of Women's Suffrage very much at heart and if there is anything I can do to aid it in the neighbourhood of Colonsay I shall be very pleased.

It is now almost a year since I left England and I have been delighted to find among the men of Canada great sympathy for the disadvantageous position of women and a great desire to give them justice and fairplay. After the example set us by the miners and farmers of the West, I think every woman should rouse herself and do her best to aid a movement which has for its object the improvement of the status of women. It is the lukewarm, passive attitude of so many half-hearted supporters that takes the heart out of the workers and delays success.

FOR EQUAL RIGHTS

From Mrs. James Little, Oak River, Manitoba, 13 March 1912.

I want to say that I think women ought to have equal rights, also votes. I did not see the paper for women to sign for votes or I should

have signed it. I think the reason there were so few signers is because there are a great many women in the country that do not take time to read the papers. I read them, but missed the paper, I hope we will have equal rights in time for the present generation to get some benefit from it.

FEEDING BABY

From *Mother of Five*, 27 March 1912.

I so often see articles advising mothers to avoid all so called "patent foods," to "give only pure cow's milk," etc., that I have at last decided to give a little of my 21 years experience in feeding babies and small children, feeling sure it may help some young mother. We could not get cow's milk when it became necessary to wean my boy at 3 months old and he was raised very successfully upon bread crumbs sweetened, over which boiling water was poured, giving him the juice only until he could take the bread. He is the strongest, best natured child I have, and now at the age of 21 still enjoys bread and water. When the next boy came to the same age we had a lovely fresh cow. I employed a nurse to start me just right feeding "cow's milk." Well, I must take up space telling all I went through to raise that boy. The milk got his stomach and bowels in such a state that I tried nearly every "food" on the market, until in despair I said I will try just one more and leave the "cow's milk" out entirely. It worked like a charm. though his stomach has never been as strong as his brother's and I charge it all to experimenting with him, for he was a perfectly healthy baby. I had learned my lesson, so when a girl baby reached the same point (I never was able to nurse any of my children after I was strong enough to be about the house) I began at once with food and raised her without any trouble, she was never sick, strong, bright and happy as a lark. That was 18 years ago. Now, having forgotten some of those old experiences, I am just recovering from the effects of a bad blunder. I have a beautiful baby 18 months old, she has practically been raised on "food," but it is very expensive, and we have 20 cows. I thought I must be very foolish to be so afraid of cow's, milk and she so big and healthy. I gradually began feeding her milk or milk and

water, even trying the bread and water plan, adding a little milk. For a week I have had a very sick baby, nothing caused it but milk, she is all right again, but clear food, with every bit of milk left out, was the only thing that broke up her fever and stopped the vomiting. A great many children cannot take milk in any form and it is a dangerous thing to persist in trying.

HOMESTEADS FOR WOMEN

From Claresholm, 27 March 1912.

As my husband takes your paper I thought I should write a few lines giving my opinion on some things about the running of our country.

Canada has never shown any kindness to her women that I ever could see. Her girls are just as bright and intelligent as those of the United States. The latter were allowed to homestead while the Canadian girls were pushed behind the door. Even those Canadian girls who have married and done their share in making a good home, can, without any right to protest, be made practically homeless and penniless through the sale or mortgage of this home, while in the United States the man cannot even mortgage without his wife's free consent. Also, if she dies first he can mortgage or sell only his half of the farm as her half must be left for the support of the children till they come of age. Why should not the Canadian women be so protected? Surely they are worthy of it.

People have come here from all parts of the world and taken the land, often having our girls bunt their brains out over a washtub or a cookstove working for them and sometimes having to eat in the kitchen. If they had been allowed to take up land they might have had a comfortable home and income for themselves.

I know of some women that homesteaded in the States, then having sold out have bought land here. Also, there are Canadian women and girls going to Montana to homestead. Why could they not stay at home, as our land is just as good if not better? I cannot see why our government would not help its own families. I came from Ontario where the children were so plentiful there was hardly sufficient standing room,

and I often wonder what will become of them. Our government must have been asleep when it decided to let all nationalities come here and take up land instead of giving our own people a fair show.

Another thing I would like to mention is the liquor question. The sale of liquor has caused more trouble and disgrace than anything else in the world. It also has put many behind the bars who, without it, would have escaped a name that will never leave them. Look at the suffering it breeds, making suffering and destitute children, also widows and orphans. Many a mother has given away her children because the liquor has taken her home. Now, I cannot see why liquor of all kinds cannot be prohibited as it has never yet done any good.

Trusting this lengthy letter will not impose on your patience and time and hoping the woman may soon enjoy her rights, I shall close.

EDITOR'S REPLY

To Clareholm, 27 March 1912.

Homesteads, I think, would be all right for women.

On the question of banishing the bar, I take rather a peculiar stand. I don't think there is a particle of use struggling and fighting the bar. I believe in fighting strongly and determinedly for the banishment of the manufacture of intoxicating liquor in Canada. Of course this sounds like a very big undertaking. You might just as well spend the money fighting against the root of the evil as to waste your time and strength cutting out a small bar here and there, or even having one town go dry. So long as we allow liquor to be made in Canada, so long will there be drinking. In reading the report of the enormous quantity of gin that was being brought into Canada some time ago, I wondered why the women did not rise up in their strength and have it thrown into the sea. The time is now come when we must look squarely into the face of every vice we wish to prevent. I believe very little in redemption but, ten thousand times more in prevention. By saying this I do not mean that people cannot be redeemed, but I believe in prevention. If I could only rouse the women to a knowledge of their strength even without the vote, they could do so much if they would only join forces, and stand shoulder to shoulder in the betterment of humanity.

WHAT WE NEED

From AM, 10 April 1912.

Yes, indeed, I believe in a club. Dear as woman's home is to her, it should not occupy all her thought and activity. If it does, she will inevitably grow to be selfish, narrow and inelastic. Many women limit their interests to their church work, but is not this a mistake? Ought we not to seek the steady improvement of our minds, and can we do this better than by intellectual effort in company with others? Women in the country reside remote from intellectual centres, and have fewer opportunities for culture than their city friends. Their daily work is exacting and arduous. We have found that our neighborhood club, in which we study the history of our country, and the careers of its great men, and write papers on subjects of mutual interest is a great help in meeting our mental needs. We follow a sub-scribed program, and at our alternate meetings the hostess furnishes a musical or literary entertainment of some description. We prohibit refreshments at our ordinary meetings.

CHILDREN SHOULD NOT TALK

From Mother, 14 April 1912.

I enjoy reading the Sunshine corner and the Homemaker's page. I think you are doing a deal of good by the correspondence and high ideals you write about.

I have a bright boy of almost eight and a little girl past six. I try to teach them not to talk about things they see which are best not discussed by children. A child should be taught not to tell everything it sees or knows to other children. I think if this could be impressed on their minds less badness would be communicated to them by older ones.

I am enclosing five cents, for which please send me booklet entitled "How to Teach the Truth to Children:" Wishing you every success in your page.

TALKING BACK TO THOSE WOMEN'S CLUBS

Editorial, 24 July 1912. [Excerpt]

Allow me to distract your attention momentarily from the dish washer article of the 26th inst. to one which appeared in a more recent issue concerning the mooted question of forming women's clubs in connection with THE GRAIN GROWERS' ASSOCIATIONS. Do you like the idea? If not, write and tell me why and I'll print your letter as readily as those in favor of the project, which I own I rather like. What we want is thorough threshing out of the question and a wise decision as to the best course to take. You know the conditions in your own districts and can give us the point of view of a person at close range. And please don't all of you leave it for some other person in the section whom you fancy is cleverer or better informed, to write.

Perhaps I did not make it very clear what work these clubs should take up. Such subjects as the preparation and uses of foods, care of poultry, making and marketing of butter, care of children and sanitation come naturally to mind and there is no reason why, if they choose, these organizations may not consider municipal, Provincial and Dominion questions - homesteads for women, Direct Legislation, suffrage or any other matter of great moment which interest them.

BELIEVES IN CLUBS

From J.G. Simpson, 7 August 1912.

In answer to your request for me to write giving my opinion on the organizing of Homemakers' clubs in connection with The Grain Growers' Association I may say that I think it is a splendid idea. That is providing the districts in which the clubs are organized be fairly well settled with English-speaking people. This part of Saskatchewan is chiefly populated with Russian-Germans. Most of the men can speak fairly good English, but the women are hopeless. English families are scattered few and far between yet, despite these difficulties, last winter some of the ladies of the district organized a Homemakers' Club, a sort of auxiliary of the local G.G.A.

It was rather late in the season when they organized but we had some very successful meetings during the winter months. It is impossible in this locality to think of continuing our club meetings during the summer. Although where this can be done and the club meets, say once a month, it serves to keep alive an interest and prepares the way for successful and enthusiastic meetings during the winter. For it is in the winter really that we women of the prairie need, and appreciate, these meetings most. In the summer we have other and varied interests which serve to break the monotony such as gardening, poultry raising, etc., but when King Winter ascends the throne we are practically shut up with our household duties, within the confines of four walls. Anything that helps to bring us together occasionally in a social way giving an opportunity for the interchange of mutual ideas and serving to keep us from falling into a "rut" should, indeed, be gladly welcomed.

But these are only some of the benefits derived from the Homemakers' Club. How much more could be said regarding the influence it has in spreading a knowledge of the scientific preparation of foods, nursing and hygiene, the part it can take in improving the conditions surrounding home life, and surely, if it gives us practical help along any line it has demonstrated its usefulness.

You have my heartiest good wishes for success in your effort to form these Women's Auxiliary Clubs. - Believe me.

THE THRESHERS DROP IN

From Marilla F. Whitmore, 12 August 1912.

"Mother! Oh Mother!" called my youngest hopeful, rushing madly into the house.

"All the men in the country are coming into our yard!" I left my lunch preparations and went to the front veranda. Sure enough teams were driving in at the gate - and it was nearly dinner time. Wondering to myself if perhaps I had misunderstood my husband to say that we would not do our threshing for another ten days, I stood still for a moment and did nothing. Then came a ring on the phone and the mystery was soon unravelled by "Hello, is that you? - Well,

we pulled to Smith's but found that their grain would not be ready for a few days so I am coming home to do our own threshing now instead of later. That will be allright won't it? The men are going out to load up, that will give you time to get dinner. Also will you please send a lunch to the machine for Scotty and me. Goodbye!" "Just as easy as that," I thought to myself in a dazed way. "Isn't that just like a man! When he knows that I want at least a week's notice." What could I do - there was no time to send for meat or anything else?

Kitchen Police to the Rescue

Calling the boys who prided themselves on being good KM's or KP's, Kitchen Mechanics or Kitchen Police, as we called them in the game we played, I explained the situation, and in less time than you can say it, one was on the way to the garden after potatoes, one was piling in fuel, while the other stood ready to run errands. How we hustled to be sure, but it wasn't much more than half an hour before the men were unhooking and my dinner was nearly ready to serve.

Thanks to my emergency supply in the basement, it was no trick at all to get the dinner once I "came to" and recovered from the surprise party which was sprung upon me. My helper brought up two large jars of canned veal. This was put on to heat and a gravy was made for it. Then I made up biscuit dough for veal pie and in no time had them tucked into the hot oven. Meanwhile the potatoes had come in and armed with brushes the two elder boys were soon scrubbing them lustily. From the store in the basement were brought canned string-beans, and a number of bottles of rhubarb. The beans were heated and served with butter sauce, while the rhubarb was used for a pudding which was quickly mixed and would bake in the oil stove oven while the men were eating their meat and vegetables.

The pressure cooker was put on the oil stove, and when the potatoes were ready they were popped into it. The pressure soon ran up to 15 pounds so the new potatoes were cooked in less than 20 minutes from the time the lid was clamped down.

The boys had washed themselves and were busy fixing up tables. The long white oil cloth which is carefully rolled upon a smooth stick and stored away after threshing season easy year was brought out and was ready for use when wiped off with a damp cloth. The large box

of utensils was brought down from the store-room so there was no need to rush wildly to the neighbors to borrow enough dishes to serve a gang. The huge tea-pot was scalded out and ready for tea once the kettles boiled. An extra tea kettle to use during threshing time is such a help, for it can be put on over the oil burner and is ready in no time. It is a great thing to have plenty of hot water at all times during threshing.

An Emergency Meal

When the men finally came in saying good naturedly, "Well, we sure played a trick on you this time, Mrs. Whitmore," everything was ready and waiting. The table could not have looked better if I had spent a week planning - great bowls of sliced tomato pickles and luscious looking beet pickles flanked dishes of home-made jam and jelly. Also there were delicious browned meat pies with dishes of new potatoes, steamed with jackets on, string beans with butter sauce, and great plates of hot biscuits (for when making the dough for the pie I used the largest mixing bowl and made enough so there would be biscuits to eke out the bread supply). Last of all came the rhubarb pudding with cream cool from the well, as well as good tea - what more could threshers want on 40 minutes notice?

After they had gone and the threshing machine had puffed in, I fixed up the lunch baskets and took them to the machine myself, ready to tell that husband of mine just what I thought of him, but was met by such a good natured grin, and "I knew you could do it," that I hadn't the heart.

While the Kitchen Police were stacking the dishes, I sat down at the desk and made out my lists and menus as usual, then dispatched the boys with their pony to the butcher and store for provisions. It took a while to get things into smoothly running order as in previous years, but in a day or two I was ahead and could take my few minutes of rest afternoon and morning.

Canned Food Save the Day

It pays to be prepared for threshers - the planning is everything - but when one is caught totally unprepared as I was it is a comfort to have stored away a generous amount of canned vegetables, meat and extra fruit for just such use. I always can my vegetables ahead for

threshing time, for when one is without help it is an untold boon to the busy housewife to simply open up the new carrots, beans, corn, small beets, tomatoes or spinach, and with a few minutes warming have it ready to serve. It isn't as much work to can it when you have time as it is to go to the garden during a busy day and then to prepare and cook the vegetables. Another thing - you cannot always have the string beans or new peas or even sweet corn at just the time you thresh - sometimes it is too late for such things so it is quite a treat.

The pressure cooker method certainly saves the housewife much time and effort the year round. Mine is in use at least twice a day every day and is still like new. If farmers wives knew what a help a pressure cooker is they would have one if only to use during canning and threshing time. Up-to-date equipment in the kitchen makes life easier for the farmer's wife.

SUFFRAGE WILL ADD DIGNITY

From MLK, 21 August 1912.

I wasn't at all surprised to find FMB was a woman, for I had always suspected it, for none but a woman can understand and sympathize with women's troubles and ambitions and their desire to assert their rights and feel as though they were of some real importance as individuals and not merely some man's wife and housekeeper.

I think when women get the suffrage it will add to their dignity and self-respect, broaden their minds and cultivate their intellect and they will endeavor to vote for the benefit of humanity independent of party.

I think those women's clubs are just the very best thing for country women and if there was some one to organize one in this neighborhood I am sure the women would soon get interested and it makes such a nice change from the everlasting work.

I attended the women's institute meetings when in Ontario last summer and enjoyed them very much. The young ladies provided a program of music and songs. Then an address was given by one of the members, followed by short addresses or cooking recipes from any of the ladies present. Then a talk by the president of work done or to be

done by the institute and then sandwiches and cake were passed around and a very sociable half hour was spent and enjoyed by all. They raised funds by giving concerts, bazaars and fees from the members, and gave prizes for the schools, rest rooms for shoppers, play grounds for the children or anything else they could do for the public benefit.

I think a Homemakers' Club would be a great benefit and recreation for us Western farmers' wives, for we have so few interests out-side the house at present.

I have not yet received an answer to my query about the washing machine and dish washer. I got a letter about a vacuum cleaner, but it is the washing machine that interests me most, for I intend to get one soon and I am anxious to get the best hand-power washer.

I must just tell you how interesting your Homemakers page is getting to be. It is getting better all the time and it is so nice for women to have a page all their own.

SUGGESTS NEEDLEWORK CLUBS

From Mrs. AP, 4 September 1912.

I answer to your letter asking me to say what I think about getting up clubs, I will say I am in favor of clubs. It is one way the farmer's wife can have a chance to see her neighbors and talk about the many things that interest her and them. I have been wondering how it would do to have a home sewing club in a neighborhood. You see so many farmers' wives have so much work to do that they get behind in their sewing or some other work and it is almost impossible to get caught up again.

Do you not think it would be nice for the women to meet once in two weeks, on an afternoon, at one neighbor's and then another's, and do up this work that has got behind? They could do rug-making one time, or quilt piecing another time, or quilting or patching and so help one another, also have a rule that only two kinds of cake be used at one time so there would be no great amount of preparation for the meeting. They could talk over their different ways of doing things and so make it easier all around and also have a nice visit.

I am living in a fairly well settled place but the women get around very little. When they meet at church it is the only chance of talking over things and I don't think that a place to talk about everyday matters. Now I have written a rather mixed up letter, but I hope you will be able to understand it. I should like to know what you think of it, also how I could bring these meetings about. I have so little time to visit around and talk it over and now the harvest is coming I will be still more hurried. I would like to get subscriptions for THE GUIDE a very fine paper. I also believe in Homesteads for women; I think the laws concerning property very unjust in the West for women. I believe in telling children the truth and would like a little booklet on how to tell the children the truth about themselves. I always turn to Country Homemakers page, there I see some fine letters about things. I have a few household hints I will send, they may be of use to some one. Wishing you all success in your good work.

A DECLARATION OF INDEPENDENCE

From MA, 18 September 1912.

This is my first attempt to write in any paper, but if you will think my lines worth reading or printing good and well. With regard to more right for the women, here is one that heartily joins in the circle. I have long read and studied and seen by experience and different ways that a woman is a slave. She has to obey so the man says. If the man chose to sell his place and home she must up and go and leave everything that's dear. Oh the folly of it all. More spunk, sisters! Show them you are no plaything. I am a farmer's wife. I have my children to look after. I must get the three meals, milk seven and eight cows, feed ten calves, raise some over 200 chickens, separate the milk, churn the butter, print it, take it to town, buy all that is used for living, such as clothes, groceries, and what is left over do you think John should have a right to tell me that was his? Aber nit [sic], if he did, I should simply tell him all right, I shall be wife only and I should never milk another cow. One woman told me she was not allowed to sell a dozen eggs so she could buy herself anything unless it had to be bought by the husband. I told her: "Don't you raise

another chicken; you have enough with your housework and children:’ No use to worry, make the best of everything. I am as jolly as can be. I have friends wherever I go. My children think the world of me, and do everything to help me. Sometimes I think perhaps it is because I am independent. I can see to the little things that are dear to them and don’t have to ask hubby for a little money to stretch one mile long. Whenever I have too much to be used for the house I put the balance away or in the bank. There was a time when I was a young and bashful wife. I’d go to my husband and say: “Baby has such shabby shoes and that same old dress. She ought to have a new one.” Well, perhaps I’d get it, but first I must go through a catechism if it was really necessary. We must save the money and so on. Well, I would cry by myself a little and feel hurt. Couldn’t he see, too, what I needed? I couldn’t do it any more, and no more tears either. Closing with best wishes for Homemakers. I’ll sign myself.

EDITORIAL EXCERPT

25 September 1912.

There is no question about farmers’ wives being interested in having clubs where they can meet their neighbors and have a jolly time, and incidentally pick up a few crumbs of information.

One woman suggests needlework clubs, and surely it is true that having something to do with the fingers even if one does not do it, helps the tongue to wag more freely and banishes the last vestige of restraint.

Others again would like Sunshine Guilds to be conducted some-what like a literary society with the young people of the district taking part in debates and concerts. This certainly has its good points.

Again there are those who favour the formation of clubs on similar lines to the Home Economics Societies of Manitoba and the Homemakers’ Clubs of Saskatchewan.

What do you think about it, readers? I feel that we have not heard from nearly enough women yet to come to a conclusion as to what is the general opinion of our readers. I don’t want to try to force clubs upon you at all unless you feel that you really want them and need

them. So I would like to hear from a score or two more of you as soon as you can spare the time. I know you are busy, but the threshers can't visit all your places at the same time.

THE POOR WIVES OF THE WELL TO DO

Editorial, 9 October 1912. [Excerpt]

I don't like the idea that the man gives his wife money at all. I protest that the wife who rises at four-thirty in the morning, in the summer, and at six in the winter, and works from nine to twelve hours a day has produced a certain amount of wealth, otherwise she must be in the wrong place in the industrial world. The manager of a business does not feel that he is performing an act of charity when he pays his employees at the end of the week. The salary is theirs by right and he would be dishonest if he withheld it.

Now to my notion, the position of the wife on the farm shouldn't be even that of an employee. She should be a partner. I fancy I hear many of the farmers agreeing to this eagerly. They say, "She has a share in all this land, and these buildings and that stock and if she was not consulted about buying them it was because women don't understand about these things" which of course, is all rubbish. Women do know that they have to slave early and late to pay for this land, that they have to go without becoming clothes, and are denied all the comforts and conveniences that would help to make the slavery of the average farmer's wife more endurable. The farmer himself, who has every modern convenience for doing the outside work does not realize that his wife is paying for his land, and his barns and his stock with good, red blood. I have seen it hundreds of times. The woman slaves early and late for fifteen or twenty years while John tacks on another quarter section on the east and extra half on the west and builds a new barn on the home place and at last, just as they are about to move into the new house about which she has been dreaming all these years, she dies. The doctor may assign her death to one of a hundred causes but I should call it "landitis," a complaint peculiar to western farmer's wives.

So when one of our readers asked me to write an article on a dress allowance for farmer's wives I said a cheerful amen. There isn't any reason why farmer's wives shouldn't have pretty clothes, and thousands of them do but there are quite a number who, as they writer says, would rather go shabby than ask for money and they haven't a cent they can call their own.

Let me remind you again that, being born of the same flesh as ourselves, men are no more likely to be stingy and selfish than women, but some of them are thoughtless. So it behooves women, instead of sitting down and feeling sorry for themselves to explain to their husbands just how it feels to have to ask for every bit of money they spend and I am satisfied that the majority of men, when they come to realize the indignity of such a wifehood will hasten to remedy it.

For the next two or three weeks I will throw this page open for a discussion of this question and invite our readers one and all to express their opinion freely.

A HOMELY MEMBER

From Birdie, 30 October 1912.

I am very much interested in a couple of pages of THE GRAIN GROWERS' GUIDE, known as the Homemakers and Sunshine pages. I see in several places where you mention a little booklet of advice to expectant mothers. I have several helps but I like the way the truth is told in the Sunshine column, so I enclose the five cents wishing you to forward me your booklet.

My husband and I are all alone in the big West country, but we are quite happy. Still, as I expect my little one of course I am sometimes a little downhearted. One of my greatest comforts is the reading of your pages. I would like to write a sunshine letter later. Will you please tell me if anyone is excluded, or may any reader and well-wisher write? I fear this is too long a visit for a call. May I come for a visit soon again and bring a basket of selections? Wishing you success in your efforts.

EDITOR TO BIRDIE

I'm so glad to know that you find comfort in the pages of THE GUIDE, and I want to assure you that any Western woman is welcome in our circle.

THRESHERS AND RAIN

From A Mother, 6 November 1912.

I have been living in Saskatchewan for nearly five years, I find it quite a change, for my previous home was in BC. One misses the beach and parks, but the prairie has its advantage. The worst thing I mind is rain when you have threshers. We had them a month last year and we are at our third week this year and it is raining tonight.

I enjoy reading the Country Homemakers' page and also the many helpful hints for mothers, for we have two children. I will enclose five cents for the booklet "How to Tell the Truth to Children" which I hope I will find a help to me.

NOT WELL ENOUGH SETTLED FOR A CLUB

From Mother of Two, 6 November 1912.

It is with the greatest of pleasure each week I peruse the pages you are the esteemed editor of. You are surely one of the few who find it your duty to help us lonesome people so far from kind friends on this lonely prairie.

I am hoping to see the day when we women may share our equal rights. I think the laws of Alberta very unjust and selfish pertaining to our side. We live in a very backward locality. We have nothing in the social line. I should like to see a club in our immediate vicinity, but we are so far from our neighbours that miles would have to be covered to get even a quorum. I should like to receive the booklets "How to Teach the Truth to Children" and "Maternity," enclosed please find ten cents to cover cost of same.

Some future day I hope to be able to see the benefit of the teachings from the above pamphlets. I truly see the precaution that is necessary in this day and age and I think it is becoming more and more

plain that we mothers must lay aside this mock modesty and be a true friend to our sons and daughters and make them feel that they would rather confide in us than in strangers.

I wish this department of THE GRAIN GROWER'S GUIDE every success and hope we may be able to have more than one page devoted to us, Yours sincerely.

A TIGHT-WAD'S WIFE

From Northwest Woman, 13 November 1912.

Why should a wife have to ask for money? Has she not as good a right to it as her husband? When a woman marries a man who has always been very generous before marriage and buys her all kinds of bonbons and presents, she little dreams of what is in store for her. He often soon forgets to bring her a treat when he goes to town, he never forgets to treat the boys or himself. He forgets the little woman who is raising his children, working not only ten hours a day, but oftener eighteen hours out of twenty-four to try and keep his home neat and clean and the children clothed and fed, working so hard and hungering for a word or look that will show he appreciates all her efforts to do all the work without hired help, and trying to do it without any inconveniences at all. She makes butter to sell and he takes it to town when he goes (for she can't take time for that); he'll sell the butter and eggs, treat the fellows he meets, get his tobacco, and if money is scarce pays for his keep in town. If there is any left he puts it in his pocket, and if she asks him for the price of her butter he only laughs at her and asks her what she wants money for, she never goes any-where to spend it! He forgets maybe she has not fit clothes to go any-where, and has pride enough to stay at home if she can't go out looking as well dressed as the majority of women. When she asks for money to get some little wants for herself he'll grumble about spending so much money; it takes so much to keep things running, when at the same time she has not had a new hat in eight years or a new coat.

Now don't laugh, reader, for I know cases as bad as this. Men that spend more money in tobacco in the year than it takes to clothe their wives, and they never get too hardup to do without that, but they can't

spare their wives one dollar to spend as they like. I myself have driven seventeen miles to town, shopped all day and maybe with the baby nursing and done without my dinner to have the extra quarter to buy some things I needed for the children, when I knew my husband to go to town and spend a couple of dollars with the boys, but never say to me, come and have some dinner, nor would he give me the money to pay for it, or what I'd buy in the store I could buy and sit and wait till he'd come round with the pocketbook and pay for it. He has got so used to her not asking for anything for herself that he thinks she does not want anything, when at the same time she loves nice clothes and would take care of them if she had them. Oh! it makes my heart ache when I think of so many sacrifices a woman makes and then is told he is the only one who is making a dollar when he has sons working on the farm, so that he has not had to hire a man for years, and when the boys ask for a few dollars he cusses and asks what they want with money. At the same time, he'll go to town and stay for a couple of days with his team in the livery barn and paying for his board in the hotel, but he thinks if his sons go to town they should go without any expense.

Now, I asked for money when I did not get it. Maybe, if I asked a couple of times he'd pull out a little change and give it so grudgingly that my pride rose in my throat that I could not speak, and I would rather go without it than ask it of him. I feel I have a perfect right to a share; I at least might have a hired girl's wages, for I know I work too hard to save every penny I can, and we are not poor. We own six quarters of land, and have good crops and plenty of stock and machinery, good buggies and covered cutters, but they are not for me to use, as I have too much work to do to take time to visit. If I want to go anywhere or for a drive, I'm told they are tired driving, they would rather lie on the couch and smoke and sleep, while I do my work. Now, thank God, every man is not like this. Maybe it is my fault for I always felt I should be used like a helpmate in place of a slave.

Hope I have not written too much. I am a subscriber for THE GRAIN GROWERS' GUIDE, but I have never had time to write any for it, but would often like to when I read what others have to say.

I should be patching the week's washing now in place of writing this, but please forgive me for forgetting myself and letting my thoughts run back over the past, which is not a pleasant thing to do sometimes, and I try and do my duty so that I will not be found wanting when I am weighed in the balance at that great day. It is by His grace that I have been able to put a smiling front on to the world and only God knows the heart aches and pains I have endured for my dear children's sake, and would do it over again if need be. "Bless His holy name."

EDITOR

To Northwest Woman, 13 November 1912.

I hope you will forgive me if I say that I think you are to blame for your condition, not because you feel you should be treated as a helpmate, but because you do not insist upon that kind of treatment. There is no virtue in submitting to any such indignity either for your own sake or your children's. It is time that husband of yours was jerked up short and made to right about face. You ought to go away to visit some of your friends for a few months, if you have any down East or out West and make a point of getting some fashionable clothes while you are away. In the meantime they will have an opportunity of learning how hard you work. If you are as well off as you say there must be some means by which you can secure the money. At any rate, if I were you I would institute a change today.

NEVER ASKS FOR A CENT

From Chubby, 27 November 1912.

I have been reading with interest the Country Homemakers and Sunshine pages of THE GUIDE and find useful and helpful hints therein.

I am a happy wife on a homestead. We have two girls.

In reading about women talking or writing about having to ask for all they spend, I feel sorry for them because I never have to ask for a cent. We have one purse and I take what I want and when I want, if it is there,

though neither of us think of spending a cent without talking it over together and I have my say about things inside, my husband outside.

We have been married six years and so far have had no trouble in our home, only sometimes we have been pretty hard up for clothes and money to pay off our debts, but when you meet these both together, one helping the other, they are not so bad.

I would like your little books, "How to Teach the Truth to Children" and "The most Beautiful story in the World:" Enclosed find twenty cents. My girls are only four and six but some day they will be older and I may not be able to get the books then so now is a good time. Wishing success to all homemakers I will sign.

WIVES UNPAID SERVANTS

From A Sufferer, 27 November 1912.

I am glad to have seen some letters on this subject in your valuable paper lately and have often wondered why it was not taken up before.

I also wish every woman had her rights in this country. Some women, myself included, are told by their husbands that they will be left a mere living when all they get now is what they eat and wear, and rise at four and five o'clock in the morning. Surely the wife is earning something waiting on a lot of hired men.

The most of the homesteaders out here started in one room, as we did, and lived in it a few years and barely existed. I am sure that I did not have more than five dollars altogether the first two summers. We had all our horses to pay for and paid twelve per cent interest on them besides owing for our building and owing for everything on the place.

Who has helped to earn the property, the wife or who?

I used to help outside when we were too poor to hire a man. My husband's relations did not show up then, but as soon as we get something ahead they come and get the highest wages, and raise trouble, and tell my husband to leave them the property. It is quite time something was done to improve matters.

Another thing is this, that wife-beaters should get the lash in the West. If a man wants to fight, why does he not fight a man instead of

fighting his wife? He is a coward and is afraid to tackle a man. After putting up with abuse from time to time I am told that I can go if I am not satisfied, but that I will get nothing. You city people know nothing of hardships on a farm and being deprived of necessities.

The property should be fixed so that a wife can get her share and not be cheated out of her hard earnings. The law should be changed so that a man cannot turn the property out of his hands when there is trouble.

Is life worth living when it is only hell on earth and wives are to have nothing when they are old, after years of toil and deprivations? Surely something will be done and done speedily.

WOMEN SHOULD HAVE BUSINESS TRAINING

From Faith, 4 December 1912.

I am much interested in your valuable pages and heartily endorse every word you have said about the "prospective mother," also "advice to our girls." I think lots of the misery and sin in this world is due to our girls and boys not being properly instructed in the home.

I have been very much interested in the letters concerning the "fallen girl." To be sure there are some of them that cannot be reformed, but there are many more that are being rescued and reformed by the "Homes for the Fallen," also many more that would reform if they were given the opportunity, for so many of them are forced into such lives against their wills and I believe that for every girl that has gone astray there are ten men. Yet we never hear the man spoken of as the "fallen man." Man should be branded with more disgrace than the girl since he claims to be the stronger of the two.

Then, sisters, instead of scorning the poor girls, let's pity them and pray that God may hasten the time when the way of the White Slaver and his accomplice may be made so hard that he cannot travel it, and this will never be until women are given the right to vote.

As to the subject of women having an allowance, I think a personal allowance is unnecessary, but I do think that every woman should have her own bank account if the husband does a banking business and from that should provide the necessities for herself and

family, using it as she thought best, investing a part of it so as to bring in a little profit if opportunity offered. Thus we would get an understanding of business affairs that are our dues and that we cannot get without the actual experience.

I know women that seldom have the handling of any moneys not even doing the buying for their personal wants. If the time ever comes when these women are left as the head of the family they are at a great disadvantage on account of having had no business experience. If we could just persuade our husbands that it is better that we learn business methods under their kindly instructions, than, through (too often) the bitter experience with business men, we would have gained one of the many rights that are denied us.

Now, Miss Beynon, I should like to clasp your hand for I know you are a strong-minded woman and we need many more of them. Please send me three of the little booklets, "How to Teach the Truth to Children" and one of the "Most Beautiful Story, etc." I will pass some of the former on to friends since I know they must be what we all need.

A HUSBAND AND WIFE PARTNERSHIP

From RM, 4 December 1912.

I have read with interest your letter to the Homemakers on the sadly needed reform in the country woman's dress, and the question of the allowance. As to the allowance, I have always thought of it as belonging more to the women of the towns and cities, where the husbands work by the month or otherwise. There the woman knows nothing of the man's business, practically nothing; but on the farm it's different, at least it is with us. My husband and I are partners in every sense of the word. We talk over the work and what is needed, and help each other. We have but one pocketbook. I know the income and expenditures, but some men do not talk over their work, plans, etc., with their wives, and for these I should say most heartily, they should have an allowance, because their husband is not as apt to see their needs. But I think that man and wife should be a little closer "in touch" with one another. Why do they grow apart? I will tell you what

I think is one of the reasons - the all important topic, dress, our personal appearance. Draw from your husband some time his impressions of the people he meets, and you will find that he will compliment the women that are befittingly booted and corseted. He may love you truly, but have you grown into the kind of woman that he could introduce with a proud light in his eye and say: "This is my wife:" The fact is we women have almost made our husbands ashamed of us. And it isn't lack of money so much as it is thoughtlessness on both sides. Being well dressed does not mean richly dressed.

How can a man be really proud of a woman who has assumed it to be her duty to do, besides her own work about the house, the laborious chores outside, who picks up his slippers, and bends to replace a paper he has dropped from his lap; whose evident duty is merely to supply the material things of life and to lessen the physical load? These things are not to be despised. They are the basis of a great deal of happiness, but you will get more happiness if you do not make of yourself a slave. There is a great deal of truth in the saying: "The more you do, the more you may." It becomes second nature and both husband and children take it as a matter of course, without a thought of saving mother. A woman ages faster than a man, and for that reason she must pay more attention to that which gives pleasure to the eye, which affords not only physical pleasure but esthetic pleasure also.

Take a little time, leave something if necessary to change your dress and fluff your hair, it will rest you and you will feel better physically and mentally. Oh spirit of sacrifice what is the use! To skimp, to save, to economize.

THE MAN'S SIDE OF THE PROBLEM

From *Just Seventeen*, 11 December 1912.

Have just been reading the *Country Homemakers'* page and like the letters fine, but the heart aches for the fine people. Now, I feel worry, yes more than words can express for "A Northwest Woman:" I feel very sorry for the women who have such husbands, but, Miss

Beynon, let's have a discussion. I think if such letters would not be printed or written it would be better, because there are a number of girls who read your page and it makes them feel hard toward men, even their father and brothers. Now, I'm talking from experience. I know girls who have quarreled with their father because they have not such a nice dress and hat as their chums, and it hurts some noble-minded men who are trying hard to get along. These little things worry them and make their hearts sore, and oftimes make their loads harder to bear. Now, I know men who would far rather treat a stranger than their wives or daughters, and would think nothing of spending every cent they owned in a barroom and their children starving at home. Now, Miss Beynon, I would be much obliged if you would send me "Maternity" complete, and "How to Teach the Truth to Children," as it is a thing that ought to be considered by everyone. Thanking you for a small space in your valuable page, I remain.

FARMER'S WIVES POORLY DRESSED

From One of Them, 18 December 1912.

I have been very much interested in your letters and those of your correspondents to the Country Homemakers' page in *THE GUIDE*. Not long ago someone asked about a correspondence course in nursing. There is the Chatauquay School of Nursing, Jamestown, New York, U.S.A., which claims to give a good course of lectures. It seems to me that if a number of our better educated country women could be persuaded to take up such a course they would often be able to lend a helping hand to their needy sisters beside them, whereas, with-out the book knowledge, they stand back, afraid to take any responsibility.

I fear that I must agree with that person who says that farmers' wives are the most poorly dressed of any class of women; poorly because not suitably dressed. The trouble is, we try to ape our sisters, who live in town. What clothes does the farmer's wife really need? - (and what is the use of having a lot of clothes one does not need?). First of all, she needs neat, washable, one-piece work dresses, which she can buy ready-made very cheap. Second, if she can find time to

change for the afternoon or evening at home, and it is worth doing, she needs some sort of daintier cotton dress for summer, and woollen for winter, but just simple one-piece dresses, or an odd blouse with a dark skirt does nicely, but it is more trouble to put on. Next, for going to town or church, for visiting, in fact for almost any occasion outside of the home, the most suitable thing to wear is the coat and skirt suit with plain shirt-waist for ordinary wear, and a fancy blouse for after-noon and evening. Just try it, dear sister country-women, and you will be surprised how really well-dressed you will look and feel; yes, and how long the same suit will wear and look well, too, especially if you choose a cloth that will not show dust readily. Men get good suits and wear them a long time. Why mayn't we? Then with some kind of top coat for warmth one can go anywhere comfortably. Another thing: one hat is enough, and that a small, plainly trimmed thing that the wind cannot knock to one side of our head when we go driving or walking.

I say, dress what hair we have naturally, without the addition of "strange" hair of any kind, nor the use of crimpers or curling tongs; and avoid wearing peek-a-boo blouses and high heeled slippers as we would the plague. But above all, let us be clean from the inside out even unto the teeth and finger nails.

I would like to ask why it is that so many country children have to learn ordinary good manners after they begin going out among people. Why don't mothers make it the daily performance from child-hood up to use the knife and fork properly, to say "please" and "thank you," "excuse me" and "I beg your pardon," when they should be said, not to speak when others are speaking, and a dozen other common courtesies? Truly, the country mother has a big work, but if she would strike hard at the most important things and let the rest go, whether in cooking, dressing herself or training her children, she would accomplish more that is really worth while.

CARE OF THE MOTHER

From A Grain Grower's Wife, 15 January 1913.

It has sometimes occurred to me that though I have often, in the Homemakers page, seen articles and letters on the "care of babies," I

have never seen any particular reference to the care of the mother before baby arrives.

With some women this is a very trying time - more from a feeling of depression than from any physical cause. With others again, it may be a case of "the spirit is willing but the flesh is weak." In any case, surely a little more consideration than usual should be accorded them. A woman - on a farm, anyway, if not in town - is, as a rule, expected to go on with her usual routine of work as if there were nothing the matter. Now, speaking from my own personal experience, and also observation, I think it is far better that it should be so. But there are so many little ways in which her husband could show his sympathy with, and consideration for her, if he would only think of them.

To pick out the most comfortable easy chair for her, when, the day's work being over, she gets a little rest; to see she has the paper or book she needs and has not to rise and look for them; to go to one of the children, should that frequent child's request be heard, "Can I have a drink, Mummy?"; to read to or talk to her, should she seem to wish it; and most of all, not to take notice should she seem irritable, but instead, to express a little more outward affection than usual. A woman, at such a time, often yearns for an extra smile or kiss from her husband, and surely, seeing what she is bearing for him, she is entitled to it. There are other ways a husband can spare his wife too, such as helping with the washing (when his work will permit him); lifting pails of water, etc.

I think the majority of husbands are very considerate. But it is in the little things that a reminder would not do them any harm. I do not think there are many men, who, under like conditions (were such a thing possible), would show the courage and patience of the average woman. This I have heard men themselves admit, and the very knowledge that such is the case should make them extra kind, loving and thoughtful to the woman who has left home, friends and oftentimes country for their sakes.

Wishing the Homemakers and yourself a happy and prosperous New Year, I will sign myself.

WOULD YOU LIKE TO COME TO A WOMAN GRAIN GROWERS' CONVENTION?

From Francis Marion Beynon, 23 January 1913.

Here's the best bit of news I have had to print in many a long day. I have just had a long talk with Mr. Green, the Secretary of the Saskatchewan Association, and he tells me that they would like to have a convention of the farm women in conjunction with THE GRAIN GROWERS' Convention in Saskatoon, on the 11, 12, 13 and 14th of February. The only qualification was that he would be able to secure quarters in which to hold the meetings. Now, wouldn't that be perfectly splendid?

I'll admit that my joy is a bit selfish because if this plan materializes I will have the opportunity of meeting a great many of my readers - a thing I have long wanted to do.

You'll all come, won't you, even if you have to leave things a bit topsy turvy at home? It would do you a world of good to get away from home for a change. I am looking forward to it as a sort of giddy holiday, in which we will leave all our cares behind us and, at the same time, learn many things we have long wanted to know. But I am sure that I won't need to beg the women who read this page to come. I know they are just the kind who will pack up and away, if it is at all possible.

Mrs. Nellie L. McClung and Mrs. AX Thomas are being asked to speak, and if things work out as we hope they will, a fuller announcement may be looked for in next issue. In the meantime, I hope that you will be planning your work ahead so that you will be ready to go if it is definitely decided to hold it.

WOMAN'S CONVENTION IS A CERTAINTY

Editorial, 29 January 1913.

You remember that I told you last week that the Saskatchewan Association was trying to plan for a woman's convention to be held in Saskatoon in connection with THE GRAIN GROWERS' convention there on February 11, 12, 13 and 14.

I am more than glad to be able to announce that we have just received word from Mr. Green that arrangements are complete. The meetings are to be held in the Assembly Hall of the University Buildings and are promised the enthusiastic support of Dean Rutherford.

So you can begin to make your plans to attend - all of you who can possibly get away from home. Never mind whether you have ever taken any part in club life or work, you will enjoy the addresses and the getting away from home for a wee holiday.

Next week we hope to be able to print the program, if not in full at least enough of it for you to get an idea what to expect. But we can promise here without having it fully made out, that every topic discussed will be one that is vitally interesting to women. So now I leave it to the sisterhood to support this work by their presence and enthusiasm and feel confident that we won't be disappointed.

THE NEED FOR CO-OPERATIVE BUYING

From Wolf Willow, 5 March 1913.

I have been a reader of THE GUIDE ever since it came into being and think that for anyone who reads many papers, it should be one of them, and for anyone who reads one only, it should be the one. Of course I like your pages best.

The only thing that has caused me to "chip in" has been your remarks on co-operative buying. No doubt people in Manitoba think they are "done" to some extent, but if they lived where I do, a few hours east of Edmonton, they would think Manitoba one big bargain counter. Especially do I notice it in this preserving time of the year. I am paying \$6.00 per cwt. for BC sugar and Eaton's grocery catalog quotes \$5.00 for best granulated sugar. It would be more profitable to pay the freight rate on sugar from Winnipeg, and then have a little margin.

Bread, with a mill in the town, is 10 cents a loaf, or two for fifteen cents, fourteen for a dollar. Different from twenty loaves for the same in Winnipeg. On the other hand farm products are very cheap. Milk is fourteen quarts for a dollar, and butter sixteen to twenty cents a pound,

eggs twenty cents a dozen - but ice-cream, the smallest kind of a cone or dish, 10 cents.

Here is where co-operation is needed; some means of handling the farmer's products to the best advantage and buying for him those things that he must buy at the lowest possible price. Just so long as the farmer suffers himself to be robbed in both his buying and his selling will we see huts in the country and palaces for loaning concerns in the towns. Co-operation, as our editor so forcibly and admirably expresses it, is our only hope. "United we stand, divided we fall." We have been here only a short time and while we were waiting for our buildings to go up in the country, we lived in the town. Rather we stored ourselves and our belongings in a small house, for which we paid seventeen dollars a month. I think if the partitions were let down it might make a good farm kitchen for size. With the neighbours' children fraternizing on the front and back porches, a little of it went a long way with me. I thought of the many farm women who repine for the town, and I made up my mind that one would need to have a mint of an income before one could be made as comfortable in the town as in the country.

I remarked to myself, "If I were to settle down in town I would want a good piece of land, well fenced, for lawn and garden (as the average little town back, or front yard either, is stifling) and an auto to get around in, or a horse and rig, anyway."

Then in these little towns the wearisome little division into sets and hairsplitting as to social distinction is sickening, were it not so laughable. What a shame to destroy the spirit of the big, glorious West with such performances. It reminds me of the Lilliputians tying down Gulliver.

Everyone who calls on you leaves some recipe or something, I notice, Miss Beynon. Mine is this: To make childbirth easy and to insure the health of both parties concerned, take a couple of tablespoons of flaxseed (better unground), well steeped in warm water and flavoured with either salt or sugar, every day for the final three months. It is easy to take and very beneficial, oiling and nourishing the muscles and making it startlingly easy. This is a very, very old recipe and there is no better. But help must be at instant hand as there is no labour of any account.

WANTS GOVERNMENT TO HELP SUPPLY NURSES

From *Another English Woman*, 5 March 1913.

I have been an interested reader of *THE GUIDE* and especially the pages devoted to the women and children, for quite a long time now, but this is the first time I have ventured to take up a pen to write to you. I live in a fairly well settled part of the country and we have no less than five towns within a radius of twenty miles. In all of these towns there is but one doctor, and needless to say, at times he is kept going night and day. We are almost as badly off for nurses, and I have known of several cases within the past two years, in close proximity, where children have been born into the world without either doctor or nurse being present. Now, what I want to know is, can we women not do something to try to remedy this state of affairs. The government is willing to advance money to help us to build elevators and save us from being robbed by the big grain combines, are they not just as willing to advance some, to try and get a large number of competent nurses and midwives from some of the older settled countries, to come in and save a lot of the anxiety and suffering which hosts of expectant mothers are experiencing all the year round, in all the newer settled parts of the Prairie provinces. I will now close, as this is rather a long letter, and sign myself.

CORRESPONDENCE FROM MOTHERS

From *Rose*, 2 April 1913.

Yes, "Rose" still reads your columns in *THE GUIDE* and is greatly interested in the topics brought out - the mothers' problems, the unfortunate girls, the efficient management of homes and the emphatically present "woman's question."

But first, as to the use of the money you spoke of, it certainly was quite right to use it as you thought most useful. Is the little one provided for now?

A recent number of *THE GUIDE* has been mislaid in which I read a letter from a man (I do not remember the name) in the Mail Bag, giving numerous reasons why women should not vote. He concluded by saying that we want "womanly women." The probabilities of his

meaning came to me with much force. What are "womanly women?" Will someone who has been looking out over the trend of thought and events - over the list of marked personalities, who have been "doing things," even in the years lately past, tell me who are "womanly women?" We do not hesitate to say a "manly man" is one who pre-serves a strong, clean, helpful personality. One who works to lift and help humanity. Why make a distinction between a "manly man" and a "womanly woman" when it comes to fundamentals? "But," I hear this man say, "woman's work is in the home."

Pardon me, woman's work is for the home - so is man's. Home is the central thought, the pivotal point of all the world's work. And I quite agree that woman is the one of this co-operative body, called the family, whose chief business it should be to guide and look after the home life - that is certain parts of it, always remembering that it is after all a co-operative work.

It is too large a subject to speak in detail of in a short letter. But let me say that in my opinion as long as John assumes the right to say or ask "Sarah how did you spend the \$50 I gave you last week?" (you see I make his gift generous) so long should Sarah have the right to say, as well as John, whether there shall be a saloon opened to ruin their children and home.

True, woman's first work is directly in her home, if she has one, and almost without exception she has no wish to prove disloyal to this work. But, in its broader, truer and more ideal. She can do this only by trying to make more broad and intelligent her own life and outlook and through her all home life, to improve conditions and environment.

Therefore all questions that pertain to education, morals or social conditions are important to her the same as to her co-partner.

But I must not follow this further or I shall be asked by Miss Beynon to keep out and rightly too.

May I tell the mothers of one thing I have found helpful in my work? "We are seven" in our family and, as the boys say, "Mother is the only girl." When we have finished a meal each one stacks up the dishes he has used and carries them to the kitchen table - papa and all, which you see saves me many steps. Then I make use of the tray to take out what remains on the table and to put the clean dishes back again.

My sympathy goes out to the families scattered over our prairies, many of whom must find the time at least in winter very lonely. Much honor and admiration is justly due to them for their brave way of meeting these things.

OPPOSED TO HOMESTEADS FOR GIRLS

From Lizzie Farmer, 23 April 1913.

I have been a silent reader of your page for a long time. But could not refrain from writing after reading a letter in your number of THE GUIDE, February 19, from "A Bachelor Settlement:" Have you had the experience of farm work, B.S.? I think, if you are a farmer's daughter, you must be one of the lucky ones.

If the question you discuss were put up for vote today, and I had a vote, God forbid that I should ever vote for homesteads for girls. Whatever some of you are thinking about I don't know. I can tell you from experience that it would soon, very soon, put our women out of existence. I expect I shall get the question, "How have I had the experience." Well, just this way.

I have been on my father's farm all my life. He is one of those men, I am sorry to say, who delight in giving orders and seeing them carried out. Then hauling the money into his own pockets, but if left to himself would hardly be able to make a living.

Ever since I was able I have had to milk from four to seven cows night and morning, winter and summer, feed calves, pigs, horses and cattle, and for four years had to clean the stable as well. I suppose some of you will say, "She was a fool to do it." But we had to get a living somehow. I am not yet twenty-one and what with lifting bags of wheat, oats and chop, carrying water to pigs and calves, I am very nearly all in.

Now, I suppose you will say, what has that got to do with homesteading? Just this - you may think you can hire a man to do that sort of work, but I can tell you the men in the West are very independent. They won't take the interest in it as if it were their own. All they care about is the money, and if they get a little bit huffy away they go, and leave you either to lose spirit and leave the work, or shorten your life by doing it yourself.

I don't think God made us to go out in the world like that. Some of you might think I am one of the "clinging ones" but I am not. I say if a girl wants to go on to the homestead she should marry, then I think if she were the right kind of girl she could, by using her influence, improve the west far better than by taking a homestead for herself. God made women to help man, not to go and do it herself. In looking over this letter I find I cannot express in words half what I feel on this subject. But I pray that the time will never come when the government will grant homesteads for girls.

HUSBANDS NOT SO DREADFULLY BAD

From My Husband's Wife, 23 April 1913.

Will you listen to a word or two from an interested reader? I read your page regularly. Some things I approve of, some I do not. I am greatly interested in "Contented's" letter. I agree with her that men are not so very bad as a rule, and if the woman will spoil them, they will be spoiled. Such is the case, as far as I can see it.

I am married, and I really believe, to the best man in the whole world. He is all my world, he and our darling girl, and she and I are all his. So you see, we are partners. He waits on me hand and foot and would do twice as much if I would let him. We are lovers just as much as we were ten years ago when we stood side by side at the altar.

Regret my promises? Well, I guess not. Why, he is my husband. But I'll tell you what we did as we started out. We were only getting a small salary, so this is what we did (and I would advise all young married couples doing likewise), we set apart one-half of our income for the house, and the rest divided into three equal portions, one for extras, one for me to spend on my clothes and pleasure, and one for my husband, to spend on his clothes and pleasures (which, however, were not tobacco or whisky), and now that we are worth thousands every year, we still do the same, though our girlie (who is six) comes out of the extra. Of course, some men are bad. And, "Contented," we have not got that kind of a husband, so we cannot tell what we would do. Just let us be thankful we have the men we have.

Now, Miss Beynon, if this is not too long I would be delighted if you could print it, although I know it is not worth it. I will sign.

BACHELOR SETTLEMENT ANSWERS LIZZIE FARMER

From Bachelor Settlement, 28 May 1913.

I can stop no longer from taking my pen in hand. Why, Lizzie Farmer, your boots are a bit too small for me and mine too large for you, as I have done all you mentioned and a lot more. Still, with all the hard times you see and put up with, you would vote against homesteads for girls. Now, Lizzie Farmer, if you can do the work for your father, could you not do it for yourself? I am sure I can. If I hired a man he would take an interest in the work or he could not stay; any-how he wouldn't get huffy, at least none of our hired men act that way.

Yes, I meant every word I said in my letter of February 19. I am a few years older than you are, so maybe by the time you reach my age you will say "Homesteads for girls." I have lived on a farm all my life, also have worked very hard. I have been responsible for household duties nine years before I left my teens behind me for our family, trying to fill a mother's place. I think you are a very silly girl to oppose homesteads for girls; I hope there are very few like you. The only luck I have ever had was lots of hard work. Just a word to A Bachelor. I hope you will pardon me if I said all the bachelors of the West are drones. I can truthfully say they are not, but they must have missed your settlement and found ours; but I am pleased to see you agree that women should have homesteads.

I don't really think Lizzie Farmer meant all she said, as I think she had a fit of blues. That's the time to smile, my dear, even if it is after a shower of tears.

FROM AN EX PRAIRIE WOMAN

From Sunflower, 28 May 1913.

Perhaps I will not be welcome to your page, as I am not a prairie farmer's wife, but was once, and I am still a devoted reader of THE GUIDE. It is the most welcome paper that comes to our home out here in BC, my husband just devours everything in it and he takes all for truth and gospel if THE GUIDE says so. We are glad to see its cause growing and prospering as it is doing.

I am the most interested, however, in the way it is helping the farmers' wives to better things and the stand it takes in favour of woman franchise. When I read about that women's convention at Saskatoon and the splendid meetings they had it just made me long to be there. The addresses given, both by the men and women, were surely inspiring and the result will be seen in better home conditions all over the country.

The women of Saskatchewan are indeed the favoured ones in Canada just now, with the promise from Premier Scott of the franchise as soon as they ask for it. They are receiving very different treatment from that accorded the women of British Columbia at the hands of Premier McBride. When he was waited upon by a large delegation of women from all over the province at the recent session of parliament in Victoria asking for reforms in the franchise and laws as they concern women's rights, his answer was as follows:

"That we find ourselves still of the view we have consistently adhered to for the past ten years, that as a matter of government policy we are unable to agree that it would be in the public interest to bring down proposals of the character asked for, for the endorsement of this parliament. I make this statement with absolutely no intent to in any way prejudice the right or privilege of private members to submit for the consideration of parliament a like proposal to that submitted by the delegation."

That looks as though the women of BC have not much to hope for from Premier McBride. One would think he might be a crusty old bachelor the way he has sat on them. We can only hope the day is not far distant when the franchise bill will be passed at Ottawa for the whole Dominion, with Saskatchewan leading the way. We are positive it is coming and one would think the leaders in the different provinces would be glad to have the honor of granting it first.

That was intensely interesting reading in your issue of March 12 on the women's first use of the franchise in California. We hope E.A. Earle took the trouble to read it and compare it with some of the statements in his letter of February 26, where he so emphatically says the women do not want the vote, while we find 45,000 women in California took advantage of the polls and, what is more, they seemed

to thoroughly understand the questions they were voting for and Mr. E. admits so many men have the vote and yet know so little about the questions of the day. We quite agree with him that it would be a good thing to educate the men to use their votes intelligently, and what a difference it would soon make in our country's welfare. They would soon get the education they need too, if the women were only grant-ed their rights.

"I am not so young as I used to be," as the old song goes, but am hoping to live to see the day when our fair Canada will be a better and purer country in every sense of the word by the women standing on an equality with the men in all that relates to a higher and nobler standard of living. Fearing I have encroached on your valuable space.

THE COUNTRY TEACHER'S STANDPOINT

From Brun Kulla, 25 June 1913.

For several weeks I have kept silent, but Prairie Lover's letter caused me to break the spell. Prairie Lover, I liked your noble defence of our maids and I for my part know that any we have had have been satisfactory. Mother always treated them as members of the family as did we girls.

But, Prairie Lover, how about our fallen sisters? You say we should say nothing about them, but pray in silence. I truly believe in the wonders brought about by prayer, but man or woman must work as well. If this were not the case why do we have ministers and missionaries if silent praying would save the world? O, no. God had other intentions, He meant us to do our share.

Now I think we should be up and doing and if we could save them without publishing their shame I am sure I would think that it would be best. But in the words of the sage, "Half the world knoweth not what the other doeth: " Many people do not realize the serious condition of our young womanhood.

Last Sunday I listened to a splendid sermon on this very subject in which truths were very vividly portrayed. Many people were shocked, but I think he did perfectly right in so laying bare the actual facts.

O, sisters, it seems to me that we should be up and doing when there is such a great traffic going on among the white slavers. Fifteen thousand Canadian girls enter a life of shame yearly. Think what that means when our population is only about seven million.

I used to be a staunch disbeliever in woman suffrage, but I have been changed and realize that when woman gets a vote then only will virtue and truth reign supreme.

Let me give you a few facts. In my home town there are two or more houses of ill-repute, which half a year ago were closed owing to the strong feeling against them. This spring an incident occurred. Two girls were pursued by a drunken man when the girls were returning from a visit at the minister's. The police were set on his trail and he was caught before he could harm them. Shortly afterwards a council meeting was held to decide what could be done to make the streets safe for girls. They decided to open the above mentioned houses, they said in order that innocent girls might remain unmolested. The true reason was that those same men who passed the laws are the ones who felt the need of the houses. Sisters, shall we let such degraded beings, I will not call them men, govern us? No, I say, and I am sure you will agree.

Three years ago they voted on local option here with the result that the saloon-keepers stayed. Our mayor is the largest saloon-keeper here, so you may be sure it is a good town. Here I must remark that I have nothing to say against the mayor, he has fulfilled his office with satisfaction to all, but the mere fact that he is a saloon-keeper does not speak well for our town.

Miss Beynon, I have too long taken up your valuable time, but the vileness of the world overpowered me. Good luck to you all and with a prayerful wish for better conditions. I will close.

PS: For fear I will be misjudged I will add that I am a school teacher and still in my teens.

NO COOK CARS IN THE DISTRICT

From A. Cameron, 26 November 1913.

[This letter was in response to one from a "mere man" who wrote suggesting that cook cars should be used at threshing time.]

“Another Mere Man” should take pains to verify his statements before rushing into print. He would have us believe that every threshing rig in Saskatchewan carries a cook car. I have lived in this district for four years, and during that period I have never met a farmer’s wife who had not to provide the meal for threshers. None of the threshing rigs here have cook cars.

THE WOMAN GRAIN GROWERS’ CONVENTION

Editorial, 14 January 1914.

I have before me a long letter from Mr. Green asking for suggestions for the convention, and I have sent in the following: That the convention should be run by the farm women themselves, with a farm woman in the chair. There is strength in doing things and this farm women’s organization will only find itself through working out its own problems. I expect to be present at the convention and am prepared to help in any way I can, but it is really the farm women who will have to take the thing in hand this year.

It is the executive committee, appointed by the farm women, who should suggest the nature of the program, and this executive committee was composed as follows: Mrs. A.X. Thomas, Convener; Mrs. Arthur Hawkes, Mrs. S.V. Haight, Mrs. McNaughton, Mrs. Hilton, Mrs. Evans, Mrs. Lefebure, Mrs. Plaster and Mrs. Wesson or Wilson, of District No. 2. These women should write to Mr. Green and give him suggestions as to the subjects that might well be discussed.

I agree absolutely with Mrs. McNaughton’s opinion, which she expressed in a private letter to me, that we should not be too much talked to and that more time should be given to the business of getting thoroughly well organized.

I don’t think there should be any papers at all in the business session. It is a bad habit many organizations have of dragging business in at the last moment, like the inconsequential tail on a poodle dog.

It would be well, I think, for the women who attend this convention to consider the advisability of having a paid provincial secretary to look after the business of the Women Grain Growers.

Since at present this organization is rather nebulous and without headquarters, I think it would be wise if every Woman Grain

Growers' Society which has been organized would send in a brief report to THE GUIDE of their year's work, or, if possible, send a delegate to the convention to give the report there, or, better still, do both, so that we will be able to make some summary of the year's progress. This should be done at once.

And now about the attendance. You are coming, of course, all of you who were here last year, and hundreds more. Don't let anything but absolute necessity keep you at home, for it is going to be a pleasure that will last half through the year. You will meet bright, progressive women from all over the province and have the opportunity of exchanging ideas with them, and altogether you will have a royal good time. We did last year at Saskatoon and it will be better this year, for we will be better acquainted. So come along all of you who can possibly be spared from home and join us at the convention in Moose Jaw, February 11, 12, 13.

AN INDIGNANT MALE ADVOCATE OF SUFFRAGE

From Dumpy, 18 February 1914.

Your page in THE GUIDE being a woman's page, I pause at the threshold of this letter with more or less of uncertainty, as I must plead guilty to being a member of the sex that for ages has wronged womankind. However, I sincerely believe that women should have the franchise. Not because we will find therein the panacea for all the ills of the nation, but because it is just and right. There is no earthly reason why women should not have a voice in the making of the laws that govern them, rather than leaving the questions to be settled by those who will sell their vote to the highest bidder.

It is disgusting in the extreme to sit quietly by and see the vilest wretches of humanity walk up and vote - parasites of society whose homes are where night overtakes them, and whose sole ambition is to get sober that they may get drunk again, who taint the ballots by their very touch, yet one's own wife or mother must stay at home and wash the dishes so that her home doesn't become undermined. The only time I feel like using profane language is when I think of the awful injustice of the whole situation.

As I see my own little babe nestling to her mother's breast, where her little life is sustained and nourished, and know that according to law her mother has no prior rights over her; that our laws of justice permit me to own that little lump of sweet humanity, body and soul, to give away or dispose of as I might choose, the same as I could do with a cow or horse, without even considering the feelings or consent of her mother - well, isn't it an awful insult, then, to hand to the mother a handful of dirty, threadbare arguments that are about as tasteless as sawdust to her? And isn't it about time that we men acknowledge that it was a woman who suffered that we might live and become a unit of this great universe?

Men, don't you know that the present laws of our country are aimed at your mother and the mother of your children? Are you going to continue being unjust because you don't like to relinquish your authority over the best earthly friend that you ever had? Are you going to stick to a lot of worn-out prejudices that have become extremely nauseating? Are you content to adhere to a lot of silly arguments that mean nothing but the drowning of your consciences? - arguments that have for a result the trailing in the mire of oppression the very woman who paid the price of your admission into this world. Don't you see that the longer you hold out, the greater becomes the injustice?

I feel satisfied that our greatest drawbacks are to be found in the persistent unreasonableness of many of our statesmen. If the sunshine of fair play could only penetrate their pusillanimity, what a change there would be.

AIMS AND RESPONSIBILITIES OF THE WGGGA

From Violet McNaughton, 25 February 1914. [Excerpt]

If I deal mainly with the business side of the subject may I be excused as that is the part I am more accustomed to. In discussing the aims and possibilities of the WGGGA I would suggest that we first consider the need of such an organization. Let us think of this great West as it was, say forty or fifty years ago, and then look at it as it is today. Who has made possible this wonderful change? Is it not the farmer,

his wife and family? And who is reaping the greatest reward from this development? Is it the farmer, his wife and family? I doubt it. Individual farmers have grown rich, but is it not due to some turn of fortune's wheel such as a railway coming near his farm or a town springing up close by rather than the net result of his labours?

What is the standing of the Saskatchewan farmer today? I quote from the report of the Agricultural Credit Commission of Saskatchewan the following facts: Saskatchewan farmers owe at least \$150,000,000 or from \$5 upwards on every occupied acre of land, and eighty per cent, of patented farms are mortgaged. What does this mean? Does it not mean that the farmer and his wife should do some serious thinking?

The same report gives the following reasons, among others, as causes of present economic conditions in rural life: (1) Lack of cohesiveness in rural life. (2) Primitiveness of market arrangements for by-products. (3) High rate of interest prevailing. (4) Lack of social atmosphere.

Do the conditions need improving? What is the remedy?

Organization.

One form of organization that can do much is the WGGGA. Why? Because all classes, all creeds can work together towards the same object - their common good, and working know that they have the co-operation of their men.

The greatest present aim of WGGGA should be to form complete machinery. By machinery I mean a live reliable committee or what-ever form the head of the organization shall take, to provide helpful literature on WGGGA. A guide, whereby any group of women in any part of the province can form a local branch whether they have any previous experience in organization work or not.

GOOD TIME AT LETHBRIDGE

From Elizabeth, 18 March 1914.

Altho not a member of the Homemakers Club, I am very much interested in the work you are doing. I am a member of our Local United Farmers of Alberta, and attended the convention held in Lethbridge.

Even if only a few attended the women's convention, they appreciated it. I know I, for one, came away encouraged and inspired to better things.

I am a farmer's wife, or rather a homesteader's wife, nineteen miles from a town and certainly know what the farm woman has to contend with. Cheer up, sisters, better days are coming. The men are waking up and so are women. Didn't the UFA convention endorse suffrage even as far as they could?

In order to attend the convention at all I had to take my little boy with me, not quite two years old, but it was worth the effort. The weather was so severe, however, that I could not attend all the sessions as I wished to do.

I am interested in the suffrage question and would like to do what I can to help it along. I noticed in THE GUIDE that Premier Roblin refuses to grant suffrage to women. How can he, having a good wife, and addressed by such a splendid woman, wife and mother as Mrs. McClung, also petitioned by so many other progressive women, deny a woman's right to have a voice in the affairs of the nation? It is certainly a "mother's" right. Oh, that we could do something effective to put a stop to this awful traffic of liquor and the nefarious white slave trade!

Some time ago a mother (in your page) advised the taking of flax-seed during pregnancy. I would like to endorse that advice as splendid. Two friends of mine took it for the last six months of pregnancy and their confinement was very easy and of short duration, and the nurse attending the one case (and she had attended hundreds) said that she could hardly realize that a child so large (10 1/2 lbs) could come into the world with such a small amount of pain.

Did any of your readers try making Graham gems without eggs? I find my gems are as nice without as with eggs, which is quite an important item this time of year, when the hens refuse to lay. The following is my recipe:

Cream 1/4 cup, sugar, and one oz or two tablespoonfuls butter or shortening together. Add pinch of salt, two cupfuls sweet milk, one cup white flour, two heaping teaspoons baking powder, Graham flour enough to thicken - about one and half cups.

ANOTHER WGGA BOOM

From Mrs. S.V Haight, 15 April 1914.

A woman's auxiliary to the Tugaske, Saskatchewan, GGA, was formed Thursday, March 26. I cannot claim all the credit for this club, as the local GGA had it all planned out and sent me. I thought it splendid of the men, altho they insisted their motive was purely self-ish, as they needed the women and wanted their help in their work. But I fail to see any selfishness in a motive that aims at co-operation between men and women for the good of all. In union there is strength, and when all farm women and all farm men in Saskatchewan are members of the GGA, we won't have to plead for justice, we can demand it - and get it.

The meeting was called to order by the officers of the local GGA, and after the business of their meeting was over the women organized their local and elected the following officers: President, Mrs. Ben Cooper; vice-president, Mrs. Chapman; secretary-treasurer, Mrs. P Cooper; managers, Mrs. Wolfe, Mrs. R. Seaman, Mrs. R. Willson.

I hope all other GGA locals will do as Tugaske did, and organize their women's auxiliary without delay.

Now, Miss Beynon, you will want to know what Keeler Locals No. 1 and No. 2 are doing. Our No. 2 now numbers twenty-six women, and more to follow. About two weeks ago we gave a concert and social. Mrs. Green gave us a good talk on the work of the Association, and we had a fine musical program then supper, and after supper the young people danced. The evening was a success in every way. The GGA and WGGA worked together, and the result was very successful. We cleared about \$45 for the locals. We are now planning for a joint picnic for July 1.

WILL GO TO COUNTRY

From American, 1 July 1914.

I see so many receiving help from your page I thought I would try. I want to get something to do to help along, as times are so bad I would go to work on a farm. Am experienced in all branches of farming especially boarding men, but will not go where there is no woman unless I can take

my daughter and my boy. If any one wants help, write what you work is and what you are prepared to pay. I live near the Goose Lake line and would like to get to work about July 1.

Will I be asking too much in asking to have this published as soon as possible. Am an American woman.

TOO MUCH KITCHEN

From Mary Nicolaeff, 16 September 1914.

[Women's Institutes were established at the beginning of the century in rural Ontario. Their purpose was to improve the life of rural women while emphasizing the role of domestic science. Women's Institutes flourished in Ontario after the First World War with the encouragement of the provincial Government and the message spread eventually throughout Canada. The programme included education, lobbying, social activities and cultural events.]

I hope you'll publish this letter, written with tears. One of the ladies here gave me "The Farmers' Magazine," published in Toronto. I found in this paper an article, "New Brunswick's Farm Women," by W Marchand. He solemnly begins: "In June, 1911, two lady speakers were sent out to organize, for the first time in the history of New Brunswick, what is known as Women's Institutes:" After this introduction the author continues to describe all the great deeds of these institutes. Then he states: "The following is a program mapped out by the Clifton Branch of the New Brunswick WI. It will give one an idea of the range of subjects dealt with:

September - Lecture on interior decoration of homes.

October - suggestions for knitting; best wool to use. How to can fruit and vegetables. Recipes for pickles, jams and jelly.

November - Ladies from headquarters.

December - Suggestions from all for Xmas gifts, decorations, cooking and candy.

January - Talk on parliamentary law and usage. The correct way to conduct a business meeting.

February - Open meeting and entertainment. Silver collection for benefit of organ fund.

March - Rug and carpet making.

April - Suggestions from all for systematizing housework. Discussion of labour-saving appliances.

May - Paper on "The Fly Peril." The Kitchen garden. Discussion by members, preparing of dainty side-dishes and salads.

June - Paper on noted women of New Brunswick and what they are doing.

July - Talk on social settlement work in New York. Election of officers.

August - Annual meeting. Tea, concert and sale of work for organ fund.

What do you think about this program? Is it not merely a program for very young schoolgirls? Does this program speak to your heart and intellect? Does this program give us a larger field than the usual "women's yard?" Always suggestions about housework, knitting, and the main woman's destination: "preparing of dainty side-dishes and salads:" Kitchen, Kitchen, and again kitchen! Pickles, jams, jelly, pies, cakes, etc., etc. It seems that the people are of an abnormal constitution - a big, big, large, greedy, active, inexhaustible, unlimited stomach; very strong and active legs and hands; and a very small, poor head! Oh, the disgrace of womankind, to be the priestesses of the great, idolized stomach!

Yes, we have to study the science: to feed our folk with whole-some, harmless, nutritious food, but science denies the complicated, spicy, piquant meals, greatly recommended by the old fashioned "great cooks." The people, and children especially, need simple, properly combined meals, for healthy, normal exchange of stuffs in the body. The people eat to live, but don't live to eat. We have to cook well but not give our soul for the "dainty side-dishes." The best and most wholesome meals can be made easily, without trouble, and don't take so much time, that a housekeeper is always busy with her housework, and gets tired before she can make any use of her brains, to think about things which are the only ones deserving to be called human.

Each animal works for getting food, for cleaning the nest, for making its "house-work," for giving life to its little ones, for nursing them with

highest devotion, and only one of all living creatures - the human creature - has some more aspirations, some other ambition, some higher conception of the word "Live." What does it mean to live? To use all our capacities, to enjoy all our possibilities, to aspire towards the great change of social conditions, and to contribute to the great change of social conditions, and to contribute to the reaching of this ideal, which is the love and brotherhood of mankind.

ANXIOUS ABOUT FLAX SEED TREATMENT

From Cliftonville, 23 September 1914.

Will you kindly send me the three little booklets, "Maternity," "How to Teach the Truth to Children" and "The Most Wonderful Story in the World." I have enclosed twenty cents.

I am expecting my first baby and would like to know more about the flax seed treatment, as I saw in a back number of THE GUIDE that it was bad for the child. While I am anxious to avoid as much suffering as possible, I would hesitate before using a treatment that would injure the little one. There has been so little said against the treatment and so much in its favour that I am moved to ask if any of its users, who have written in THE GUIDE, ever noticed any bad effects on their babies.

Miss Beynon, both my husband and myself admire your ideas immensely and we are both ardent advocates of woman suffrage. We were very sorry a short time ago, when we debated the question, to have it voted down. We hope to help enlighten the multitude tho. We take great interest in your progressive writings and have often wondered whether you have become acquainted with socialism or any writings on the subject.

Wishing you every success in your cause, very sincerely yours.

PRACTICAL ADVICE

From A Farmer's Wife, 28 October 1914.

I read in THE GUIDE the other day about a lady asking concerning the use of flaxseed at child birth. I never heard of flaxseed, but

have used slippery elm bark and found it good. There is a powdered bark, but I prefer the bark in its natural state. It can be procured from any drug store. Pour boiling water over it and add lemon or any preferred flavouring. Hoping this may do someone good.

If the lady who asked for a good, home-made soap will follow the directions on the lye can and add two ounces household ammonia and three or four ounces borax to each tin of lye, she will have a good soap. If rock ammonia is used, dissolve it in the water with the borax and add the lye. I have used this for years.

The Courtship



THE COURTSHIP

14 October 1914.

[First in a series of five captioned cartoons which appeared on the Woman's Page. THE GUIDE called this the story of John and Jenny Tightwad, intended to illustrate the position of married women on

prairie homesteads, and the need for a Dower Law. The idea of the tightwad husband was supported by a number of letters from readers.]

John Tightwad, bachelor, in the Pleasant Valley district, Saskatchewan, suddenly bethought him the joys of a home and the comfort of woman-cooked meals, whereupon he packed his telescope and went East for the winter. He had definite designs upon the liberty of one Jennie Armstrong, and finding her the same jolly capable Jennie she used to be, he enlarged to her upon the great future of the West and finally put the proposition of taking up residence there boldly before her. Jennie consented and they were married. In the process John promised to endow her with all his worldly goods. The fact that they consisted of one homestead, a little cold, leaky-roofed shack, a yoke of oxen, and some machinery with chattel mortgages against it, did not dim the splendour of promise in Jennie's eyes. She set out for her new home with a heart beating high with hope.

Getting Down to Realities

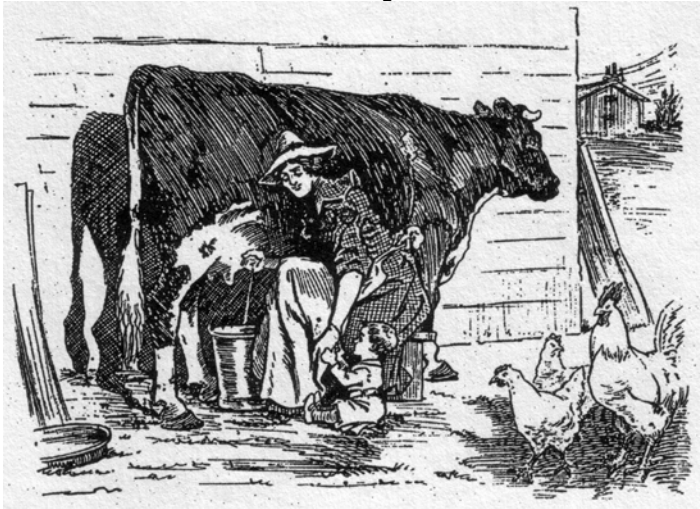


GETTING DOWN TO REALITIES

28 October 1914.

The first year of her married life Jennie Tightwad found that what she had looked upon in the past as hard labour had been luxurious leisure compared with her present employment. She worked early and late, helping John in the fields when her work was done in the house. John Tightwad was one of those terrific workers who, feeling no physical limitations himself is intolerant of them in others. That fall, thru their combined efforts, they cleared off a large part of the debt on the hired machinery. Jennie had saved her husband the salary of a hired man, which might fairly be reckoned at twenty-five dollars a month and a hired man's board at another ten dollars a month, making in all a saving of about two hundred and forty-five dollars for the seven months hired help has generally to be kept. She did less work than a hired man, certainly, but relieving her husband of household responsibility she enabled him to do more. She was not offered any of the crop returns nor was she consulted about the disposition of them. John told her in a general way what he was going to do with the money.

Contributes to Keep of the House



CONTRIBUTES TO KEEP OF THE HOUSE

4 November 1914.

The second year of their married life the home of John and Jennie Tightwad was brightened by the arrival of young Bob. Jennie's out-door activities were curtailed by this event, but her heart was made to blossom like the rose and she and John renewed their courtship in the common joy over their little son. But Jennie was no shirk, and in order to do her full share towards getting along milked a cow and kept enough hens, and made enough garden and sold enough butter to supply the table and buy a very few clothes she and the baby indulged in. So this year Jennie added a son to the potential earning power of the family and saved a hundred dollar store bill and still she did not handle any of the money nor was she consulted as to its disposition. It was all John's money.

Just a Domestic



JUST A DOMESTIC

11 November 1914

Fifteen years drifted along and at the end of that time John Tightwad owned two sections of land, clear, many head of stock, a splendid barn, a fair-sized house and six children. All that Jennie owned of this was her rather dowdy wardrobe. She hadn't even a legal share in the children. When she wanted money she had to beg John to let her have it and there was always a scene and a wrangle. He made it very clear to her that the money, and the house and the family were all his, tho she had grown horny-handed in working for them. Jennie at last declared that she wouldn't stand it and consulted a lawyer. She found that her husband was quite within the law. She had no legal claim on anything. She discovered to her chagrin, that her position in the home of her husband all these years had been that of an unpaid domestic.

Destitution



DESTITUTION

18 November 1914

Three years passed and the financial relations between John and Jennie Tightwad became more and more strained. In addition a new anxiety over-shadowed the home. Rumours began to reach Jennie of John's attentions to a pretty widow who had taken up residence in the district. One day John announced that he was going away for two or three days on business. About the time she was expecting him back a neighbour drove up to the house and broke the news to her as gently as he could that John had disappeared with the widow after having sold his farm, stock, house and furniture to a wealthy American speculator. He was safely out of reach, and now the law, which during her residence with her husband refused her any claim on her children, suddenly changed its tactics and demanded that she support them, after they were turned off the homestead. With the help of some compassionate neighbours she got a little house in town and a few pieces of furniture and began to take in washing for a living.

A MOTHER'S PROBLEMS

From Hannah, 4 November 1914.

I came to this country nearly nine years ago from England and am now a mother of four little girls and one baby boy, so my hands are pretty full. Our shack is just 16 x 24, and as we can only heat half of it in winter we are feeling the growing pains pretty badly, too, and will have to have more air space soon. I well remember the first winter on the prairie in 1906. We had about eight months of it, from October till May. Our house wasn't finished off inside and we had only green wood to burn so got plenty of fresh air. It used to drop every day from the roof, but if the weather was too severe to thaw it there was a general downpour when it did get thawed out. I used to put an umbrella over the baby when asleep to keep her dry.

I often wonder how other mothers manage to keep their children's minds occupied on Sunday. It is one of the problems I have to face.

We are in rather a lonely part and don't see many neighbours in

winter and one is apt to think it doesn't matter how one looks or dresses, nobody will see one today. But what about the little children? They are always looking on and learning from our example and they do like to see mother look nice with a clean blouse on, etc.

Another problem which we mothers have to face is getting the children educated. When the schools are open only about half time it doesn't give the children much chance unless they can learn a little at home too. I haven't had much time to teach mine, but find I can teach them quite a bit by asking them questions, giving them numbers to count up to and take away while I'm doing my household work. Then they can write a little when I've finished with the table.

I do all my own sewing and like to get all the children's clothes ready for summer in winter as one hasn't much time to sew in summer with poultry and garden to look after. With best wishes to the page and our editor.

WHEN IS A GIRL OF AGE

From *Farm Woman*, 3 February 1915.

We are very much interested readers of *THE GRAIN GROWERS' GUIDE*, and think it a fine paper. We have taken it for a number of years, and wouldn't be without it.

We are anxiously waiting for the time when we will hear more of Women's Votes than at the present. I suppose there are more women like myself, too. I enjoyed reading Mrs. Nellie McClung's speeches. I think she is a brave and hard-working woman, who tries to help others as well as herself.

Miss Beynon, am I asking too much by asking you to answer one question for me? It is this: At what age is a girl of age? Some say sixteen while others say eighteen. I always thought myself it was eighteen, but was rather doubtful about it. Thanking you for your valuable space, and wishing the Homemakers page a successful and happy New Year. I remain, yours truly,

EDITOR

To Farm Woman.

The age of consent for girls in this country is fourteen years, the age at which they can marry with their parents' consent is sixteen years, and without parents' consent eighteen years, but so far as property is concerned, a girl does not come of age until she is twenty-one.

CONVENTION CHAT

Francis Marion Beynon, 3 February 1915. [Excerpt]

[E. Cora Hind (1861-1942) was a journalist and social activist. Active in the Women's Christian Temperance Union, Hind made her name at the turn of the century as a crop analyst for the Winnipeg Free Press. The United Grain Growers established a fellowship in her name for research in agriculture.]

This editorial is by way of apology to the Manitoba women who hearkened to the cordial invitation of the Executive of the Manitoba Grain Growers' Association and betook themselves to the convention at Brandon this year. In order to clear the way for the Edmonton convention, which the editor of this department was obliged to attend, the Homemakers page for the last issue was made up before the Brandon meetings were concluded, so it has not been possible to make any reference to the response of the women in an earlier issue of THE GUIDE.

It must have been very gratifying to the men to see such a goodly turn-out of women, and still more so to realize that they are fully capable of taking part in any discussion, for I believe that the resolutions which the farmers' organizations pass each year, affirming their belief in the equality of women, are no mere idle words, but a genuine conviction with them.

It is greatly to their credit also that the wives of THE GRAIN GROWERS of Manitoba as elsewhere, have refused politely but firmly to come into the association on a cheaper rate than the men.

There was one departure in the way of frivolity on the part of the women. They were the guests at afternoon tea at the Prince Edward Hotel, of Miss Cora Hind, of the Free Press, and a very jolly occasion it appears to have been, from the information that has leaked into

THE GUIDE office. A mutual admiration society also, apparently, since all seem to have come away filled with admiration for the women they had the pleasure of meeting at this gathering. May their numbers increase another year.

A GREAT MOVEMENT UNDERWAY

Francis Marion Benyon, 24 February 1915.

“Watch us grow,” which has long been a business slogan, might well be adopted by the women’s section of the Saskatchewan Grain Growers’ Association. The first convention brought about sixty farm women together. The next year eighty women gathered in to these meetings. This year two hundred women came. The women entered upon 1914 with five local associations, they are starting 1915 with sixty-two. Last year they were given a grant of five hundred dollars by the general convention to carry on their work for the ensuing year. At the convention which has just closed, this grant was increased to one thousand dollars.

Just the cold, bare facts are surprising enough in themselves, but to be present at that convention and see the force and energy and ability with which the work of that assembly was carried thru by the farm women themselves was to realize that there was a movement under way among the farm women of Saskatchewan which could not easily be stopped.

The features of this convention that impressed the observer most forcibly were the loyalty of the women to each other and their loyalty to the men, both in the big convention over the way and in their own locals at home.

The friendliness and cordiality of the women who had worked together on the board last year was hardly exceeded by the spirit of good comradeship which existed among the delegates and visitors.

Between the general convention and the women’s section the relations were the pleasantest imaginable. A woman in Alberta asked me at the time of the convention there if it was not rather humiliating for the Saskatchewan women to have to ask the convention composed chiefly of men for a grant each year. I replied that the women did not feel that way about it on account of the splendid spirit in which the

grant is made. The men pass this matter of a grant not as if it were a burden or a duty, but a great privilege to do so much to help the work of their womenfolk along.

On the other hand, when the matter of the relation of the women's sections to the general association was up for discussion, and there was a clause which read that the women under certain circumstances were competent to form locals from which men were excluded, the women asked to have the clause "from which men are excluded" struck out as not being in keeping with the spirit of equality for which the association stands. Needless to say this met with the hearty approval of the men, and a resolution expressing their appreciation of the confidence expressed in them by the women was most enthusiastically passed.

It is a magnificent spirit which exists between the two sections of this association. Indeed, it seems to the onlooker that with such a general feeling of loyalty and friendliness towards each other there is nothing to hinder them from moving mountains, in the social sense.

WHO'S BUSINESS IS IT?

Editorial, 10 March 1915.

Every once in a while a woman sits down and writes to me out of the very bitterness of her heart. Life is so lonely where she lives. There are not many women neighbours, and she is too busy to visit them if there were. Times are hard and there are many little ones to feed and clothe.

Do I need to say how sincerely my heart goes out in sympathy to these women in their loneliness? And yet! And yet! I have often wondered if they themselves are not a little bit to blame. That seems a hard and unkind thing to say of women whose hands are full already.

Yet I do believe that in nearly every case even the busiest of these women could get a club of some sort started in the district to relieve the eternal monotony of work and more work. At the Women's Section of THE GRAIN GROWERS' convention, one woman said that previous to the organization of their women's branch she had only known about four families in the district. Now there wasn't a family within a radius of many miles with which she was not acquainted.

To drop one's household duties to attend to a matter of this kind is not a waste of time even in the material sense, for the women who belong to some society where household matters are discussed come back with fresh inspiration and a new outlook on this work.

This is written to give courage to the rather diffident little woman who has been vaguely longing for months, or perhaps years, for some sort of social organization, but without the courage to initiate such an enterprise herself.

What a good many of our women need is more faith in themselves and the realization that an organization is not a formidable thing to be undertaken in a solemn and anxious mood, but a relaxation to be entered upon joyously. Never mind whether you know all the ins and outs of parliamentary procedure. That is merely a tool for the more expeditious performance of your work, which you will learn to use in time. If you have the right spirit of helpfulness all these other things will be added onto you.

REMINISCENCES OF A PIONEER

From An Old Timer, 17 March 1915.

About twenty-four or twenty-five years ago we left Portage la Prairie to come to Dauphin. I was only a little girl at that time and enjoyed the trip very much. We started early in the morning and as we had three big loads of furniture and quite a few head of stock to drive, we did not go far in a day, so we camped at a little town called McDonald that night. It was late in the fall and the roads were frozen and rough and that made it hard on the cattle's feet. We had our own cooking outfit and camped at nights all the way. It took us about two weeks to make the trip, which I think is about one hundred and fifty miles, the way we had to come in those days.

I remember father having to chop the ice off the road across the Ochre river, for it was not strong enough to carry the loads over.

When we arrived here we lived with a neighbour until father got up a house, then we moved on to the homestead, and started life in a new country. There were only three or four other families in here at that time and they were quite a distance apart, so we found it very lonesome for a while. There was no railroad at that time, so all the

mail, groceries and dry goods had to be brought in with teams. And oh! the prices we had to pay for things, and a good part of the time had to do without the most of them, for there were no bridges over the creeks and rivers and when the water was high (which it seemed to be all the time) they could not get the teams across. It used to be fun for us children to watch the teams drive up to the creek and stop. Then the men would get out of their wagons and unhitch their horses. Then they would take a long chain and fasten it to the end of the tongue and they would swim the horses over, and when the horses got on dry land they would pull the wagon over. They would have to do this many times on a trip. I remember we sometimes had to go for weeks at a time without flour. At such times we would grind up whole wheat in little coffee mills to make bread and porridge. If you ever tried it you will know what it means. It kept one or two of us busy all the time, for there was a large family of us.

We were in here quite a few years before the railroad came. There was no school, either, for a long time, but we used to have church service every second Sunday, as there was a minister here, and people would come a long distance to church. It was quite a sight for us when they started to build the railroad thru. One day a lot of us young people went down to see them laying the rails. Some of the workmen came over to where we were and asked us to have a ride so that we could say we had a ride on the first train in to Dauphin. So we all went on and had a little ride.

There is quite a change in the country since then. There are bridges on all rivers and creeks and graded roads all over. The country is pretty well all cleared up and broken and all under crop. In the old days we threshed with a stick and sometimes with the tub and washboard, and got the wind to blow the chaff out. We used to cut the grain for years with a scythe and rake it up with a hand-rake, then we started with the mower with a table fastened on, and used that till we got a binder.

WOMEN NEED TO GET OUT

From Hope, 21 April 1915.

I have intended writing to you ever since I came home from the Regina Convention. I am so glad to have met you there. I can feel

now that we are indeed friends. Your page in THE GUIDE is what I always look forward to, and in reading your editorial of March 10, "Whose business is it?" I decided to write at once as you wrote on a question that I am greatly interested in, as I know from experience the lonely life of the pioneer's wife on the prairies. When I came on to our homestead nine years ago with my husband and baby girl one year old, there were very few women who could speak the English language. We were 60 miles from the end of the railroad and twenty-five miles from the nearest doctor. But we decided to make the best of it and altho our house was only fifteen feet by fifteen feet, it was home to us. We also made room for a homeless young man who had his leg broken and could not manage for himself. Often it was three months at a time that I did not see the face of a woman, but I was not unhappy. We had a number of bachelor neighbours and we invited them for dinners and evening parties and did all we could to make life a little pleasanter for them, and thus we found happiness in giving a little pleasure to others.

We lived on the homestead there for five years. In that time two more babies came to our home with no other medical attention than that given by an inexperienced neighbour woman. Then we moved to another farm nearer to a town. I had become so used to not going any place that I never thought of doing so, just stopped at home and kept at the everlasting work, which some way never seemed to get less, until with overwork and the eternal monotony my health gave way and I was a complete wreck. Then I began to realize how narrow the last two years of my life had been since moving from the homestead. I did not know my neighbour women who only lived two miles from me, and how I wished in my illness for a kind friend. I did not blame my neighbours as I knew I was as much to blame as they and that we were all making a big mistake. In looking thru *The Grain Growers' Guide* I read where the women of Saskatchewan were forming a WGGGA I was quite taken with the idea and thought that we should do likewise. I asked my husband to go with me to the home of a neighbour, whom I had never seen. The result was that we now have a women's section of the GGA with twenty-five paid up members. Some will say, "But I have not the time for such things." To such I will say, "Make time. You can do it, if you only think so."

When your work gets on your nerves get out and away and if that is not possible, go out in the bluffs and listen to the birds singing. If your lot is a hard one, don't sit around and cry about it, get busy and do something. Smile and others will smile with you.

I find my work does not suffer when I take half a day off to attend our meeting or visit a neighbour, and whereas my doctor's bills used to be from fifty to one hundred dollars per year, in the last year since I have taken up other interests outside my home, I have not had one dollar of a doctor's fee. I might say my worst troubles were bad nerves and a weak heart.

But I think the best time of all was the Regina Convention, the first time for me to go away and leave my husband and the children at home alone, but they managed nicely and I enjoyed my trip so very much. It is something to think about with pleasure while attending my home duties and perhaps help to lighten the life of others by my telling them about it. I can understand the hopeless feeling of the women whom you write about, as I have often felt the same as they, and thought at times that life was not worth living but I did not write and tell anyone of my feelings at that time. I considered we are disloyal to our husbands when we do so, as in almost every case our homes are the very best they can afford to give us. Then why make life harder for them by our discontent and thus make our home miserable for all?

I will not ask you to publish this long letter, Miss Beynon, but if there are some parts of it that you think may be of interest to others you can publish them and I would be pleased to write to anyone if they care to write to me. With kindest regards to you, Miss Beynon, and all homemakers and GGA members.

HAS TO ASK FOR EVERY PENNY

From Discouraged, 9 June 1915.

I thought I would pluck up courage to write to your page. How many dear sisters have to ask for every little thing they get for the benefit of the household even. It goes against the grain. I wasn't used to it. I had all I wanted before marriage and I didn't have to ask for it, providing it was reasonable, and I thought I could do the same after. Had I known this would be the way I would a hundred times rather

have stayed single. A person never knows, they act so nice before, but it doesn't take them long to change. If I knew any young girls who wanted advice I would say beware of the bachelor who has his nose in everything to see if you cook it right or not, and you have to do it his way every time to avoid a quarrel. Now I am not saying every man is like this and I don't mean this letter to be criticized at all by the lucky ones that have the good husbands. This is not meant for them, but the ones that have the bad ones can feel for the unfortunate ones like myself. How many husbands knock their pipes full of ashes on the floor and even spit around for the servant, which is supposed to be his wife and helpmate, but is nothing to him at all, to clean up. Only for the dear little child that came to us nearly a year ago I would be out working, but it is hard to get a place with a small child and one has to look for its future welfare, so I just have to be quiet and take every-thing or quarrel all the time and make life not worth living at all. Would like if someone would answer this letter thru the page to cheer up a poor lonely woman away out on the prairie.

FOR PRESERVING HUSBANDS

From Aunt Sally, 30 June 1915.

I am sorry for the poor, unfortunate women who have such miserable husbands. I wonder if they are good wives. If "Discouraged" would read the book of Polly-Anna, the glad book, I think it would do her the world of good. "Discouraged", try to please your husband, and, to be sure cook things just the way he wants them. Keep your house nice and tidy, and don't be nagging all the time. It is more blessed to give than to receive, and in giving it will be measured back to you double fold. Here is a recipe to preserve a husband. I have tried it and it is fine:

Be careful in your selection. Do not choose too young, and take only such varieties as have been raised in a good moral atmosphere. When decided upon and selected, let that part remain for ever settled, and give your entire time and thought to preparation for domestic use. Some insist on keeping them in a pickle, while others are constantly keeping them in hot water. But even poor varieties may be made sweet and tender and good by garnishing with patience, well sweetened with smiles and

flavoured with kisses to taste. Then wrap them well in the mantle of charity, keep warm with a steady flow of domestic devotion and serve with peaches and cream. When thus prepared they will keep for years.

PS - To get rid of bed bugs, get ten cents' worth of quicksilver and have the druggist mix it for you in one ounce of lard. Then put it in all the little cracks of the wall and bed with a feather and there will be no more bugs.

BED-BUG EXTERMINATOR

From Farmer's Wife, 7 July 1915.

I read the letter from Spring water in the June 9 GUIDE, where she wanted a cure for bedbugs. I know a way that is sure to kill both bugs and nits. Take an old tea kettle and fill about full of water, then add lump alum until you have the water puckery and bitter. Boil it until the alum is melted, not too long. Have good and strong of alum. Then pour it into the cracks of the furniture as hot as you think the furniture can stand it, wherever you see bugs or think there are any. They will shrivel up, and it will kill the nits. My mother tried this when all else failed. I trust that someone else will find it useful. I enjoy reading the Country Homemakers page very much.

THE COUNTRY WOMAN'S HOLIDAY

Francis Marion Beynon, 14 July 1915.

And why not a holiday for the country woman pray? Her city sister, who has only one bairn and keeps a maid, is off, with the first hot weather, to the lakes, while the country mother with a big family and no help only speeds up a little harder during the summer months.

The city woman complains that after the long, strenuous winter her nerves are all in rags. The country woman's nerves are probably in veritable tatters but she never complains about it. Instead she accepts it as a matter of course. She simply could not be spared from home for a holiday. The whole place would go to rack and ruin, she believes, in her absence, which is probably all true of some women in the summer season, while others could very well be spared if they but thought so.

If there is a weakness peculiar to the feminine sex I believe it is the tendency to make martyrs of themselves unnecessarily.

Our insane asylums are regularly recruited from the ranks of farm women who have gone on, year in and year out, performing the same round of duties until they break down mentally under the nervous strain.

If at any time it had been suggested to them that they had better stop and take a holiday they would have said definitely that they couldn't afford it. What too many country women fail to realize is that they can't afford not to take a holiday now and then.

Compared to sound bodies and sound minds, what matters the acquisition of a few acres of land or the increase of flocks and herds? And yet it is just this very sordid consideration which keeps many a woman at her post long after common sense tells her it is time to quit and take a rest.

I wish that every woman on a farm could get away for a month every year to some place where she would never have to wash a dish or scrub a floor or cook a meal, where she would see new sights and hear new sounds and think new thoughts. It would be the making of her, and not only of her but of her home and family, for frazzled nerves are almost certain to express themselves in hasty tempers or else gloom and despondency, neither of which make for domestic happiness.

ADVICE FOR DISCOURAGED

From A Mother of Eight, 25 August 1915.

I have read with interest the many letters in the Homemakers' page. I want to say a few words to "Discouraged". Do you try and please your husband? Study his ways, love and cherish him, meet him with a smile and kiss. I have learned from experience a man does not like to be hen-pecked. We can get along much better by being loving and affectionate. Learn to cook his way, never mind if he tells you some things to do. If we want happiness in the home, we must learn the wishes of others. Men as a rule are more selfish than women and we can make happiness by using love and persuasion. We wives can-not expect to always have our way; we must go half way or more if necessary. There is nothing like harmony in the home. Use Aunt Sally's recipe, which is good and sensible.

A MOTHER, THEN WHAT?

From *A Suffragist Mother*, 1 September 1915.

I have the greatest possible sympathy with Mrs. MWB, as I am in much the same position myself, except that I have four children and they are a little older than hers. I think, however, she is on the wrong track. College life is woefully short, and after the children have finished with their studies, trigonometry and Latin are quickly put behind them and all the hard work done by the mother in brushing up her knowledge of these studies does her no good. She is faced again by the same problem.

The better solution is to fill the empty hands and in filling them to obtain a permanent hold on the respect and interest of the children and to provide interests for the many years of active and useful life which I hope still remain for a woman so intelligent and well educated as Mrs. MWB has shown herself to be. There is so much work to be done in the world - work that is crying out to the women who have practically finished their hard work as mothers, and who in its performance have cultivated the mother spirit.

To me, the most obvious work is for woman suffrage, the first step to bringing the mother spirit freely and fully into politics. To become an active and intelligent worker in this movement means to ensure to herself the respect of her children in days to come when woman suffrage will be the rule. It means to have interests and ideas that will benefit the children, and moreover it means a larger, wider life of usefulness which will renew youth and bring new and unsuspected joy and incentives into life.

If this movement does not attract there are many other lines of usefulness which are crying out for aid. There is the Red Cross work, there are many forms of philanthropy and rescue work. There is work in town or country for every willing pair of hands, and the doing of something real and worth while will win affection and respect from those grown up children to a degree quite incomparable with the degree of respect that will be accorded because the trigonometry is nearly as good as that of a college undergraduate.

Like Mrs. MWB, I kept close pace with my children thru the preparatory years, but after they no longer needed my help, I was glad to let the old studies slide. I found that altho I believe my education was

more thorough and more profound than any that they are getting in the colleges here; there were many little differences - I was educated in England - which to them make my ways appear old-fashioned. However, that makes no difference to their respect for me and my judgment, nor to their love for their dearest confidante. They know that I have a real knowledge of something more important than classical or mathematical studies - of life; and they know that my heart is in the effort to make life brighter, better, holier on this old world of ours, and this conviction causes them to yield me always my old place of a mother to look up to as well as a mother to love and cherish.

ARM-CHAIR FARMING

From Bluebell, 8 September 1915.

With your permission I will take the opportunity to say a few things in answer to Helen Maloney. I do not know whether she is country or city bred, but somehow I gather that she does not belong to the country. If she did, I think she would be able to sympathize more with the country women; and find less room to criticize. How easy it is to sit at a desk in some city office and make copy out of the things that are not as they should be in the country.

I am a farmer's wife, the mother of four children, and have, at present, a family of nine to look after. I have seen something of life in three provinces, in the country, in town, in city, in villages, and I don't think any place could lay claim to a monopoly of dirty, nagging, childless women. You may find some of these wherever you go. Of course, you will not likely find any screaming chickens in the city, nor yet a cow to milk. That same cow might be the reason why the farm woman cannot put on her Sunday frock of an afternoon; for where is the woman who can milk cows without getting some spots on her clothes? And perhaps that same Sunday frock has to last more than the year she speaks of.

We get criticized for that, too; our old-fashioned clothes and our lack of a fluffy pompadour, and our hats set on our ears, etc., etc., etc. It is so easy to see the unlovely side of anything; but sometimes we must strain our eyes to discern anything worthy, especially about the country and the folks in it.

Now, I am not saying that the things which have been written in this page at times are not true; but, while written about the country women the same could be said about plenty of women in the city or town. All the clean folks do not belong to the city; nor all the dirty ones to the country. But anyone who gives the matter a thought knows how much easier housekeeping is in town than it is on the farm. Not one woman in a dozen or a hundred in the city does as much work as the average farmer's wife. She has bread to bake, butter to make, and has her own washing, ironing, cooking, canning, paperhanging, sewing, etc., to do, besides gardening and poultry raising, and no woman who is not skilled in all these fine arts should think of making a home in the country. It takes a smart woman to be a successful farmer's wife.

Well, perhaps I have said enough, but I believe the majority of childless mothers, or those with but one child, belong to the city. The women there want to get out to bridge parties, or afternoon teas, or to see the sights. For that reason it ought to be easier for them to wear the necessary smile, for out here there is no diversion or recreation.

We certainly find it hard enough to live up to all the dictates of arm-chair farmers; even if it were possible to do so. Some of those should be transported to actual farms, and then we would see what kind of a fist they would make of it.

ANOTHER SIDE OF FARM LIFE

From *By No Means an Angel*, 22 September 1915.

I have many times written to you in thought and at last write down an answer to "Helen Maloney." What is there for the farmer's wife to do beyond making her home pretty? "Only a few chickens and a cow." Wherever those thousands of childless homes are, it is not around this way. So few outsiders realize how much the business of farming interferes with the housework and how hard it is to even keep clean and tidy a one or two-room house, when it is also the man's office and partly tool and implement shed as well.

Any extra help or work in the business means extra work in the home and all household utensils are considered as "part of the farm."

We all know of threshing time, but everyday interferences are not thought of. Perhaps a neighbour comes in one evening to ask your husband to help kill pigs and you think you will have a big wash, as he will be away all day, but hopes are dashed as Mr. Neighbour leaves saying: "Bring the wash-boiler along so we'll have plenty of water." Mrs. Neighbour, meanwhile, knows nothing until she is told there will be one or two extra men to dinner, and two wash boilers on the stove. If anything is said "My goodness! You women do make a fuss - we are not going to kill pigs in the house and won't interfere with you; only see the water boils quickly, we'll carry it out and when one pig is done bring the water back to keep hot." We draw a veil over the return of that boiler, but an unsuspecting agent calling wonders how that woman can live in such a "reeking house." Or again - you hope for a day's cleaning while the men go to road work, and with a parting kiss - if there is one - comes: "You won't forget to feed the pigs at noon, and give the colt some hay, and the cow is tethered and will want a drink?" How easy it all sounds! The mothers of toddlers will know how easy. They know that rush for the cow when baby goes to sleep, the feverish struggle to disentangle the chain the gentle creature has made a Chinese puzzle of among the bushes, and the leading her to water - or her you - with dismal wails from the house where the precious lamb has wakened half an hour too soon in spite of the fact that you have washed, dressed and fed him according to rules laid down by Miss Blank and Miss Dash in last week's "Mother's Corner."

Oh! there is only one cow, and possibly the man milks. Only the pail and cans to wash twice a day, only the calf to feed, only the butter to churn and make up, only a few of the many extras beyond making pretty "interior dwellings." I could mention many more - besides the "screaming chickens," that are merely the lot of the farmer's wife, be the husband good, bad or indifferent.

One hears so much of the "fields of waving grain, and the musical hum of the binder." Those of us amongst it often hear as well the voice of the farmer, relieving his mind on his long-suffering, fly-tortured horses; but should he be an hour late for dinner and his hot, tired and fly-worried wife relieve her mind on him, what a nag she is. No, she must always be cheerful and gentle and as neat and natty as

before she became a farmer's wife. Ye Gods! Were we born angels or merely human beings?

But mothers of toddlers take heart, so soon can they save mummy many steps, and improvements come, bit by bit. After all, is it not more the fault of the work than either the man or his wife? Why not relieve our feelings - on that cow? For

"There is so much good in the worst of us, And so much bad in the best of us, That it ill becomes any of us, To talk about the rest of us."

MARRIAGE IS SLAVERY

From Mary Nicolaeff, 22 September 1915.

There are circumstances when "even the stones are crying:" I read your last copy, August 25, yesterday, and the letter signed by "Mother of Eight" supposed to be addressed to "Discouraged," made me so sad, if not sick, that I cannot sleep this night, you see.

Where are we? In which age are we living? How can a self respecting woman talk the language of a serf? "Kiss the hand which is beating you" - this maxim the "Mother" suggests to "Discouraged."

My poor lady, before you try the preaching of home-made advice, you have to ask yourself: Am I able to teach? What do I know about the psychology of the woman of the twentieth century? What do I know about her sufferings, struggles and aspirations for life?

I can and dare tell you that you don't know our modern women with their complicated psychology. You look at the man as the master and, according to your conceptions, the woman is made of "man's rib" and is something inferior, good to obey, to serve, to be the "com-fort" of the master. Well, I tell you that you went back two centuries at least. You are living in a dreamland which cannot be called human life, but just serfdom. Your tactics are not advisable at all, if you want to be respected by the modern man.

A modern, well educated man, wants a wife-comrade, but not a wife-servant. Why to marry if we have to be a servant? And what a servant! According to the custom of Canada, you cannot get a divorce, you have to "serve a merciless master until you die." To improve his humour you have to look in his eyes, as a devoted serf,

and kiss him (oh, the horror!) when your heart is crying from its depth. Never shall I kiss a despot, a small undertaker, a greedy master, who is keeping his wife, his comrade, the mother of his children just as the big undertakers their hired slaves - workers: a sweat shop (you call it home!); long hours of work, low wages, good enough to get food and some rags to cover the body. No right to the wealth you have produced with your hard work. All products of your work belong to the master your see!

The women are in the same position in regard to the men as the workers to the masters. One difference! No modern master dares to hope that the workers who are toiling to produce wealth for their masters can love them. The big masters are frank; they say - give me your life, I'll give you some food and clothes to keep you alive with the sole purpose of forcing you to work and to raise children - my future workers. Slaves! Such order (disorder) is called the capitalist system. Under this system, while it lasts, there is not and cannot be any happy marriages unless you call slavery happiness.

The marriage of today does not mean love only. It is a partnership for business in the best case and slavery in the average case. How can a question of sincere affection and the money question, the business question be combined? How can sincere love be combined with the economical, the social and political dependence? What is called love in the marriage of today is merely blunder, disguised mutual selfishness. Marrying, she hopes to get a protector and a home. He hopes to get an unpaid help and cheap pleasure in his home, where he is the master.

I am 53. I was married twice. My first husband was a university man. My second is a wage-slave, but for me there is very little difference. I do not speak about furniture, surroundings, I mean my personal, intimate spiritual life is just the same now as it was before. Economical dependence makes me suffer badly. I feel I am a "thing," not a human free being. There is enough to be unhappy even when your master is as good as my husband is good. I imagine I would be as obedient and servile to "kiss the oppressor," as the "Mother" advised us. My good man, under present conditions of economical system, would change quick and get despotic, as the servility always spoils the people, demoralizing the masters and their dependents too.

I fight. I never obey his will, I obey the rightness only. He respects in my person a self respecting human being and is sure that I will rather die than be a servant of the man who pretends to be my husband.

This is not my own opinion only, but the opinion of all our Russian intellectual women. I guess it should be the maxim of all women, but they have to educate themselves in this line.

My dear "Mother of Eight," to educate, to teach the children to be free, noble people, we have to be not only mothers, but self respecting, high inspired human beings, unless we want to raise wage-slaves and "cannon-fodder," or the meanest kind of people - masters.

DOMESTIC SCIENCE SCHOLARSHIPS FOR FARMER'S DAUGHTERS

Editorial, 20 October 1915.

The plan of granting scholarships which was first adopted by the Saskatchewan government in 1906 to encourage farmers' sons to acquire a thorough and scientific training in agriculture and which in this connection was discontinued in 1910 when the Provincial College of Agriculture was first opened, has also been attended with success when applied to the encouragement of interest in household science training. In view of the fact that there is not in Saskatchewan a school of household science at which farmers' daughters may acquire a proper training to fit them for their life work, arrangements were made to provide scholarships to encourage the young women of the province to attend such institutions in other parts of the Dominion.

That these scholarships have been of much benefit is evidenced by the following data giving the number of scholarships awarded each year since the plan was first adopted: - 1909, 1; 1910, 15; 1911, 4; 1912, 5; 1913, 210; 1914, 114, 1915, 116. A list of the scholarships and the regulations regarding them is as follows: -

"With a view to encouraging farmers' daughters to acquire a thoroughly practical and scientific training in the various branches of domestic science, the department of agriculture of the province of Saskatchewan offers the following scholarships for competition

among students from the province attending the Domestic Science Department in the Manitoba Agricultural College, Winnipeg, McDonald College, Guelph, Ontario, or the School of Household Science, St Anne de Bellevue, Quebec.

1. To each student from Saskatchewan passing with first class honours in her first year, \$75. (The winner of No. 3 is not eligible for this scholarship).
2. To students from Saskatchewan passing in all subjects of the first year, \$50. (Winners of No. 1 and No. 3 are not eligible to compete for this scholarship).
3. To the student from Saskatchewan standing highest among the students from Saskatchewan in general proficiency in the work of the first year, \$150.

For Second Year Students

4. To each student from Saskatchewan graduating with first class honours on completion of the regular two years' course, \$100. (The winner of No. 6 is not eligible for this scholarship).
5. To students from Saskatchewan passing at the end of the second year in all subjects of the regular two years' course, \$75. (The winners of No. 4 and No. 6 are not eligible to compete for this scholarship).
6. To the student from Saskatchewan standing highest among the students from Saskatchewan in general proficiency in the graduating class on completion of the regular two years' course, \$150.

Any student from Saskatchewan at any of the colleges named herein tho otherwise eligible to compete for scholarships Nos. 3 and 6 shall not be awarded one of such scholarships unless there are in her class at least five Saskatchewan students eligible to compete for either of the said scholarships.

Scholarships are not offered for third or fourth year work. In awarding scholarships the work for the entire college year will be considered. Scholarships will be awarded and paid as they fall due upon receipt of reports from the principals of the respective colleges showing the standing of students from the province. Students winning scholarships must furnish proof satisfactory to the minister that they have been bona fide residents of the province for at least two years

immediately before entering college and that during that time they have spent at least two summers in practical work in a farm home.”

THE FARMER’S WIFE IN BUSINESS

Francis Marion Beynon, 29 December 1915. [Excerpt]

The number of women in the country who are eager to turn an honest penny would surprise you. They want some money that they can feel is their own, some money to which no husband or father or brother has a tag.

It is probably the fault of our magazines which are mostly written for and by city people that the ways these country women think of for making money are all city ways. The much more logical and profitable fields of industry open to them are completely overlooked by these women who would seek their extra shekels thru the hackneyed avenues of city industries.

There is dairying, for example, not just making butter from a cow or two, but the business of dairying entered into as a business and given profound study and hard work. Next to this comes the raising of pure bred stock cattle, pigs, sheep or horses, an occupation in which some women would be much happier than they would in doing housework.

Poultry keeping has been engaged in more or less efficiently for so long and so generally that there has been a reaction against this form of employment and yet there is unquestionably a good profit to be made out of this business.

But there is always the woman who lacks the physical strength or the inclination for such strenuous out-door work, and for her there are other avenues of wealth. If she is within marketing distance of a good sized town, gardening will be profitable, and if she is too far away for that she might do a tidy little nursery business of her own, raising and selling cuttings of small shrubs and trees.

The woman who is a good pickle maker should be able to find in the city a splendid market for first class home-made pickles, which cannot be bought today for any price.

In the making of rag rugs and carpets there is, I believe, another

avenue of profit open to the woman who is blessed with skill and good taste, but only to the woman with good taste. These rugs should be made in one, two or at most three quiet shades.

In these and a score of other ways which will suggest themselves to the country women with enterprise and imagination it is possible for women to engage in a little business of their own and a business that is native to their circumstances, not a city exotic transplanted to the country.

ANOTHER TESTAMENT TO THE YW

From LG, 29 December 1915.

I was reading the Homemakers page in THE GUIDE when I saw the article by FES about the YWCA. As I had to go to the city a few weeks ago alone I should like to say how glad I was to be taken to the YWCA. I am not accustomed to travel alone and I had never been to the place before. I arrived in the evening about dark. The lady with the badge met me and asked if I had any place to stay. Of course I could have gone to an hotel, but I did not care to go alone. She took me with her to the house. It was rather late, but they made me supper and then took me to a most comfortable room, where everything was beautifully clean, and made me so welcome. I really forgot I was alone in a strange place. I stayed four days and had a most enjoyable time. I live in the country and I was not feeling very well when I went. When I returned home I had received much benefit from a few days' rest. If ever I go to the city again I shall certainly like to stay at the YWCA again as every one tries to make the stranger welcome. I am sure if mothers from the country who could take a few days' rest could know they would be made so comfortable and receive such a welcome they would be very glad.

EVERYBODY COMES TO CALGARY

Editorial, 12 January 1916.

The executive of the Women's Auxiliary of the UFA is planning for a banner convention at Calgary this year, January 18, 19, 20 and 21, and every farm woman in Alberta is cordially invited to attend.

There doesn't have to be a women's auxiliary or even a branch of the UFA in your district. The only passwords to this convention are the desire to attend and a railway ticket.

Don't stay away for fear you'll be a stranger and an outsider. There'll be plenty more like you and they'll claim you as a sister on the spot. And don't let the fear that your clothes are not good enough keep you at home, for it isn't a dress affair and when you get into that friendly, kindly crowd of women you'll forget that there are such things as frocks and feathers.

Finally, don't read this invitation over and then say, "Yes, it sounds nice, but of course I can't go," until you have made perfectly sure that you can't.

Why not bake up a batch of mince pies and cookies and things and leave the good men to keep house all by themselves for a few days? They'll appreciate you all the more when you come home and it will be a splendid holiday. There'll be speeches and business and shop-ping and perhaps some social functions, and you'll meet women from all over the province who are worth knowing.

So let's all take up the slogan, "Meet me in Calgary."

A RADICAL PLATFORM

From Margaret M. Dickson, 16 February 1916.

I was much interested in your suggestion of having a discussion of some good books in our page, and also in the letter by "Artist No. 5" discussing Hiawatha. I intend to try her plan sometime, but our bairns are rather young yet to succeed in the picture-making. What book are you going to choose for the next discussion?

There has been some talk of Socialism in our page, and I thought I would add a few words on that topic. The greatest Socialist that ever lived, the one who levelled all class distinctions, was Jesus Christ.

What instructions did he give the rich young man? We read in the early days of the Church (Acts iv., 32), "Neither said any of them that ought of the things which he possessed was his own; but they had all things in common." We are supposed to be a Christian country, but how far we differ in our dealings from that plan. As a matter of fact many of our laws are not framed from a belief in the doctrines Christ

taught but from a worship of Mammon. They are framed to protect the interests of the rich, not to help the poor.

Take the law of inheritance. By what moral right should a man be permitted to inherit a million or more while thousands of his fellow beings are starving? It would be better far for the nation, aye, and for the individual himself, if a law were passed forbidding the children or relatives of a rich man from inheriting more than enough to complete their education and give them a legitimate start in whatever business or profession they chose; a start only and not enough to let them lie idle all their days. Let the rest of the fortune revert to the government to be used to endow farms, or provide machinery for factories and mines in which those starving thousands may have a chance to earn their bread.

Linked with the fallacy that a man has the right to exact interest for his money is that kindred fallacy that a man can acquire, whether by purchase, or any other way, the right to hold a certain piece of land idle and unproductive, useless to his country and a menace to his neighbours. As in the case of homesteaders all land owners should be given a definite time to bring their property into a state of productiveness under penalty of its reverting to the Crown, to be given to those who will make a better use of it.

It is undoubtedly true that the present unjust distribution of wealth is largely due to the continued operation of the above mentioned fallacies, permitting the charging of interest and rent; but I suppose it will be some time yet before governments will arouse themselves to take action against them. The mammonish ideal of "Get" rather than the Christian one of "Give" will continue to hold sway in their councils. Still, "'Tis a consummation devoutly to be wished"; all the land productive, and all the people producers, or distributors of that produced: all serving their country in some useful capacity.

There was one reform tho I really did expect to see on a political platform, that of the Independents. I refer to Proportional Representation. Surely in adopting Direct Legislation, and leaving out Proportional Representation they are making a mistake. It is like buying an ill-broken team, and then putting extra strong harness on to drive them. Better buy a good team to start with and we're none the worse of the strong harness as well. Yours truly.

WHAT THE GGA DOES FOR WOMEN

Editorial, 1 March 1916.

Seeing the quiet, efficient manner in which the Women's Section of The Grain Growers' convention in Saskatoon was handled, the business-like appointment of committees and the effective way in which these committees went about their work, I couldn't help closing my eyes and drawing up a mental picture of the first convention of the Grain Grower women, which was held in the same city three years ago. Then all the work was carried on by outsiders, and those women who are now conducting the business of this organization so effectively were only isolated units, with ideas a-plenty but very diffident about expressing them.

The next year showed some improvement in this respect. Mrs. McNaughton and Mrs. Haight presided at most of the sessions, but even then they were greatly lacking in confidence in their own ability.

The last two conventions have marked a most astounding change in this respect. The improvement in clearness, and precision and force is almost incredible. Hesitation and indecision have given way to a quiet, dignified efficiency which is the result of a growing knowledge of how a convention should be conducted.

Methinks I saw a change, too, in the audience. With increased numbers this organization has gathered unto itself more and more strong virile women of the kind who do their own thinking. Possibly the women who came to Saskatoon as visitors and delegates were the out-standing women of the organization, but if not, there is every evidence that the Women's Section of THE GRAIN GROWERS' ASSOCIATION is developing the women of the country at a remarkable rate. Doubtless the reason for this rapid development is that the women of this organization have had to work out their own problems, with no one to lean upon for advice. To be sure, the general executive of THE GRAIN GROWERS' ASSOCIATION has been their very good friend and supporter, but they have, very widely too, left it to the women.

MAKING MONEY ON THE FARM

Editorial, 26 April 1916.

I am very anxious to hear from any farm woman or girl who is making money by raising celery, strawberries, wheat, pigs, cattle or horses, or who by canning or pickling or by any method whatsoever is making money on the farm.

I should like to have a letter from her giving as accurately as possible her initial and yearly outlay and her yearly profits. Whenever possible this letter should be accompanied by photographs of the product.

Two dollars will be paid for each letter and fifty cents for each photograph accepted.

All letters should be sent in before the first of June and addressed to Francis Marion Beynon, Grain Growers' Guide, Winnipeg, Man.

A PROTEST

From L.M. Williams, Skipton, Saskatchewan. 3 May 1916.

I wish to protest against the too frequent and ignorant use of the word, "Eugenics:" This word was coined, I believe, by persons having a profound knowledge of, and reverence for, the application of the laws of heredity. These laws of heredity were the result of deductions made from Mendel's experiments, using Mendel's figures as the "rosetta stone" as it were, to interpret the facts of heredity - and their practical and social application is called Eugenics.

It has nothing to do with sex-hygiene, nor social purity (if by social purity you mean a matter of education), nor pre-natal culture, nor marriages in which health certificates figure. There are two factors which determine our destiny - heredity and environment. Heredity is determined at the moment of conception, and heredity's laws are as unalterable as the laws that govern the motions of the earth and the "heavenly" bodies. Environment includes nourishment, influence of parents, home companions, education, etc.

We inherit the colour of our eyes, hair, etc., the shape of our noses and other features, our tendency to be cheerful or morose, the weak-ness of our character in regard to some evils, and our strength to resist

the temptations of others, and the ability or inability of our bodies, or the separate organs of our bodies, to resist disease.

It costs the United States millions of dollars every year to care for the deaf and dumb and the blind children born from the marriage of cousins. Yet the custom of cousins marrying among the Jews is a common one, with no ill effects following. Why? Simply because the Jews do not marry outside their own nationality, following Moses' law. But where there is a cross of two nationalities in children of this cross marry cousins of a like or similar cross, dire results follow. Now a law founded upon this fact would be an Eugenic law, because it takes into account the results of heredity. The "Better babies" movement is not Eugenic, despite the score cards; but add to it the element of "pedigree" - that is, pure blood as is the case with barn yard bred stock and poultry, and it becomes eugenics.

NEW IDEAS FEASIBLE

From Mrs. T.A. Cavers, 12 July 1916.

You have done just the right thing by bringing up the question of the rural teachers' problem with regard to working the new subjects - domestic science, sewing, manual work, gardening, etc. - into their already crowded time table.

The teachers' greatest trouble to introduce the new work is the lack of interest and sympathy on the part of the majority of parents and trustees. If the children are left unbiased, my experience was that they take very enthusiastically to the new subjects, and wonderful progress can be made along the line of the other still important subjects at the same time.

Inter-relation of old and new subjects is the keynote of the situation. To explain what I mean: when the little folks weave some coloured papers into a mat for you, if properly supervised, they learn many things besides how to weave nicely. They learn the colours, which colours look nicest together, perhaps how to spell the names of the different colours, how many colours they use, and besides all this they learn neatness, and more important still they learn to help some-one who is having difficulty in getting his to go right. While the tots are happy with this work or some other form of handwork given in

those periods marked off for "busy work," they are quiet and the teacher can go ahead with a lesson with a higher grade. It is not so hard to keep the work and the workers of the whole room under watch as previously.

If the teacher properly relates the handwork given in relation to measurement the lesson in handwork can be more deeply impressed than by simply working on the book or blackboard. With the higher grades a lot can be taught and learned about angles, for example, in the making of a shelf for the corner or a cover for the chalk box.

A good teacher has always the children's English under watch, and good practice can be given in oral composition by having the children describe properly a finished piece of their handiwork or tell how they would go about making something the teacher has suggested.

Domestic science, I should think, would be best taught with the whole school as a class, or perhaps with the higher grades as a class. The teacher can work this and some other subject or subjects in together. Suppose, for example, Mrs. Jones, one of the district mothers, has promised to give a demonstration and series of talks on the cooking of cereals on certain days next week. Could the class not be studying geography in finding out where the different cereals we use are grown, the cereals which form the staple foods for the different countries and so on, and considerable about agriculture in how those we use are grown, and domestic science in learning of the processes which they go thru in preparation for use, in the cost price on the market and the proper time to look for them on the market? All these things should be known by the boys and girls who are to be the house-wives and heads of families in the future. In handling more than one grade at a time complications are saved in the time table, if the teacher keeps in mind the age and grade of the different pupils.

With gardening, the groundwork for botany is laid, and a knowledge gained along agricultural lines. This could be taught with the whole room as a class. In taking a big class like this at once the teacher can do much to develop the proper community spirit - individual responsibility to the matter in hand and co-operation, that favourite expression of the GRAIN GROWERS' GUIDE, can be brought out so strongly.

With regard to the hot lunches I have had no experience, but should think they could be easily managed with the aid of a fireless cooker, homemade or otherwise, and with co-operation with regard to supplies and proper division of labour and responsibility. After the scheme once got running properly the dinner period should be both pleasant and healthful and leave a season of rest for the teacher and play for the children.

A show of the handwork of the school, a class debate or some other interesting form of entertainment, candy or some refreshment arranged for or made by the children, and a hearty invitation to parents and all interested to be present, and what good can be accomplished!

Yours for the new work in our rural schools.

WOMEN FOR WAR WORK

From Topsy, 12 July 1916.

There seems to be a great deal of farm help required. Now, as there is such a scarcity, why should not women take it up? I can assure you that the outdoor work is not so hard as indoor washing and bread making, besides being healthier, except the handling of grain. I have helped build sod houses and barns, plow, disc, harrow, cut grain with binder, stook and hay and claim there is no hard work in it, the stooking being the worst. And, oh, it is good to come in to a dinner all ready cooked to eat, enjoy, and out again. The horses soon learn to love you and you them. Take the new settlers coming, especially from England and Scotland. How they work indoors and out, but a mother with children cannot burn the candle at both ends, and for her children's sake should not. The single and childless women can work outdoors, as do the women in England and France today. There are harder things than fighting - suspense is one - and so perhaps while we are waiting let us do our bit by farming. I should like to see this discussed.

PRACTICAL WORK DRESS

From MDK, 19 July, 1916.

I have long been a reader of the GGG, and always find in its pages something especially useful.

I have a lot of outdoor work and managing to do, and I wonder if anyone would care to hear about my overall dress which I use for that purpose.

First, I get six yards of blue denim - overall cloth - I paid 20 cents a yard for mine. I shrink the cloth by dipping first in hot, then cold water and back into the hot again and hang it in the wind until it is almost dry, when I press it out well and it is ready for cutting. In this way I avoid having it shrink after it is made up and the necessary letting down of hems. I take great pains to have mine fit perfectly and to have it sufficiently full without any bulkiness. I wear no aprons with it, and it is surprising how easy it is to wash, and I always starch mine, even tho I do not always have time to iron it. I have two large pockets in the front, which are handy to carry various articles and tools around in.

Instead of making buttonholes and using buttons I use the Wilson hook and eye. They are so strong and so flat, and one can change dresses so quickly when you come from the outdoor to the indoor work. I make mine into a one-piece dress with three-gore skirt and sailor collar. It seems so suitable for resisting the winds and it does not tear easily. One dress lasts me almost two seasons. Then, too, I wear a Dutch cap most all the time, which keeps my hair from flying about, and I find them very comfortable on the head no matter how you have the hair done up, owing to the elastic band at the back.

A DEFECTIVE LAW

Editorial, 9 August 1916.

A woman in Saskatchewan writes that the dower law in that province is defective, for woman's right to the homestead is gone if she moves away from it even temporarily, and if she is not actually residing on it at the time of the sale. In her case she was living on another place, that her husband bought without any capital to pay for it, but because she was living on that place he was able to sell the homestead without her consent. She says she put up a big fight to keep the home place for her children, but was unable to do so.

Just last week a lawyer from Saskatchewan said that the dower law in that province, which provides that the homestead cannot be

sold without the consent of the wife, is protecting many women. It, of course, makes a lot of trouble, but as this man said, everything that interferes with the will of people makes trouble, but the trouble is necessary if the women are to have a square deal. The fact of the limitations of the law were not mentioned. The women of THE GRAIN GROWERS' organization would doubtless be glad to know how this law is working out for others. If those who have found it defective give their experience, as the correspondent today has, it will be a help to those who have in charge the matter of "laws for women" to be brought up at the next session of the legislature.

MAKE IT HOMELIKE

From Wolf-Willow, 16 August 1916.

I think all the readers of your page enjoy your hints on home decoration and your kind offer to help them out in individual cases. But sometimes circumstances are such that the woman herself has to think it all out for herself, and, if successfully, she should follow your example and pass it along.

For instance, this spring we spent considerable money in improvements - beaver boarding and panelling the walls and ceiling of a living-room 12 feet by 20 feet, putting in a mission staircase with built-in bookshelves under it, a dormer window upstairs, etc. - but my kitchen remained as before, only it looked worse, as the rest of the house was laughing at it. Altho almost new it is intended to be used only temporarily, as there was a mistake made in pitching the roof too low to "hitch on" the cottage roof of the main building. It is 11 feet by 20 feet, shanty roof, with a large window at one end and another running longways along the low side of the kitchen. It has a good double floor. But alack, there were just the boards on the walls and the bare studs, the boards and rafters overhead. Temporary or not, I spend a lot of my time in it, and I determined to lighten it up some-how. There were my good big range, kitchen cupboard and oval extension table, and such a back ground. I was "forbidden" to use whitewash, and there I was. But "where there's swill there's whey,"

as a waggish friend used to remark, so I "mediated," as Samantha Allen would do.

I went and got a roll of cream building paper, containing 400 square feet, and costing one dollar in these parts; also a package of alabastrine, cream colour, at fifty cents, and two boxes of tacks and some grey floor paint. I did the ceiling with the alabastrine, as the shingle nails were too thick for the paper, laid it on good and thick until it looked creamy and nice. Then did the studding on the walls with the alabastrine, then tacked the cream building paper between the studding on the walls. By this time the room looked nice and clean and light. The floor got a couple of coats of paint, the windows little white cheesecloth curtains - no blinds. My range showed up nice and black and nickelly, and I felt proud as could be.

But I did not like the raw look along the border, so I fared up into the attic, where lay a pile of Saturday Evening Posts. You know what nice cover designs they have. Well I cut out a lot of these carefully - little girls skipping, boy unwillingly washing his feet, boys making snow men, etc. - and these I pasted at regular intervals in a sort of frieze all around the room. The same colours are nearly always used in these covers, so it is quite harmonious. At a trifling cost the kitchen is cheerful and pleasant and I am quite proud of it. Whether I use it six months or six years it will save me many a fit of the blues, also, I suspect, sparing the rest of the family the effects.

Perhaps some of the rest of your readers are at the "temporary" stage of things, and my experience may be of some benefit. I remain.

A SUBSCRIBER

From A Subscriber, 30 August 1916.

I was reading in this week's Guide a piece about "A defective law." Is the dower law in force in Saskatchewan and what does it consist of? If I noticed it before, I have forgotten about it. It would oblige me very much if you could give me an outline of it in your headings. According to this piece, as long as the wife stays on the homestead the husband cannot sell it without her consent. Is that correct?

EDITOR

To Subscriber.

The act in Saskatchewan provides that no man can sell the home-stead without the consent of his wife. The act defines the "home-stead" as the place on which the family are living.

In the case mentioned, the man had bought a place, on which he had paid very little, and moved his family onto it. Then he sold the other place and the law allowed him to do it without his wife's consent because she was not living on it. The wife has a claim only on the place where she is living.

THE HOUSEWIFE'S BUSINESS

17 January 1917.

Perhaps it is a safeguard for the future of the race that so many young girls get married without apparently giving a second thought to the magnitude of the business they have undertaken. Little fluffy-haired things whose attention has for years been divided between tap-ping the typewriter and having a good time enter upon the business of being a housewife and mother with a light-hearted casualness that to the more mature mind is astounding.

"For richer, for poorer, till death do us part," is just a part of the red tape of getting married. The girl doesn't see that she is suddenly being transplanted from a subordinate position, with relatively little responsibility, to a managerial post in one of the most important businesses of the country.

To be a successful wife and mother involves the need for several kinds of expert knowledge which the average girl does not possess. She should know, first of all, how to keep a house absolutely spick and span with the smallest amount of time and labour. She should be acquainted with food values and the science of buying and preparation of food so as to get the maximum of value out of every expenditure. Finally, and most important of all, she should know how to care for herself during pregnancy and how to take care of a little baby.

It was the most vicious kind of prudery which kept the young girl

of a generation or two ago from facing quite honestly and frankly the probability that marriage would bring her motherhood with all its privileges and responsibilities. We have at last thrown off the cloak of false modesty, but the average girl is still far from being equipped to cope with the new responsibilities that marriage involves.

WALKED TO THE POLLS

31 January 1917.

I saw a notice in *THE GUIDE* saying, send in your experiences of voting day, so I thought I would send mine.

I had read a lot about women voting, yet was surprised when it dawned upon me that I must vote. My husband was away at the time, so I asked my son if he would drive me to the polling place. He said he did not believe in women voting. Then I thought perhaps my husband would not like me to vote, as boys generally get such ideas from their fathers. I knew my husband talked against woman's rights, especially mine, but did not think he meant all women. Well, as he was not home I could not ask him, and the law gave me the liberty, I decided to walk.

We have been on the homestead over four years, I have had poor health all that time, but had managed the housework for a family of five fairly well, so thought the same strength would take me to the polling place. The day was bitter cold to me, as I seldom went any distance in cold weather. I wrapped up well and started. There was not much snow and a good trail, so I got on all right as far as the school house, three miles from home. I went in, thinking it was the voting place, and found the teacher and pupils busy with their school exercises. The teacher informed me the voting was being done one and a half miles further up the trail. I returned to the trail and wondered if I was able for it. The ladies of our district were serving a "Tea" in aid of the Red Cross Society, so I encouraged myself, knowing I would get a lunch, and went on. Arrived safe, I received a warm welcome from the ladies in charge. Some were sorry I had not been better informed, but they had received such a short notice, and with so many things to do, had not been able to canvas all the district. I met some friends and made some new

acquaintances, then did my voting, which seemed rather amusing and yet very serious when I thought of the wasted money and unhappy homes and lives of misery.

I then sat down to a sumptuous lunch. My tea looked very strong, but the young lady who waited on me was good natured and patient. She diluted it and added sugar and cream just to my taste.

One of the ladies spoke to me and said she knew of a chance of a ride for me within a short distance of my home. After a few more handshakes and introductions (for people were coming and going all the time) I was told the sleigh was at the door, and I was soon going at a rapid pace towards home. It was much easier than walking, yet I was glad I had walked. My son greeted me, saying "Liquor stores have to go - one of a majority," as if my vote had done it all. I was pretty tired for a few days, but I had often been more tired thru doing my home.

EXTERMINATING BED BUGS

From IH, 6 June 1917.

I should be very much obliged for some information regarding the most effective way of exterminating the common house bug. I lately purchased a farm and found on taking possession, that the dwelling house, a building too valuable to be destroyed, was infested with these pests. Never having had any previous experience with such vermin I am at a loss to know what to do. Perhaps some of your readers would give me some advice. Is it possible to clean them out of a wooden house, and is fumigating of any use? What material should be used to fumigate with? I have removed all wall paper and am using alabastrine freely, also painting all wood-work that cannot be removed, painting floors, etc. Do pigeons bring these insects to buildings, and would it be wise to destroy all such birds that are around the buildings? What is the best way to protect clothing? Would moth balls destroy these bugs? It would be interesting to know the life history of this insect. What do they exist on? How long do they live and how rapidly do they multiply?

Any information you can secure for me will be very welcome and much appreciated.

BED BUGS

Editorial, 7 June 1917.

Upon inquiry we find that the bed bug is rather a long-lived insect, individuals having been known to live at least a year, but we could not ascertain any facts as to the rapidity of their reproduction. The entomologist at the Manitoba Agricultural College, informs us that they can be exterminated by fumigation, but that it is not safe when the house is occupied, and advises, instead the liberal use of pyrethrum powder, and gasoline or coal oil.

I remember that one reader told us she had completely rid her house of them by using gasoline on the beds and putting it all about the baseboards and window casings and into all the cracks. It is assumed, of course, that no adult person needs to be warned against using gasoline where there is any danger of its taking fire. It isn't a pleasant thing to have about, but at that it is greatly preferable to bed bugs.

DOMESTIC HELP FOR FARMS

Editorial, 4 July 1917.

I have been urged by Mr. Wiljames Thompson to agitate for a livelier interest in the question of domestic help for farms. Mr. Thompson has just been to the United States to arrange for men to come up and put in the seed and a similar work will probably have to be done again in the fall in order to get men to take off the crop but the government has neglected to make any provision for female help to enable the housewife to carry her added burden. No railway concession has even been secured to enable married men to bring their wives at the same reduced cost of transportation.

Year by year this gets to be a more vexatious problem in our rural districts. It is so acute now that I have had to refuse space to any letter

offering employment to girls or my department would have been turned into a free advertising bureau.

It is quite in keeping with the relative value governments always put upon life and property that the minds of the officials should have been concerned only with the business of getting the crop into the soil and out of it regardless of the human side of the question entirely. And yet this is the great tragedy of the prairie, this overworking of the farm women to the place where they break down and are gathered into little country cemeteries or, much worse, into asylums for the insane.

One solution of the problem is to get the same transportation facilities for them as for men and then to pay the hired girl the same wage as the hired man. But that is one of the great stumbling blocks in the way of relieving the situation. Many farm women would rather work their fingers to the bone than to pay the same wage to a hired girl that is paid to a hired man. I think I understand that perfectly and it seems to me very natural that they should feel that way at first thought. Many of them are only just emerging, if they are that, from the early days of pioneer hardship, when every cent had to be counted. They have had almost no money of their own to spend upon themselves and it seems to them outrageous to pay a girl from twenty to sixty dollars a month for the work which they did for nothing. But the question is whether it is not better to pay even that for hired help when one has it to pay, than to break down in health and leave one's little ones to the mercy of strangers.

And so we would like to see something practical done about bringing in help to lighten the woman's end of the load if it is at all possible. What do you think about it?

A CROTCHETY STOVE

From *Stinkweed*, 11 July 1917.

I wonder if you can help me, or perhaps one of your readers may. I have a cooking stove, a cheap one, without any fire bricks at the top to keep things from burning, consequently my bread and cakes burn perfectly black. I put a sheet of asbestos over the oven shelf to see if

that would help, but even then my bread burns, so I thought you might tell me if I can get fire bricks and put them in, or is there any kind of cement for that purpose on the market? We could get something of the kind in the States but I have never seen it advertised up here. I should be very glad of a little help.

FARM WOMEN AND CLUB LIFE

From TM, 22 August 1917.

Before I joined the club I felt quite isolated in my community. I was not acquainted with my neighbours who farmed, I felt I had nothing in common with them. The second time I attended our Woman's Club they were organizing and gave me, much against my will, a position. I did not want it, I felt I had no knowledge of their work and not a great deal of interest in it. However I had not the courage to refuse.

Now this is what it did for me. I got in touch through my work with about forty rural homes. Many of the women in these homes are now my intimate friends. Previous to my joining this club I had regarded most of them with a certain amount of vague distrust. Suspicion is a feeling common to one living almost to oneself. Through our club life we talk freely over difficulties and problems that arise, we discover that we each have common interests at stake and much the same obstacles to overcome, so a bond of sympathy grows among us.

The discussion of these problems help me. Often filled with perplexity I find myself facing the same situation, then the suggestions given in our meetings come thronging back. I usually try what others have tried and find it a success.

The exchange of household ideas is most beneficial. We usually carry our "Suggestion Books" along and either jot down or give of their contents. Sound, practical demonstrations have been given, on for instance, boning a chicken, canning fruit, jelly making as well as sewing. These have been a great help to me.

We find ourselves developing too into quite fluent speakers. Our discussions are practical and business-like. Now that women are

occupying leading positions in our land we realize that this club life is one of the best means of educating and preparing oneself to be competent in those lines. Executive work familiarizes one with business methods, and responsibility brings one to the front. Unsuspected ability and talent are unearthed by our club and those expected to do things usually rise to the occasion.

Through our club we are brought into touch with affairs of nation-al life. We discuss the laws and amendments and offer our suggestions for improvement. We discuss the leading questions of the day. We realize that having the franchise, we must value our privilege and educate ourselves along those lines.

Through competent speakers we come into touch personally with other clubs and their problems. Through our circulating library we have access to all subjects of import and digests in all lines.

Club work has filled life with bright spots for me. No dreaded sense of isolation now - life is too busy and too taken up with studying, planning and working for each other.

MATERNITY GRANT

Editorial, 2 January 1918.

For those in Saskatchewan who are not familiar with the terms of the act providing maternity grants, the following letter from Dr M.M. Segmour says: The following are the conditions under which the maternity grant is made and the method of obtaining it: - "Any expectant mother, living in an outlying district, who for financial or other reasons might be unable to obtain medical aid at the time of her confinement, may make application to the registrar of her district (who is usually the secretary-treasurer of the municipality) for the government aid allowed in such cases. The registrar must certify that such conditions as the above named exist, and if application is approved by him, a grant of \$10 is paid to the mother to assist her in procuring the necessaries for the event, and \$15 is paid to the medical man who attends her."

"The principal object in view is to help secure the proper medical attendance for mothers. While the sum of \$15 does not pay the doctor

in full for his services, especially if he has to drive a long distance, it, at least, pays him for his attendance on the case, and places him in a position that he can afford to wait until the people can pay him; further, a doctor is not justified in refusing to go to attend a case if he is assured a fee of \$15."

"You will notice that the grant is only made to those who live in rural districts, where there is no doctor nearby, so as to enable the mother some assurance of medical assistance at the time of her confinement."

HELPING OUR SOLDIERS

From Rebecca Dayton, Virden, Manitoba, 9 January 1918.

One question uppermost in the minds of many people is, is the food question for ourselves and our Allies as serious as we are led to believe? The answer is that it is even more so, not only for ourselves but for the whole world. Even before the war we were facing a food shortage because of the depopulation of the rural districts in almost every part of the world. Since war was declared nearly 30,000,000 men, the most able-bodied have been taken from the land and are with the armies or in munitions plants. Since the first of February of this year 10 per cent of the British mercantile marine besides French and Italian ships have been sent to the bottom of the ocean. The destruction of food by this means is impossible to estimate.

Argentina in 1914 supplied Britain with 5,993,126 hundred-weight of beef alone. Britain also imported unlimited quantities of wheat from Australia and Argentine, New Zealand and India. Now supplies from these countries have been practically shut off. The United States has all she can do to supply her own armies and France and Italy. It therefore devolves on Canada to supply Britain and her own army at the front. How are we to do it? Not by production alone, as the food is needed now and we cannot hurry nature. There are however two things which we can do at once. We can reduce our consumption of wheat, beef and bacon, the things our armies so greatly need, by shifting our consumption in part to fish, oatmeal, cornmeal, rye, etc., and use the more perishable foods. Our health need in no wise suffer. We can immediately eliminate all

waste. We can increase our bacon supply by immediately proceeding to produce more pigs, which mature quickly. Germany raised in her back yards last year 3,000,000 pigs, more than was raised in the whole of Canada. During the last three years swine production in Canada has decreased by 921,000 while our consumption of meat has increased from 109 to 137 pounds per capita. Is it not a well-known fact that a large share of the honours and responsibilities of the world are in the hands of Scotchmen. How much of this is directly due to oatmeal is hard to say.

Our duty towards the food situation is as wide as humanity itself. It is time for every man, woman and child to do his or her part. Our boys on the front line have won undying honour for Canada. The challenge of Germany is not that our boys will not fight. They know better than that, but that we cannot organize our civilians to control the situation brought about by the war. A restricted food supply is more dangerous than an army of millions. J. Ogden Armour of the Chicago packing firm, says, "I warn you that our present rate of consumption will bring in prices so high that thousands will want, and behind food shortage stalks military disaster, and it may even be the end of our personal liberties and political freedom.

Our women have shown what they can do in all kinds of patriotic efforts. They will not be behind in the most momentous problem of all once they know the great need. Sign your pledge card. Place it where you can see it hourly. Live up to it and be a food controller with Hanna.

TAKE CONVENTION TONIC

Editorial, 23 January 1918.

I have just returned from the Brandon convention of the Women's Section, Grain Growers' Association. My only regret is that every woman in Manitoba could not have been at the convention. It was a source of inspiration from beginning to end. On the Club page of this issue there is an announcement of other conventions. It is a decided loss to the individual and to the community in which such persons live to miss these conventions.

The brilliant and thoughtful contribute to the program. To hear what the clever women of a province have to say, I consider, takes second place to the companionship and conversation with so many persons from different parts of the country. The woman with five children and who has to milk four cows night and morning eats dinner with the woman who has lost her babies, and learns that instead of being overworked she is the most fortunate woman in the world. The woman whose home is a prairie shanty sits beside the woman who lives in the big house and hears her tale of woe about the big kitchen that must be scrubbed and the endless stairs that must be climbed, and realizes that the shanty has its compensations. The president of the club with a large membership sits beside the little secretary of a remote prairie club, and they exchange notes, each leaving the other a little happier for having met. And so it goes. Each woman who attends is broadened and helped and inspired by contact with the other women. Your delegates can go home and tell you what was on the wonderful program, but unless you have been at a convention yourself you will wonder what has made your delegate so much happier and contented, and why she goes at her work with so much vim and enthusiasm.

Even if you are not a delegate to your convention, try and go for a part of the time at least as a visitor. It will make you ten years younger.

FARM LABOUR

From M.E. Graham, 20 February 1918.

Now that farmers and farm hands are being taken from the already greatly thinned ranks of the producers and drafted into the fighting force, and becoming consumers only, it is up to the rest of us, already overworked, not only to keep up, but also to increase the food supply. This is our problem. Can we? We see acres of uncultivated land. We already have horse and engine power and implements, but I am afraid we cannot work 48 hours a day, not even during seeding, harvest and threshing. If we increase the grain production we have no strength left to feed the hogs.

One professor of agriculture is reported as telling women that, "They can easily do farm work. It is only sitting on farm implements the whole day, and where even walking plows are used you have only to walk along behind the horses:" Is the professor a farmer, or only an agriculturist? I claim to be an authority on woman's work on the farm. I know by actual experience all lines of farm work except driving a tractor, and I say emphatically the city woman cannot take the place of the man on the farm. She would find the plow and a four-horse team requires long training, besides weight and strength. Her training should consist of a study of a horse's disposition, care, food, adjusting harness, collars, etc., to prevent sore shoulders. She must know something of soil, seeds, plant growths and weeds, and though farm machinery may not be more complicated than the typewriter and the sewing machine, yet she must know more about them, as there is no foreman with the repair shop round the corner to fall back on when difficulties are met. .

The packer or hay rake are quite easy to drive when one has learned to handle horses. Discing also is light work. In fact, some of these are much less tiring than washing, ironing, preserving, etc. The average woman can learn to drive the binder and mower when every-thing runs all right. But the bearings will wear, the knives become dull, a nut drops off, or a pin comes loose, and she is in a quandary. Even with years of experience I call on a man. What would we do were we two green city girls? These are really the light jobs. Where can you find Canadian city girls with the strength to do stooking, pitching hay or sheaves all day, or loading manure? Though city women cannot take the place of the men who are being drafted, they could do lots of out-door work on the farms. There are few farmers who would not put in labour-saving devices and make things convenient for stock-feeding if they could get the money to do it with at five and a half per cent. Why should not loans to keep up production come in the same class as War Bonds?

Then, with everything convenient, women could feed stock, cattle, horses, sheep, and enjoy the work and make good wages. Are there women available? There are thousands of women on farms now doing Red Cross work, work which could be done with less waste of

working power in factories by machinery. Some of these already know and love farm animals. There are other thousands of farm girls employed in cities who might be induced to return to the farm. Can we find substitutes for them? The farm women throughout Canada have done a tremendous lot of garment making for the soldiers in the trenches and in the hospitals, but their labour could be utilized in raising wheat and food stuff, while the untrained city girl could quickly learn to run a knitting or sewing machine. Some are already trained for this work, but are producing luxuries. A look through any catalogue would show great quantities of things that we could well do without during war time; for example, the whole list of fancy work, including neck-wear, elaborately trimmed lingerie, waists and evening dresses. Then millinery and hat trimmings could be dispensed with. There is not a woman in Canada whose hat, which was so becoming last year, could not be made to last even three years, releasing milliners who would soon become expert in factory work or in the poultry department on the farm. Regarding our winter suits - there are perfectly good, warm coats without a hole or patch in every man and woman's wardrobe in the city; a little old-fashioned perhaps, but not even shabby. Buy war bonds with the price of a new suit and release tailors to help in the production. This would automatically release designers and pattern-makers, many of whom may have had farm training. Other trades and professions will follow in line as the thought is suggested to them.

INCREASING MEMBERSHIP

Editorial, 27 February 1918. [Excerpt]

We know that all club women read our farm women's club page. The stories of what our farm women's clubs are doing are so inter-hose farm women who do not belong to the farm women's organization. We know that there are about 200,000 of them in the three prairie provinces. Yet a very small per cent of the farm women of the West belong to the farmers' and farm women's associations. We take for granted

that all farm people are interested in bettering the conditions of farm life and work. Then why not assist in bringing those improved conditions about by belonging to your own organization, formed for no other reason than to try, by united effort and co-operation, to improve conditions. As I have said before, loyalty demands that the members of a business or profession should belong to their own organization.

THE GRAIN GROWERS' ASSOCIATIONS of Manitoba and Saskatchewan and the United Farmers' Association of Alberta, including in each province the Women's Section, are devoting 1918 to a greater membership campaign. When there are those who remain outside, the work of improving conditions for all farm people is made harder for the few who try to do so. There are 20,000 women at least in the three provinces who should belong to their own organization, and who today do not. The executives of the Women's Sections in all three provinces are making ready to receive that large number of women. Will you help them by letting them know immediately that your community is ready to organize? Five women are enough to form a section. Should there be another women's organization in your community, give your membership to the farmers' organization and let all farm people know that every man and woman on the prairie stands behind the farmers' organization in demanding a better farming life in the west. If you choose to work through the other organizations, well and good, but at least be a member of the farm peoples' organization in your province.

If there are five women in your community ready to form a Women's Section of the farmers' association, let your provincial secretary know. In Alberta, write to Mrs. R.W Barritt, Central Office, Lougheed Building, Calgary. In Saskatchewan, write to Mrs. John McNaughton, secretary.

PROBLEMS BY THE WAY

Mary P McCallum, 13 March 1918.

Some time ago I had a pitiful letter from a farm woman. She complained bitterly that she could not conform to the food controller's regulations because the men employed on the farm refused to co-operate with her. She could conform to the controller's regulations

only on peril of losing the labour the farmer so much needed. I quote from her letter: "I will give you a few quotations from hired men's lips just to show you how big a problem it is at present with farm women. These speeches were all made in my hearing in the presence of the mistress and were boldly said, 'Well, if the food controller makes us use less sugar I've got to have coffee all the time for I can't drink tea without lots of sugar.' 'Oh, I must have meat and potatoes three times a day. I can't bear oatmeal or any cereal and I never use milk.' I heard a man tell his employer's wife to get sweet pickles as he didn't like sour ones. I have had a man deliberately reach across the table to my plate for the cream pitcher and deliberately flood a dish of canned tomatoes before he considered them eatable, and later we had to buy butter."

It is a difficult letter and situation to deal with and I have evaded it for some weeks. But it is a difficulty of which many farm women complain. And yet I have heard many others say that they have not had the least trouble with the employees on the farm regarding the matter. Circumstances alter cases. There can be no hard and fast rule made for the conduct of all farm employees or for all farm house-keepers. Each woman must meet the situation as it is presented to her, and in a way amiable and agreeable to all concerned. I think there must be a way of conforming to the food controller's regulations and at the same time satisfying the appetite and tastes of the employees. Have you seriously and carefully prepared your case? Have you collected what information you can bearing on the seriousness of the situation and the need of the shifting of the consumption of wheat, beef and bacon to other foods? Have you kindly and carefully laid the matter before him and asked him for his help and co-operation? The shortage of food has gained such alarming proportions that surely there cannot remain anyone so untouched that he is not willing to do what he can to relieve it. There is a way of conserving the three staples and yet satisfying your men, and I am inclined to think that farm women have not done their full duty until they have made both duties compatible. Farm men are reasoning beings like yourselves and it seems impossible that there can be no way of enlisting their help and co-operation in conservation.

I am anxious that my readers shall not think that I have not an appreciation of their position and difficulties. I am a farm woman and I know what you are up against. But my thought to you regarding the matter is that there is a way of doing your duty to both parties, and do not give up until you have found it. Perhaps your menu of substitutes is meagre and unpalatable. The cooking now-a-days is certainly strange to Western women and it stands to reason that they have much to learn. Western women have so long and completely relied on just the staples that are now needed overseas that it is difficult to become an expert at the new cooking at once. If you will write the food controller's office, Ottawa, for substitute recipes and menus perhaps your task will be made a little easier. But please keep on trying to find a way of doing your duty to the men in your home and to those unfortunate people in Europe. The food must be saved.

MAKING MONEY

From Fiddler, 20 March 1918.

I have made pin money some times by doing crochet work, but it is slow and one has to hunt a market for it. I have made fifteen or twenty dollars in a winter sometimes. Being a mother of a large family I had not much time for fancy work. The last couple of years I have been hog-raising. Quite a change from fancy work, but I get more money out of it and don't spend more time at it, though it is heavier work. I keep one brood sow and since last winter have sold \$295 worth of pork and kept the family in pork most of the time. I don't say that was all profit, but I consider that between the value of the pork used and my work as housekeeper, the feed is paid for. I have on hand the winter's pork and a brood sow. I also raise chickens and turkeys and a garden. We generally use the most of what I raise but last year I had about \$10 to sell off the garden and \$15 worth of the poultry, so altogether I had about \$320 for "pin money."

INCOMPATIBLE

From Farmer's Wife, 3 April 1918.

In reading your Homemakers' Page in the last issue of THE GUIDE I saw discussed one of the greatest difficulties with which a patriotic woman is faced these war days. I have found by practical experience that a "Worried Prairie Housekeeper's" letter is true in every detail. Not only will one who attempts to lower the standard of the hired man's living find herself without a hired man but her fame will have preceded her to such an extent that she will find it impossible to find one. The only argument which I can think against pledge cards is that they will serve as danger signals to possible helpers. We are farming a section and employ two men. Last year we had two brothers. Neither of them would eat eggs, fish, brown bread, macaroni and cheese, any vegetable except potatoes and they both rather objected to poultry. Oatmeal certainly figured on their menu but the amount of sugar consumed with it made it far from economical. They boasted to me that at the last place where they worked they pocketed the stale bread and threw it away. At every meal they had from six to eight cups of tea sweetened in proportion to their cereal. I have heard woman after woman complain of the amount of sugar she had to wash out of the bottom of the cups after men like these. Unfortunately, although as you say farm men are reasoning beings it is not the ones who use their reason in the right direction who are the offenders. It is the ignorant, often foreign labour with which we have to contend. The two boys I quote as an example could neither read or write in their own language (French). They were fully convinced that the war, as far as they were concerned, was an opportunity for high wages and a good time generally. Had I lowered the standard of living we should have been without help or means of harvesting our crop and more would have been lost in production than I could possibly have saved by conservation. If only the law could force a man to keep a yearly contract, unless there was a real reason to break it, much of this could be alleviated.

THE FARM WOMAN'S INCOME

Editorial, 22 May 1918.

Some time ago we asked our readers to discuss the question of the farm woman's income. We wanted to know whether the majority of people thought she should have an income of her own or whether she and her husband should have only one bank account between them. We had our own opinion, which was something after the fashion of letting not our left hand know what our right hand doeth. We are glad our readers believe in the principle of separate accounts for the income. The prize letters appear below.

During the next four weeks will you let us know how you keep your household accounts. Explain your own individual system and let us know what you consider are the advantages of keeping household accounts. For the first prize letter we will give \$3.00 and for the second prize \$2.00 - Editor Women's Department.

PARTNERS IN EARNING (First Prize)

Yes, decidedly. Why not? In this day women are openly acknowledged as equals of the men. Why then should there be any question of whether she should have her own bank account? There is never any question as to whether the man should or not.

Those two work, in the majority of cases, for what they have. The man puts in long weary hours through the summer in order that there may be a reward for his labour in the fall. The wife puts in just as long, just as weary hours, to help gain that reward. And when their hopes are realized there is that reward for which both worked so hard. What happens then? Why, the money goes in the bank. In whose name, Mr. and Mrs. John Brown? Oh, no. The account stands to John Brown. Mrs. Brown has nothing to do with that. If John Brown is a good husband, which we presume he is, Mrs. Brown will probably receive a cheque now and then if she asks for it and explains what it is for. Mr. Brown never has to do that. If he wants money he goes to the bank and draws it - no questions, no explanations.

There is the point right there. The galling indignity to which a woman is subjected, in being compelled to ask, perhaps beg for what is her own, what she has worked as hard for as her husband has.

If Mr. Brown is not a good husband, and there are many such, how many cheques will his wife cash do you think? The husband pays all the bills? If the wife has her own bank account, there will be no bills. And believe me, a good, sensible woman, and there are many such, will do her utmost to keep a good balance in the bank. She will not buy as much with the money to pay down for it, as she would if running a bill. Then there is that feeling of independence, which makes a man or woman, walk with head up. Can't you see the difference between the woman with money in her purse and the woman with money in her husband's purse? Imagine a man going about with the money in her wife's purse. Do you hear him say, "Mary, I would like to take home a box of cigars. I guess a couple of dollars would do." Or, "Mary, could you spare me the price of a new hat, this one is so shabby?" No, we never hear anything like that.

Personally, I should feel more like sparing him a box on the ear, if he should so far forget himself. I have no complaint to offer, we have always shared what we had. I never have to ask for money. We have both worked hard, each doing our part, and each doing our best. We never question each other as to where the money goes, for we both know the other will use it wisely. But we compare accounts and we reckon up together what we have, and what we use and we always know where we stand. But when he has his bank account, why should I not have mine? I think it absurd if it were otherwise. I help him earn it, or he helps me earn it. We stand on a level. That's my platform. - MEK

A SEPARATE BANK ACCOUNT (Second Prize)

One of the many things that appeals to me about farm life is the relationship of the business of the farm to the home. Instead of being "a thing apart" the home is so closely connected with the business of farming that the farm woman can hardly be in a state of ignorance concerning her husband's finances. Sometimes this acute knowledge of the debts connected with the machinery, the stock, the buildings, may seem an added burden to the already burdened farm woman; but instead, her knowledge of the burdens her husband bears (for I am speaking of the average farm household), and the added interest in

her husband's affairs helps to make married life on the farm more worth living.

We need real co-operation in the home, as well as the community. We do want a state of affairs in which there is consultation between the husband and wife in the affairs of the home and of the farm. Not that every detail need be discussed, but it would make for a much more pleasant relationship between the two if the husband and wife were both interested in the buying of the most suitable dresser for the children's room or the best make of packer for the soil of that particular farm.

To have an account in common with the husband does not foster this spirit of co-operation; in fact it creates too great a feeling of dependence of the wife on the husband. The necessity of asking for every dollar that she desires to spend for personal use is most displeasing to the majority of western independent thinking women. To ask for money even when buying a new hat or paying her membership fee in THE GRAIN GROWERS' Association is not conducive toward the principle of putting the business of home on a business basis. Those who are working under such a method say that they are not made to feel that the money is really theirs. Too many husbands make the doling out of such bits seem a munificent act on their part. They forget that the woman is doing her part in just as able a manner as he is doing his when she manages the home and looks well to the ways of her household. A woman, whose husband is accounted one of the richest men in the district, looks after the milking of the cows and the making of the butter, for she says "A woman must have a little money of her own." This is all she considers hers, though the account in the bank is an unusually large one.

In looking at the happier side of the question, we consider the woman who has her own bank account for her personal needs. I do not mean the amount alone that she gains from her chickens and eggs and butter. Those are often turned in on the grocery account and used to defray household expenses. Nor do I mean that her income of the general farm proceeds is to be a definite amount per year. That is not practicable these days of hail, drought and war prices. I mean that a certain per cent of the proceeds after debts for the year are paid shall be hers to do with as she pleases, but mainly to make her feel that she

is an independent being with a rightful wage for the time, the energy and the days of her youth that she is giving for the welfare of the farm and the home.

Would that we were all like the friend who with self-denial and patriotic fervour, subscribed from her own bank account \$1,000 for Victory Bonds.

Most of us, according to those reliable reports called Government statistics, belong to the class who have land and machinery debts to consider before we can put to test our real spending powers. This eliminates much of the bank account for the farmer's wife, but it does not mean that she should be entirely without personal spending money.

One great result in giving the woman her own share of the crop returns and making her a partner in a business way is the business training she receives. These are days when we are beginning to realize the need of women being in a state of preparedness to take over the managing of a farm and the handling of its finances.

I would ask every man who has his wife's interest at heart, and that means almost every western farmer, to train her in the business of being a farmer. I would suggest the radical idea of having her keep the farm book; and many a farmer will be glad to get rid of that unpleasant but necessary part of his business. This may seem too much for the woman whose hands are full with baking and scrubbing and mending for the children, but it is wonderful what a woman can do if she thinks she can; and she will find that keeping at least a simple account of receipts and expenditure will make her a better help-mate for her husband, a keener-thinking mother, and will give her a knowledge of farm economics, that, coupled with her independent income, makes her a better citizen.

AUSTRALIA'S BUSH NURSING

From Mrs. JGD, Milk River, Alberta, 12 June 1918.

I would like to mention a scheme which has been tried and proven very satisfactory in the remote districts of Australia, and which I think would be very beneficial to the rural districts where the population is not large enough to support a doctor.

There is a central committee in Sydney, New South Wales. Each local centre has its own committee and pays its own nurse. Should any local be unable to meet the expenses then the central committee makes up the deficiency. All nurses are sent out from central head-quarters in Sydney. Their fares are paid to destination as well as all other travelling expenses. They are furnished with drugs, dressings, etc., after which the local is expected to keep up the supply and defray all other expenses.

All nurses must have a general and maternity certificate. Their salary is 6140 or \$675 per annum, as well as board and travelling expenses. Nurses are sent to points where there is no doctor. The nurse takes care of maternity cases, renders first-aid in case of accident and nurses the sick. A friend of mine has been bush nursing in Australia for two and-a-half years and likes the work very much. She is located 45 miles from a doctor and has had to suture wounds, etc. I think this would be splendid work for our Institutes and UFWA to take up.

WOMEN'S WAR WORK

Mary P McCallum, 28 August 1918.

[The Canadian Expeditionary Force (CEF) was the name given to the Canadian military effort proceeding to Europe. The National Registration Drive was launched by the National Service Board in January 1917. Registration cards were sent to every male of military age requesting information to help determine how many men were eligible for service. Although denied at the time by its chairman R.B. Bennett, the registration was a precursor to registration for conscription.]

A pamphlet issued by the director of Public Information, Ottawa, concerning Canada's War Efforts from 1914 to 1918, contains some interesting statistics for women. The statistics, however complete, can only give a very imperfect impression of the services which Canadian women have rendered since the beginning of the war. The following are a few facts which bear on women's work during the war.

About 2,000 women have enlisted for service as nurses in the CEF and have proceeded overseas. Many are serving in Canada as

hospital probationers and in England in the VAD department. Nearly 1,000 women are employed by the Royal Air Force in Canada on a wide range of duties, including motor transport work. Between 5,000 and 6,000 women are at present employed in the Civil Service for the most part on work created by the war. About 75,000 women gave their services to assist in the compilation of the National Register in June, 1918. Women commenced to take an interest in agricultural work early in the war. Now they are working on farms in all parts of the country.

Figures are not available to show the extent to which women in general, commercial and industrial life have replaced the men who have been called to the colours. There are, however, many thousands of women in banks, offices and factories which before the war had an entirely male staff. Womens' clubs and societies all through the country since the beginning of the war have very generally diverted their energies to special war work, and have been of the greatest service. The conference of about 75 representative women from all the provinces of the Dominion called at Ottawa last February served a very useful purpose. It increased the measure of co-operation between the government and the women's organizations throughout the country.

This record is intended to mark the beginning of the fifth year of the war. It should be remembered that the first four years may well be the prelude of a greater effort still to come. Our accomplishments must be regarded as a stimulus to further action while the need lasts. Canada's women have shown that they are ready when the opportunity comes for service. The fifth year of war stretches out before us and may afford larger and heavier tasks but we know that the women of Canada are ready to do their share no matter what it may mean to them in sacrifice of their own comfort and time.

OUR NEW NAME

Editorial, 18 September 1918.

Today our page comes to you under a new name. It is another sign of the times, another sign of growth. This time we outgrew our name. Not only has the page outgrown its name, but the page's clientele has

outgrown the name. The page, since it contains news and comment of women's affairs at home and abroad, appeals no longer only to the homemaker. The aim of the page is wide in scope, limited in opportunity only as women themselves are limited in opportunity, expanding exactly as women's work is expanding. The new name, *The Countrywoman*, we give to the page for you, believing that it more adequately expresses the spirit of the page and the growing spirit of our countrywomen. And believing that *The Countrywoman* is beautiful enough, and broad enough, noble enough and of sufficient dignity, to be the symbol of every growing interest that is gripping the women of the prairies, in the tide that is lifting all onward and upward. It is the only name that means all that we would have the name to mean - and we hope you like it too.

DOWER LAW IN A NUTSHELL

From A Notary, 18 September 1918.

[Reprinted from the Manitoba Free Press.]

On Monday, September 2, Manitoba's new dower law came into effect. On and for ever after that date no married man can dispose of his home without his wife's consent and without her signature to the transfer, and on the other hand, it has wisely been provided that no wife can sell a home standing in her name, except subject to a third interest of her husband.

Now, to the man in the street Manitoba's new act passed last session is a bit of a complication; so let us explain all about it so that all may know in plain every-day English what it says and does.

Let us suppose John Jones owns a snug house on Arlington Street in Winnipeg, and also the five adjoining lots, six lots in all; and we will suppose John is married and his wife living. Next month he decides to sell this little bunch of property. He gets his lawyer to draw up a transfer to Charlie Williams, the purchaser. Mrs. John Jones must be a party to this transfer and even after she has signed the transfer she must be taken aside by the notary or commissioner privately and acknowledge to him she signed the transfer "of her own free will and accord and without any compulsion on the part of her husband," and

the notary must make a certificate on the instrument that this acknowledgment has been made by the wife. Then the transfer is legal and is ready to be registered at the district land titles office.

But supposing a few days later John wishes to dispose of some vacant lots in the north end of Winnipeg, or a half section he owns at Plum Coulee, he does not need to get his wife's consent or signature, but on his affidavit on the land transfer he must declare "The no part of the land referred to in the within instrument is my homestead within the meaning of the Dower Act."

At this juncture let me explain what the word "homestead" means - "A dwelling house in a city, town or village and the premises connected therewith consisting of not more than six lots" where he resides. Outside a city, town or village, homestead means not more than 320 acres and premises appurtenant thereto. But supposing a man owns several houses in Winnipeg and want to consider one of the cheap ones he owns as his home and actually moves into the cheap house to make it in reality his home. He cannot make this change of domicile in order to sell his property, after September 1, without the consent of his wife in writing is filed with the land titles office. This, of course, opens up a fruitful field for ambitious lawyers and no doubt many interesting law suits will hinge on this phase of the Dower Act.

There is also another interesting phase of the dower of married women. A married man will not be able to make his will unless it is drawn up subject to a life interest in his home for his wife, and should he die without making a will a life interest in her deceased husband's home will be by law vested in the wife surviving him; and, further-more, if a man in his will has not left therein his wife a one-third interest in all his property both real and personal she will be entitled in addition to her interest in the homestead to a third interest in the total value of his estate.

Provision is made, subject to county court judges' intervention, for non-operation of the act where the wife has been living apart from her husband for two years or more, and the act generously provides the judge be paid the magnificent fee of \$5 for each application for a judicial order that he considers and deals with, and the act, evidently

with a wise and knowing understanding of legal bills, says: "No other fee or charge of any kind shall be payable in respect thereof." I don't know how the high cost of living affects our learned brethren on the bench, but I fully expect there will be a strike amongst the judges or at least a "union" formed demanding suitable recognition!

Now a word about Dower acts in general. Most of the provinces of Canada have Dower acts in some form to protect married women, as it has been found, happily in few instances certain dissolute husbands have squandered their estates by riotous living and the wife has found herself on her husband's death left out in the cold. To the credit of Canadians generally be it said they have always made the best provision possible for those near and dear to them, but now this gentle pressure of the law will remind even the erring one of his duty. Henceforward no mortgage, caveat, or other encumbrance can be placed on the "homestead" of a married man unless his wife is a party to it, for by becoming a party to such a transaction, in legal lore, "she releases her dower" and thus forfeits her interest in the property.

PEACE ON EARTH

Editorial, 20 November 1918.

The day we have waited for, longed for, sometimes despaired of, but in our hearts knew would ultimately come, is upon us - the day of victorious peace. Even after several days of living with no shadow of war above, it is difficult to believe that the shadow has passed. Our boys will come marching back again. Not all - and that is the war sadness that lives far into the days of peace. Fifty thousand of those who marched away have joined the immortal hosts, and their native land can know them no more. Their dust mingles with that of immortal France. But in their dying lives forever the imperishable honour of Canada. Their dying has made possible the victorious peace we are today enjoying.

But the boys will come marching back again. No more long nights of wondering what the day will bring. No more gruesome terrors of war. Peace reigns again. Victorious peace crowns the efforts and the sacrifices of the world. But peace has its difficulties, and in the

overcoming of the obstacles in the path of peace the testing time has come for those at home. Our vindication of their splendid stand must yet be made. We cannot let their sacrifices be made in vain. Let us celebrate the advent of the angel of peace by permeating our souls with the spirit of those who will not return, by following the precepts of the thousands who return who walked through the valley of the shadow that liberty and freedom might be immortal. Let it be ours to bear aloft the torch of imperishable honour so bravely sustained on Flanders' fields.

ANNUAL CONVENTIONS

Editor, December 1918. [Excerpt]

Perhaps never in the history of the farmers' movement has the call to farm people been more insistent and urgent for organization than at present. The history of the organization has been one of an ever widening field. Something was achieved only to open up a new line of endeavour. Each achievement has been the open door to wider opportunities. Economic and social structures have been tumbling about us during the last four-and-a-half years. We are confronted with the necessity to rebuild, reconstruct. The whole field of reconstruction lies before us. If that reconstruction is to be on a firm and just foundation, then each of us must have a hand in its laying. The farmers and farm women's organizations represent the latest word in improved building designs, and yet this is only at the beginning. Their planning does not over-emphasize any part or faction of the whole. Its motto is "Equal rights to all and special privileges to none." It emphasizes agriculture only in so much as agriculture is the basic industry of the country. Its program strives to relieve the producer of any undue burden and place it justly on the shoulders of those to whom it belongs.

The Women's Sections are an integral part of the organizations. Each of the three constitutions reads in part, "Women shall have the same standing in the organization as men." The burden of reconstructing rests equally on the men and the women of Canada. The call is just as urgent for women as for men. The foundation of all the

social differences in our country are economic and political. Any other work we do is not getting at the root of the difficulties. The farm movement is the only one that strikes at the root of the matter, and it is essential that farm people should rally to the standard of these organizations. The rallying place is the annual convention. Any one interested in the readjusting of our social structure can ill afford to be absent from the annual conventions.

Don't fail to appoint your delegates. Expect them to bring back enough enthusiasm and "pep" to carry your local and section on for another year. Come to the convention yourself if you possibly can. Don't stay home because of the babies. Bring them too. The association is a family one. Don't let the lack of what you consider suitable clothes deter you from coming. Everybody wears the only clothes he or she has to wear. You'll enjoy meeting the other folks there, and they want to know you and how organization affairs are getting along in your corner of the country. Don't disappoint anyone, least of all yourself. Write your friends, "Meet me at the Brandon convention, January 8, 9 and 10."

WOMEN'S TARIFF TANGLES

Mary P. McCallum, 7 May 1919.

Women hear so much about the custom tariff on agricultural implements that they are apt not to enquire regarding the tariff they pay on food stuffs, household equipment and clothing. The tariff bears specially heavy on the women of this country. Much of what the family wears and eats is tremendously influenced in the price by the tariff. The trend of protection is to place the cost of living on an artificially high basis. Certainly everyone who is sensitive to the high cost of living should find just what the tariff contributes to the abnormal situation in all articles for consumption. Once acquainted with things as they really are, there is only one thing possible to do - fight the tariff and high protectionists to the last ditch.

Desserts the family must have, and these more often than not, take the form of puddings. True "the proof of the pudding is in the eating," but in the manufacture of raw materials into pudding stuffs, there is

much that should make the women of this country sit up and take notice. The yearly imports of rice would indicate a very large use of it. For the year ending March 31, 1918, there were imported 15,373,286 pounds of cleaned rice and 50,428,411 pounds of uncleaned rice. There is a duty of 75 cents per 100 pounds on cleaned rice, while uncleaned rice is imported free. This is, ostensibly, to build up a rice-cleaning and polishing industry in Canada. There are three such industries in Canada, two in Vancouver and one in Montreal. Since there is no duty on uncleaned rice the duty revenue arising from the tariff on rice is on the 15,000,000 pounds of cleaned rice, which for the year ending March 31, 1918, amounted to \$111,639. Yet the Canadian rice-cleaning and polishing industries are protected to the extent of the tariff on cleaned rice. In the case of rice, then for every dollar which goes into the public treasury the rice-cleaning and polishing industries rate benefited to the extent of \$3.00.

Starch is another much-used household article. The value of the starch imported into Canada, for the year ending March 31, 1916, was only \$208,775, while the value of the starch manufactured in Canada for the same period was \$2,599,984. The entire duty collected from the importation of starch was \$54,837. There are nine starch factories in Canada, three in Ontario; four in Prince Edward Island and two in Quebec. The raw material for starch is corn. While some Canadian corn is used a great deal is imported from the United States, imported free of duty. Thus the Canadian manufacturer of starch uses free raw materials but sells his product under a protective tariff. Ten times as much starch is manufactured in Canada as it imported, which means that for every dollar which the customs tariff on starch puts in the public treasury, \$10.00 are placed in the pockets of the starch manufacturers.

It is quite obvious that the tariff is maintained on starch, not for revenue but for protection to nine Canadian manufacturers. In comparing the reports of the manufactures of starch in Canada, for the years 1910 and 1915, some curious facts are revealed. In 1910 there were 11 factories - three in Ontario, seven in Prince Edward Island and one in Quebec. The value of starch manufactured in Canada increased in those five years from \$1,744,381 to \$2,599,984. The

value of the starch manufactured in the three factories of Ontario increased from, in the same period, \$1,686,934 to \$2,512,463. During the same period seven factories, with a total output of \$52,597 in 1910, in Prince Edward Island, diminished to four factories with a total output of \$14,050 in 1915. This leaves the output of starch from the one Quebec factory, in 1910, at only \$5,850, and brings the out-put in two Quebec factories in 1915 up to \$53,471. There is no corn now growing in Prince Edward Island for husking, while in Quebec the acreage in husking corn of recent years is rapidly increasing, in fact in the last four years, has more than trebled. The rapid reduction in factories and output in Prince Edward Island, where corn for starch making is imported, would indicate that the protection on the finished product does not begin to compensate for the high cost of living resultant from the tariff which bears particularly heavy on the small manufacturer.

On the other hand the increased acreage and total yield of husking corn in Quebec would indicate that in close proximity to the raw material, and operating under a protective tariff, starch factories are able to grow and thrive. The same holds true of Ontario. While, the acreage in corn for husking is reduced better farming methods have materially increased the yield.

But to continue with pudding stuffs. For the year 1915, there were imported 3,326,440 pounds of sago and tapioca. On these articles there is a duty of 27 1/2 per cent, plus the special war tax. When the freights are added, and the various profits of importers, wholesaler and retailer, are computed on the money expended on the tariff, the proportion of the money which the farmer's wife pays because of tariff for her sago and tapioca is much greater than 35 per cent.

Reports indicate a very great use in Canada of another common article, macaroni or vermicelli. For the year ending March 31, 1916, there were imported into Canada 2,564,933 pounds of macaroni and vermicelli, valued at \$155,333, from which, at the rate of \$1.25 per 100 pounds, the duty collected was \$31,209. For the year ending March 31, 1918, there were imported only 1,067,255 pounds of macaroni, valued at only \$95,168, from which there was collected in duty only \$13,281.

Why this notable decrease? Prior to 1910 there was one macaroni factory in Quebec and one in Manitoba. Since that time there have been established another factory in Quebec, one factory in Alberta and a third factory in Ontario. The raw material for the manufacture of macaroni in Canada is Canadian wheat. Here is another industry where we are rapidly reaching the point of having no revenue from the customs tariff on it. During the five years from 1910 to 1915, the revenue has dropped more than 50 per cent. Factories in Canada are able to grow up and prosper under a protective tariff on macaroni. In 1915 the value of the macaroni manufactured in Canada was \$399,886 as compared with the value of imported macaroni of \$155,333. In 1918 the value of imported macaroni dropped to little over \$95,000. Two Canadian factories have continued in existence while three new ones have been established. This can only mean that the amount of customs reaching the public treasury diminishes while the profits reaching manufacturers' pockets are rapidly increasing.

These facts concerning the manufacture of starch from Canadian corn, and the manufacture of macaroni and vermicelli from Canadian wheat, would indicate that these industries at least, do not require the tariff on imported starch and macaroni to assure the success of the enterprises. Does it not seem reasonable from a study of them that those industries whose raw materials are either wholly or partially produced in Canada should do without protection on their finished product? The rapid financial building up of such Canadian industries, and the equally rapid diminution of competition from other countries shows positively that they do not need protection, that the protection which they exact on the imports of the finished product is simply additional profit to be extracted from the Canadian consumers?

These are a few facts regarding some articles which are commonly used by women in Canadian households. Surely a study of them has established the fact that the tariff is very materially a woman's problem, and that until all Canadian women grasp the significance of the burden of the tariff and know how it affects them, they are in much the position of the ostrich who hides his head in the sand, thinking so to escape his destroyers.

MESSAGE TO WOMEN VOTERS

By Hon T.A. Crerar, 17 September 1919.

[Thomas Alexander Crerar was the President and Manager of the Grain Growers' Company, and later the United Grain Growers, between 1907 and 1930. He was active in politics as the leader of the Progressive Party and was a cabinet minister in WLM King's Liberal government in 1929.]

I have been asked by the editor of the women's page of THE GUIDE to give its readers some suggestions as to the way in which the farm women of Canada can most effectively aid in solving the rather difficult and intricate problems that now confront us in our national development. And by national development I include, not only those things that are peculiarly federal in their relation, but as well the things that are in their relationship provincial and municipal. In almost all the provinces of Canada the right to vote in federal and provincial elections has been extended to women on identically the same terms as men with one or two exceptions. This will add many hundreds of thousands of new voters in the selection of representatives who, under our form of constitutional government, frame the policies of the country and make the laws under which the people have to live. This adds at once a new force of great power, strong for good or evil, in the influences it throws about our national life.

While in material prosperity, and in the growth to the full status of a nation, Canada has progressed much during the 50 years that have elapsed since the scattered Canadian provinces were welded into one confederation, nevertheless, there have been during this period many unfortunate and deplorable manifestations in our public life. In any country where the form of government is autocratic, in the sense that an individual, or a group of individuals, possess the power to arbitrarily make laws without consummation with the people, the responsibility for the wisdom and character of the laws made, that directly and indirectly exert a powerful influence on the administration of the country's business and on the happiness of its people generally, is placed directly upon those who exercise this arbitrary power. On the other hand, it is equally true that in a country such as ours, where at stated intervals of a few years the people have the right to choose by popular

vote the representatives who shall make the laws, this responsibility is shifted to the individuals comprising the state. Canada is a country of wonderfully rich natural resources, and has given wonderful opportunities for making money. In the opportunities and avenues presented in this way it is not too much to say that during the last 50 years our energies and attentions as a people have been directed mainly toward material prosperity, with a resulting indifference to public business and neglect in the development of the sense of responsibility on the part of the individual citizen, in matters of government. The evidence of this lies in the type and character of the men who have often been entrusted with the administration of public affairs. While in the last 50 years there have been many able, honest and public-spirited men elected to the public offices of one kind and another there have also been elected a great many of very mediocre ability, and many who placed private interest every time before public duty, and yet these have been placed in their positions of power by votes of the people. And this has been manifested not only in federal and provincial elections, but as well in municipal and school board elections. Take in the matter of the education of the children in our homes, how often has it happened - and as often in rural districts as elsewhere - that the best men have not been selected to manage the affairs of even the country school. If we are to measure up to the best in public life this must be changed, and it will improve just as the individuals comprising the state give active, and intelligent, and disinterested service in their individual contribution to the varied public business of the country.

May I mention briefly only a few of the important problems that it seems to me face us, as a people, for solution, and offer a few general suggestions as to the assistance the women of Canada, and particularly our farm women, may render in finding the best remedy for them.

First, where shall the burden of taxation fall in the raising of our public revenues? Our national debt, that is, the debt of the government of Canada, exclusive of provinces or municipalities, which was \$335,000,000 at the outbreak of war, will have grown to practically two billion dollars at the end of the present government's fiscal year, involving raising for the payment of the interest on it alone at least \$115,000,000 a year. Altogether, Canada will require to raise federally alone \$300,000,000 to \$115,000,000 a year in revenue as against

about \$135,000,000 before the war. How are the taxes to be levied? How is the money to be raised? Are we to continue raising it largely by indirect methods such as customs tariffs, that add to the cost of almost everything we use for our livelihood, or increasing production, or raise it by the direct method by taxing incomes, inheritances and special privileges. The amount of taxes a country raises is not so important as the manner in which they are raised. Consequently these are vital matters to every citizen, and particularly to our farm women.

In the second case it must be borne in mind that our difficulties in national development are intensified by the scattered nature of our population. Canada has a population of 8,000,000 of people scattered from the Atlantic to the Pacific, a distance of over 5,000 miles, and from the international boundary line to the frozen regions of the north-land. The very distances that exist are a natural barrier to the people of British Columbia and the Maritimes provinces, down by the Atlantic, understanding the ideals, views and aspirations of each other. Over 2,000 miles of distance, separating the people in the provinces of Quebec and the prairie provinces from each other, pre-vents them from knowing each other intimately and properly under-standing each other. The modern newspaper is a great clearing house for the interchange of ideas, yet very rarely is an eastern Canadian newspaper found in a western Canadian home, or a western Canadian newspaper found in an eastern home. And, coming even closer, the people of Saskatchewan, for instance, have but slight understanding of the problems and troubles, and hopes and fears of the people of British Columbia, and the reverse is equally true. Yet from all this scattered area, and with this natural lack of understanding between the different parts of the country, 235 representatives are drawn in a federal parliament at Ottawa to make our laws. I sometimes think in considering the whole matter that the wonder is that the growth of sectionalism in Canada has not been greater than it has been. If we are then to have regard for the best development of Canada, we must make a diligent effort to understand each other's problems, in short to know our country in its far-flung areas, its people, and its possibilities.

And again, another problem that adds greatly to the complexity and difficulty of government in Canada - and let me say here that I doubt if there is any other country in the world that represents the natural

difficulties to government that Canada does - is the variety of our population in creeds and racial characteristics. Take our western prairie provinces. The peoples inhabiting them, as we well know, have been drawn from many quarters of the globe. Not only are the difficulties of our problems intensified by lack of understanding of various parts of the Dominion, due to distance, but they are also intensified by lack of understanding of each other's hopes and aspirations due to difference in racial characteristics and ideals. How often, for the low purpose of political advantage do we find popular appeals to racial and religious differences being made against portions of our population, carelessly and thoughtlessly fanning the flames of discord, jealousy and antagonism. I once thought that the man who looted the public treasury was the worst enemy the nation could have. I think now there is one even worse, and that is the man, who for motives I care not what they be, stirs the fires of racial and religious passions, putting thereby in operation agencies that are the greatest menace and danger to the public weal today.

These are a few of what appeal to me as the striking problems of our future. How can our farm women in the new found power and opportunity that has come to them through the franchise help to solve them? They can do this by as far as possible using their power to see that only just and righteous laws are made for the government of the people. Happy is the country that has only such laws, and where there is in the public consciousness a respect for and an obedience to such laws. Today, one of the most sinister things that hangs over the Canadian commonwealth is the lack amongst almost all classes of a proper respect for law and for constituted authority, and, mark you, laws that have been passed and authority that has been constituted with the consent of the elected representatives of the people. Good and just laws for the whole people of Canada can scarcely be the product of any particular class. In the past, largely because of the indifference and apathy of the people, legislation, particularly federal and provincial, has often very largely been influenced by those who sought to gain only some selfish end. Such influences in our public life must be crushed, and crushed so mercilessly that they will never emerge from the oblivion to which they should be for ever con-signed. In their place, however, we must develop a national outlook

that stands, not for the advancement of special privileges to special interests of individuals by way of any form of legislation, but places our laws upon the only foundation upon which they can wisely rest, the greatest good to the greatest number of our people.

Canadian farm women can become a powerful agency in introducing these and kindred principles into our public life. How this can best be done will unfold as time progresses. It may be emphatically stated, however, that it cannot be done by any slavish adherence to old political parties - such as we have had in the past. Principles, not parties, must be our guide to political action. They will render the most effective contribution to our public life by demanding, as they have the power to demand and secure, that the representatives select-ed for the making of laws shall be clean and fearless and actuated by motives of public good rather than self-glorification or the advancement of special or personal interests. And one thought more. Our women in Canada can do, if they will, a great service in creating a national outlook in Canada. We need something round which the people of our country as a whole can rally, and which will lift them out of the provincialism and limited outlooks which are, as has already been stated, far too often our national deficiencies. That national out-look should be to make Canada a nation with an ideal; an ideal that shall animate and guide everyone entrusted with public responsibility no matter how great or how small it may be; an ideal that this country, which is so richly blessed by providence, shall be one where justice prevails, where everyone, from the highest to the lowest, who respects and lives under the law get a square deal, where special privileges of any kind will find no foothold, and where the happiness and welfare of the people are the guiding motives of those entrusted with public administration.

THE TEACHER QUESTION

Editorial, 24 September, 1919.

[See, "Not All Housewives' Fault" which follows.]

Frequently one hears reports that school teachers have extreme difficulty in securing boarding accommodation when teaching rural

schools. Many excuses are given by the house-keepers of the district for their indisposition to give the teacher a home. The West, however, is not alone confronted with this situation. The Toronto Globe of recent date publishes a despatch from St Thomas, Ontario, in which is the statement that the trustees of a school in Southwold Township, have been unable to open the institution because of the refusal of the farm women to board the teacher.

“The personality of the teacher has nothing to do with it, as she is a young lady who is well liked in the community. The difficulty lies in the fact that the farm matrons are all compelled to do their own work, owing to the scarcity of female labour, and they find them-selves unable to assume the additional responsibilities of landlady. In consequence many of the children have been forced to attend a distant school. No relief appears in sight unless one of the farm women within reasonable distance of the school changes her mind and agrees to board the teacher.”

This situation is growing in seriousness and some solution must be found. The majority of teachers prefer to board if their boarding-houses are at all congenial. The day's work at school is so fagging that very rarely does a teacher relish the thought of housekeeping when she reaches home. The new teaching of household science, etc., however, is bringing into favour the teacher's residence and demonstration home. The large number of teacherages in foreign-speaking districts is emphasizing this aspect. Consolidation is the only solution. While departments of education are giving the matter their consideration already, it is bound to loom up a real problem unless help is found for farm women in their homes.

NOT ALL HOUSEWIFES' FAULT

Editorial, 15 October 1919.

One of our readers takes issue with an editorial entitled *The Teacher Question*, appearing in *THE GUIDE* of September 24, wherein we dealt with the difficulty the rural teacher has in securing boarding accommodation. She says, “I really don't think that anyone is so over-worked, or that help is so scarce in the home, that one

cannot board the teacher. One more room to do, or one more mouth to fill when you have to do rooms and get meals for others isn't any great problem. But there is trouble elsewhere. I have often thought that it would be a good idea if there were a course in the normal school on, shall we call it 'teacher etiquette'?

"In the article in *THE GUIDE* it was mentioned that the average school-teacher after a fagging day's work did not relish housework. What about the over-tired housekeeper? When she is busy getting supper for a hungry crowd, and attending at the same time to her children who have been absent all day, in comes the teacher, and sits down right in the path the housewife must travel so often in the process of preparing supper. The teacher, busy reading, never notices how often you jog around her or tramp over her feet. It may seem a little thing but when you are tired to death the little things count.

If the children need reproving it must be done before the teacher or left undone as many prefer, the result being that the children get beyond me, and you vow that the next time you take the teacher there will be two moons in the sky.

No matter what time the family has breakfast, be it early or late, the teacher comes down just enough after that everything will have to be warmed again. Again, although they have rooms of their own, you will find their coats, sweaters, gloves, rubbers and books littered from the kitchen up. How I boil when I have to pick up after them! Yet they are fully grown and I dare say would be 'peev'd' if one were to mention their untidiness.

I am sure if teachers would pay a little more attention to the little things that it would go a long way in solving what already amounts to be a serious problem."

This writer is speaking from experience. She concludes with this illuminating thought, "My name and address are not for publication. I have boarded too many school-teachers."

WHAT IT MEANS TO WOMEN

Editorial, 12 November 1919.

One is constantly struck by the spirit of self-sacrifice, and indeed selfabnegation, which marks the work of the women who are striving to

make the women's share of the organized farmers' movement effective. A woman is making no small sacrifice when she cooks up a great pile of eatables for her family, leaves her comfortable fireside and sallies forth for days at a time on an organizing tour, leaving her family to forage for itself. It means a great deal of time for a busy farm woman who is mother, cook, housekeeper, and nurse in one, to prepare an address, and keep herself in touch with the affairs that go on in the world beyond her doorstep. And it requires not a little courage to venture on a 50 or 60 mile drive in cold fall weather to bring the story of the big movement to a little handful of women in a frigid schoolhouse out on the prairie. Somehow persons who manage these tours, or campaigns, have a faculty of remarking that the next speaking place is 60 miles away in much the way one would mention that the drug store is in the next block.

Yet if the whole story of the movement is ever told it must needs be filled with the tales of the brave women who made such unmeasured sacrifices that it might grow. The other day a correspondent said: "Just now I am all dressed up waiting for the car to take me to a meeting a couple of towns down the line. It is blowing a proper gale. I have just poked the last pan of a 28 loaf baking into the pantry before putting on my hat. How I am to get time to do the family mending and darning I do not know." It wasn't a complaining letter, quite on the contrary it was the most optimistic and cheerful letter that has reached this office for some time, but it is indicative of the sacrifice this movement means to the women who are doing most to make it progress. I wonder if those who hear these women and meet them in their rounds of their districts or provinces look beyond the animated, interested organizer and see what it meant for her just to be at that little meeting and deliver that little message.

If there is the sympathetic understanding that she is just a busy farm woman like the women to whom she brings her message, the organizer finds her trip a great deal more compensating, and she takes away in her heart a greater happiness than when she came.

REAFFIRM PROHIBITION STAND

Editorial, 26 November 1919.

[The Canadian Council of Agriculture was a national institution established in 1909 to allow farmers to discuss tariffs and rural problems.]

The Canadian Council of Agriculture, at its meeting in Winnipeg, last week, reaffirmed the clause in its platform advocating prohibition of the manufacture, importation and transportation of spirituous liquors for beverage purposes.

Has there ever been a question so much legislated on as that of prohibition? And has the legislation ever been so little effective, so round-about and so elusive? During the special session of parliament just ended, the question of prohibitive legislation came up at the close of the session. Last session, it will be remembered, the parliament of Canada passed legislation for the continuance of the war-time order-in-council, prohibiting the importation, manufacture and transportation of spirituous liquors for a period of one year after peace. This was vetoed by the Senate. At this session, so far as one can learn, absolutely no attempt was made to reintroduce legislation on Dominion prohibition. Instead the government has contented itself with amendments to two existing acts, the Canada Temperance Act or the Scott Act, and the Doherty Act. The amendments to the Doherty Act simply provide for greater facility in the prosecution of offenders against the laws of the province. The amendments to the Canada Temperance Act extend the area from the Dominion constituency to that of the province.

After the province has legislated prohibiting the manufacture of alcoholic liquors within the province the legislature of the province may by resolution ask the federal government to take a referendum to ascertain the opinion of the people of the province regarding importation of liquor. The referendum is to be conducted at the expense of the federal government, and when passed the Dominion government assumes the responsibility of enforcing the legislation.

The statement of the minister who introduced the bill, Hon Mr. Doherty, that; "It is local option with the area enlarged," ought to sufficiently brand the legislation as being far removed from Dominion prohibition. So long as one province may have an unrestricted liquor

traffic, it is impossible to maintain prohibition in those provinces under prohibition laws. The best Dominion police force in the world cannot do it. Anyone who has ever lived in a local option area knows how true this is.

Perhaps of no group of reformers is a greater vigilance required than of the prohibitionists. At no time have they ever found legislative bodies willing to go the whole way. Always there have been loop holes of different kinds. And even yet we are farther removed from Dominion prohibition than we were prior to the war-time prohibition legislation. There has been a finality to the recent legislation that precludes any hope of further redress from the present government. A greater test of the vigilance of the prohibitionists is to again bring up the question of Dominion legislation. Let us, the Apostle Paul advised, "Be not wary in well-doing; for in due season we shall reap, if we faint not." The real question is to put in a new parliament pledged to total Dominion prohibition, backed by a solid public opinion. And it is on the way.

FOR OUR WOMEN READERS

10 December 1919.

Clause 11 of The Farmers' Platform reads:

"We believe that the further development of the British Empire should be sought along the lines of partnership between nations free and equal, under the present governmental system of British constitutional authority. We are strongly opposed to any attempt to centralize Imperial control. Any attempt to set up an independent power to bind the Dominions, whether this authority be termed parliament, council of cabinet, would hamper the growth of responsible and informed democracy in the Dominions."

Events are daily leading us nearer to a facing of all that this clause involves, and the ultimate settling of what shall be our status, to nations outside of the British nation. The discussion of the Peace Treaty in the House of Commons last September, revealed the hazy notions our parliamentary representatives entertained on the whole question.

Sir Robert Borden will be Canada's representative at an Imperial conference in the near future which is to more clearly define the

status of the component parts of the British Empire to each other. Will Sir Robert Borden represent the sentiment as expressed in the above clause or will he favour establishing the dream of Imperialism, an Imperial parliament or council which shall have control of foreign affairs, and cement in an Imperial whole the component parts of the Empire?

If the next parliament has a majority of supporters of the Farmers' Platform, and from that majority is formed the next government, whether that time be next summer or not until 1923, the fact is before us that the supporters of the new national policy are likely to have in their hands in a very short time the settlement of Canada's status as a part of the British Empire and as a nation to the other nations of the world.

What do the women of Canada know about our present status and what should be our status for the future? What is their interpretation of Clause 11 above stated?

The women readers of THE GUIDE are invited to send to the Editor of The Countrywoman, The Grain Growers' Guide, Winnipeg, their interpretation of Clause 11 of The Farmers' Platform, stating just what will be the future relations of the Dominions to each other, and to nations outside the British Empire under the clause. The stories must not exceed 1,000 words. For the three most illuminating and interpretative elucidations a prize of \$10 each will be given, and the stories will be published in The Grain Growers' Guide. Three members of the Canadian Council of Agriculture are to act as judges, and when the stories are published there will also be published an amplification of Clause 11, by the secretary of the Council of Agriculture. No stories will be accepted, the post-mark of which is of a date later than January 1, 1920. Any woman who reads this offer is eligible to compete. This is the only announcement of the competition which will appear.

OUR COUNTRYWOMAN'S COMPETITION

Editorial, 7 January 1920.

Some few weeks ago The Countrywoman announced the terms of a competition on an interpretation of Clause 2 of the Farmers'

Platform, which reads: "We believe that the further development of the British Empire should be sought along the lines of partnership between nations free and equal, under the present governmental system of British constitutional authority. We are strongly opposed to any attempt to centralize Imperial control. Any attempt to set up an independent authority with power to bind the Dominions, whether this authority be termed parliament, council or cabinet, would hamper the growth of responsible and informed democracy in the Dominions."

The response in one sense has been discouraging, although not unexpected. Very few replies have been received, and of those only one or two deal with the matter from a constitutional point of view, and after all the whole interpretation of what shall be our future status is one of constitution.

The lack of response had brought home more forcibly to The Grain Growers' Guide the need of a wide and intelligent discussion of this whole question by the people of Canada. This is a question for Canada to be settled by Canadians in Canada. It is a discussion for our representative at the Imperial conference which is to be held shortly in London, no matter how responsible and competent that representative may be, until he has from the people of Canada their mandate regarding it. What does Lloyd George or Premier Hughes, of Australia, know about the wishes of the people of Canada regarding our Canadian constitutional status? And yet if we avoid discussing the question and forming an intelligent opinion on it an Imperial conference, of which those two men are likely to be members, will decide for us. Sane and careful newspaper editors and correspondents are cautioning us to delay the settling of this question at the coming Imperial conference. They are urging on the other hand that the widest interest and discussion of the whole situation be given by the people of Canada.

If the Countrywoman's contest, while failing to produce any real contributions to the question, had aroused its readers to give the question serious consideration, its efforts have not been in vain.

SASKATCHEWAN DOWER ACT

Editorial, 7 January 1920.

A bill respecting homesteads has been introduced into the Saskatchewan legislature by the attorney-general, Mr. Turgeon, which is designed to protect a wife's rights by providing for her signature to all instruments affecting homesteads and by other means.

The bill provides that "every transfer, agreement of sale, lease or other instrument intended to convey or transfer any interest in a homestead and every mortgage or encumbrance intended to charge a homestead with the payment of a sum of money, shall be signed by the owner and his wife, if he has a wife; local registrar of the court of king's bench, registrar of land titles or their respective deputies, or any justice of the peace, or before any solicitor other than the solicitor who prepared the document, his partner or clerk, and upon being examined separate and apart from the husband, she shall acknowledge that she understands her rights in the homestead and signs the said instrument of her own free will and consent and without compulsion on the part of her husband." Where such examination is taken outside of Saskatchewan, it shall be taken before an officer or person designated by the lieutenant-governor in council. The signature of a wife living apart from her husband under circumstances disentitling her to alimony, or of a wife who is lunatic or person of unsound mind, may be dispensed with by order of a judge of the court of king's bench.

The wife of the owner of a homestead is also given the right to file a caveat to protect her rights in the same.

Whenever the owner of a homestead assigns same for the benefit of creditors he must accompany the assignment by an affidavit stating whether or not he has a wife and, if he has a wife, giving her name and address. The registrar shall then notify the wife by registered mail of the filing of the assignment. The wife's rights in her husband's homestead expire 30 days thereafter, unless in the meantime she files a caveat in proper form.

Other sections of the proposed act provide against fraud by transferee, prescribe a widow's rights, and validate transfers, mortgages and encumbrances taken before March 14, 1916 without knowledge of this act.

The act will not apply to transfers or sales of land to a railway company required for the construction, maintenance or operation of the railway.

NEW FRANCHISE ACT

Editorial, 31 March 1920.

The new franchise bill has come to hand. As was expected, the qualifications for electors are the same as for the recent by-elections. Any person, male or female shall be qualified to vote who is a British subject by birth or naturalization, is of the full age of 21, and has ordinarily resided in Canada for at least 12 months, and in the electoral district for two months immediately preceding the issue of the writ of the election. Clause 1 states that "for the purpose of this act the allegiance or nationality of a person as it was at the birth of such person shall be deemed incapable of being changed or of having been changed merely by reason or in consequence of marriage or other-wise than by personal naturalization of such first mentioned person." This sub-section does not apply to anyone born on the continent of North America. Persons who may not obtain personal naturalization, that is, the alien-born wives of British subjects, may in person apply to any judge having jurisdiction in naturalization proceedings and obtain from him a certificate to the effect following: "This is, to certify that from evidence submitted before me, I am satisfied that A. B., of , in the province of (occupation) , is a person naturalized as a British subject by operation of law, who, but for such naturalization, is qualified and would be entitled at the date of the issue of this certificate to be personally naturalized in Canada."

That makes things pretty clear so far as the women voters are concerned, for the clauses have been explained many times in **THE GRAIN GROWERS' GUIDE**. There is one point that has yet to be explained by the government before it may be understood. Prior to 1914, naturalization made one only a "British subject within Canada." The naturalization act was changed then to make a residence of five years necessary instead of three, and the person so naturalized was a citizen of the British Empire. The naturalization act states in Section 6 that: "An

alien who has been naturalized before the passing of this act many apply to the secretary of state of Canada for a certificate of naturalization under this act, and the secretary of state of Canada may grant to him a certificate on such terms and conditions as he may think fit.”

A person of alien enemy birth informed *The Countrywoman* the other day that such an exchange of certificate had been refused him although he has been a naturalized Canadian for 20 years, had recruited hundreds of men for the CEF, and had served during the war in the intelligence department of the government. If the secretary of state has made the ruling that the section quoted above does not include persons of enemy alien birth, then the disfranchisement clauses of the War Time Elections Act are in effect perpetuated.

Altogether, the franchise act is one that demands the careful scrutiny and perusal of every Canadian as it proceeds through its various readings at Ottawa.

FARM WOMEN'S INCOME

Editorial, 29 September 1920. [Excerpt]

The Countrywoman receives scores of letters every week from her woman readers, most of them seeking information on some question. One of these is the question of the income of the farm woman.

According to the letters received many men are old fashioned enough to think that the old saying, “What’s yours is mine, and what’s mine is my own” is quite true, and proceed to thoroughly live up to the letter of it. The other day a woman told us that some 30 years ago, when she was married, her father had given her three cows. That gift 30 years ago has meant a great deal of money as the years have passed, and today means much more. But not a penny of it has she ever had. She asks if there is any way in which she can recover all or part of the proceeds of her gift of the three cows. One lawyer said, when the circumstances were given, “Chloroform the husband.”

Another woman asks if she can go into the bank and arrange for cheque cashing privileges on the account that is in her husband’s name. She states that in all the years of her married life, some 22, she has not had one dollar to spend, and after 22 years of contributing to

the upbuilding of a fine farm she has concluded that it is about time she were enjoying the fruits of her labour. Of course if we were all as perfect as the proverbially perfect "bachelors" wives and old maids' children" these things would not happen, but in our unmarried wisdom we would suggest that these women made their mistake before they were married. We have lived long enough to see that the man who insists on lavishing his worldly goods upon the girl of his choice before marriage isn't so willing to lavish them upon her after she has become his housekeeper. Marriage is a great deal more of a practical proposition of groceries, and children's shoes, and clothes, and a hundred other things than before the ceremony it appears to be, and the wise woman has made some pretty definite arrangements about the providing of these things before she is a party to "the tie that binds:"

But that does not help the woman who is in trouble; however, it should be a warning to the girl who may be making trouble for her-self for a later date. And indeed there seems little that can be done, for any woman who is married to a man so "sot in his ways" that after 22 or 30 years he cannot or will not listen to a little reason, knows the impossibility of doing any "unsotting" of those ways. But constant dripping will wear away a stone, so constant reasoning and asking may wear away a man's resistance to acting fairly with his wife. Of course, there is always the alternative of leaving a job and taking another as housekeeper for some other family, and there are usually other families requiring good housekeepers and willing to pay good money for them, but far be it from us to suggest a breaking up of family ties.

WORD TO THE WOMEN

Editorial, 12 January 1921.

THE GUIDE proposes to devote the second issue each month more and more to matters of special interest to our women readers. There is no household magazine serving the 80,000 farm homes where THE GUIDE is a weekly visitor. THE GUIDE has decided, therefore, that one of the four issues each month shall be developed to fill this need. It requires time to develop new features, but month by month we hope to improve

the second issue until it becomes a household magazine second to none.

Our women readers can assist greatly in building up their own household magazine and also in defeating the campaign against THE GUIDE, by buying their foodstuffs and other necessities as far as possible from those who advertise in THE GUIDE. Just watch the advertisements and give THE GUIDE advertisers your preference. If each woman reader will follow this course they will very quickly have a splendid magazine of their own without one cent of extra cost to themselves.

MARRIAGE AS A CAREER

From KH, 16 February 1921.

We had quite a discussion at a mother's club meeting whether a mother has a right to be dinning at her daughter not to get married, and what a hard life a married woman has, and how much to be preferred to motherhood and its cares, is a career.

We met to discuss women's part in the home, and ended in a heat-ed discussion over women's age-old job of having babies and bringing them up to be a credit to their parents. It all started by the discontented woman with a 15 year old girl. There are some women who should never marry or else marry different men. When a forward-looking woman who wants to be on the move marries a mild, meek, man, who is rooted to one job, one town and one house, you are bound to have a woman who thinks that marriage is a failure. That's why this particular woman came out with, "I tell Molly not to be fooled into getting married, the minute she does she'll be chained hand and foot, shut up in a kitchen nine-tenths of the time. I'm going to see she is educated and fitted to earn a good living, and use all my influence to keep her from tying herself down to a home and life of drudgery."

Now Molly is distinctly the marrying sort, much the disposition of her father, having a liking for the comforts of a home, and she is very popular. If she were left alone she would grow up into a happy, contented woman, and take a keen delight in cooking a family dinner as her mother does in writing a brilliant club paper.

“Oh, I don’t know,” said the mother of six, “all women aren’t unhappily married and all professional women aren’t happy. I am sure I look as young as any business woman of my age. I think having to get up and drag to work in all sorts of weather and of keeping up to the mark for eight or nine hours. I can work hard for a few hours and then have a rest, and my wishes are always respected, I don’t know as your boss ever asks you whether you like things done his way or not.”

So the little battle was on, and while arguments for and against were being advanced I kept wondering if any mother has a right to give her daughter such a biased view of marriage, for when a woman is forever decrying marriage, it sounds to outsiders like a confession of failure on her part.

THE GUIDE BULLETINS

Editorial, 6 April 1921.

THE GUIDE has for some time been gathering a quantity of material on popular subjects and issuing it in bulletin form. It is available to anyone on the receipt of postage to cover mailing. Among others we have:

Making Your Double -A treatise on that necessary equipment of the home dressmaker, a dress form, giving complete instructions for making it.

Rejuvenating by Dyeing - A discussion of the art of dyeing fabrics, giving instructions about colours and the kind of dyes for various materials.

Farmers’ Platform Handbook - A brief discussion of each plank in the Farmers’ Platform which should be in the hands of everyone interested in the farmers’ movement.

Eligibility to Vote - covering the case of who may vote and who may not vote, as set forth in the “Qualification of Electors” in the Dominion Elections Act.

THE HIGH COST OF ILLNESS

From Margaret M. Dickson, 1 June 1921.

We publish below a letter from one of our readers dealing with a question, we believe, that confronts many others, especially those long distances from medical aid. To cover distance takes time; the more efficient and expert the maker the more valuable is his time. Many rural districts seem to consider it too expensive to hire even a nurse, and there are a still greater number which find it difficult to finance a municipal doctor or hospital. But the realization of the high cost of disease is clearly dawning on us, and it is largely a matter of education to bring us to see that early and easily accessible medical care is the cheapest in the end. Governments cannot thrust these things on the people, but they can and do provide the necessary legal machinery for the people to secure for themselves health service in the way of district nurses, municipal doctors, and hospitals. If a greater number were to consider costs, as has the writer of the letter, we would have far greater agitation for better health service.

We cannot agree with the writer that former generations outgrew the troubles mentioned. There is no evidence that these conditions existed and were outgrown, but rather they were not recognized as being of any importance. These very ills, so prevalent today, may be the heritage left to us by that stronger generation. But our highly complex civilization, with artificial ways of living and dying, is responsible for many of the "ills of the flesh" which just did not trouble former generations. I noticed in *THE GUIDE* of April 6 a report from the school nurses in Saskatchewan, in which they regret that owing to long distances for doctors and dentists little effort is made by the parents to have the defects remedied. I would like to suggest that there are several reasons besides distance which prevents parents from following the advice of the nurses.

For advice to lead to action three things are necessary - faith in those giving the advice, belief that the advice requires to be acted upon, and the ability to act upon the advice. Nurses, however well recommended, do not have the knowledge a doctor would have in pronouncing upon disease. Parents frequently do not meet the nurses, and a written report does not have the influence speech does. The

diseases diagnosed are usually minor ones, diseased teeth, adenoids, etc., troubles which former generations outgrew, and who were stronger than those of this era we are told. These are reasons which, coupled with the distance and cost, prevent parents from doing as suggested by the nurses.

Let us look at the probable cost for disease of adenoids or bad tonsils in a rural district. Train fare, \$5.00; doctor fee, \$25; board, \$10; hospital fees, \$5.00; bringing the cost to \$45. The people during these dry years have had a struggle to provide food and clothing for their children.

If the government really desires to improve the health of the rising generation, why not send doctors in place of nurses, and send them prepared, as far as possible, to give the treatment their service calls for. It will cost more, but the people are paying now, by the nurse's own showing, for next to nothing. By that plan they would have something for their money. With doctors sent, probably arrangements could be made to permit adults also being examined, and with that examination many diseases which now are brought to the doctor's attention too late would be discovered in time to permit a cure. That some might say that would be infringing on the privileges of the resident doctor. How should disease be regarded? Is it a resource to be conserved for the benefit of a privileged class, or is it an evil to be got rid of. If we believe the latter, let us act as though we did. Let us endeavour to put medical help within the reach of all. If privilege stands in the way let us put privilege aside and put all, not a few, doctors on a salary.

Privilege to one class usually means injustice to another. Surely the privilege which requires a mother to pay \$70 to \$75 for medical help when her babe is born is not fair to her, and that she should be required to pay \$30 to \$50 when the doctor comes too late is rank injustice. Moreover, since it is human nature to gamble on chances, this frequently results in her doing without a doctor, and thus it may prove that privilege takes its toll in life, not money. The same is true in dealing with many diseases. When people are scarcely able to meet their debts they shrink from incurring more, and appendicitis, cancer, and consumption are neglected until too far advanced, and once again privilege takes its toll in life, not money.

Is it not time that the government, awakening to its responsibility for the health of people, took hold of the whole matter boldly, and placed health on a similar basis as education?"

ANOTHER WOMAN'S NUMBER

Editorial, 8 June 1921.

This issue of THE GUIDE is the Monthly Women's Number for June. The second issue of each month is given over largely to material of special interest to women, though, of course, a great deal of it interests men as well. This policy has been adopted because THE GUIDE believes that the interests of women on the farms of our country deserve more than passing reference. The traditional practice has been to have a few columns of women's material, generally referred to informally as the Women's Department, placed in some-where near the back cover and to let it go at that. Women are now not so easily satisfied. They have won for themselves a large degree of equality in citizenship - won it largely by their own efforts - and their new status must be recognized. THE GUIDE recognizes it fully, and one of the ways in which it voices that recognition is the publication of an issue each month devoted chiefly to their interests. Those interests are varied. The modern western farm woman is a citizen, an active participant in woman's organization work of various kinds, and a homemaker. Perhaps the word homemaker should have been mentioned first. In any case the issue goes out in the hope that it will be of assistance to her in her three-fold capacity, and also in the hope that she will appreciate and enjoy it.

WHAT CAN A WOMAN DO?

Editorial, 5 October 1921.

This letter is no dreary pen picture of imagination, but an actual statement of facts by a woman living on a farm and anxiously seeking some way out of a seemingly hopeless situation. It is a letter which might be written by any one of the hundreds of other farm women in the prairie provinces. The writer has arrived, and rightly so, to the conclusion that it is a lack of money that denies her the common necessities and comforts

of life on the farm. It is the lack of money that makes farm life distasteful to young people. It is the lack of money that prohibits the purchase of labour-saving devices to lift household work out of mere drudgery. In other words these problems that confront the farm woman are economic problems.

“But what can a woman do to solve these questions?” Surely her hands are tied by the duties and cares of a homemaker. There is one thing the farm woman can do to help herself and that is to link her hand with those of other farm women and farm men to support the movements that are today working for the betterment of the economic position of agriculture. Farmers today, through the sharp decline of grain and livestock prices, and the high price of everything they need, are facing a serious situation. Accordingly as the farmer suffers so the farm women in the home suffers. Canada is facing a heavy national debt and heavy taxes. In the coming election the main issues before the people are the economic issues, and on their solution the welfare of agriculture and other basic industries depends. The farm woman cannot better her position alone, but there are two ways in which she may help. She can join those who are pledged to the betterment of the economic position of agriculture and she can cast her vote in favour of the candidate who is backed by the farmers’ organizations in the coming election.

“If people only know the truth there would be fewer people taking up homesteads for it is much easier to get started than it is to get out and leave the farm” wrote one of our women readers recently. “For this last ten years the farmer and his wife have worked hard and taken no holidays and yet to-day what with poor crops, high price of seed and feed and everything that the farmer needs to buy, they are worse than poor. By the time half our expenses are paid our money is gone. Then it is credit (if you can get it) and that means buy as little as you can and pay the biggest price for what you get:”

“It takes money to be an economical housekeeper and homemaker. Our bed and table linen, linoleum, etc., of which I had a good supply when married, needs replacing and one cannot buy such things on credit. Of course we do much turning and making over, but a dozen flour bags a year and old clothes cannot meet the family’s demand for shirts, towels, pillow cases, aprons and childrens’ clothes, and the hundred and one other things that are needed.”

“If the mother can get the children clothed decently she will try to take them out to fairs and picnics on the pleasurable little outings that must come to break the monotony of life. Some times there is barely enough to pay the admission fees, and the children are denied the usual treats which children love so well because there is no money. And so on with many other things. It is any wonder that young people form a dislike for the farm? And then there is the question of the woman in the home. She is overworked but what is the use of urging and advertising labour-saving devices for the farm woman when there is no money for even the necessities of life?”

“But what can a woman do to solve these questions? She cannot do much outside her home, which with her family will keep one pair of hands pretty busy.”

WHICH SHOULD MY DAUGHTER MARRY?

From *Mother of One*, 14 June 1922.

[This was the first prize letter written in response to the question which appeared in the March Householder Number of 1922. The GGG asked: From your own experience would you advise your daughter to marry a farmer? And if so, why? If not, why not? There were 440 responses. 360 women said they would advise their daughters to marry a farmer.]

The subject of country life versus city life has so often been discussed. That the eternal tug-of-war between the two will likely go on long after my time as it has during my life. Both sides can produce convincing proofs and statistics to support their views on the health and educational advantages.

I can see that there are very evident excuses for a woman in a fertile and prosperous district living on the land. A well-equipped house, comfortable bank account and a feeling of getting ahead goes far toward making up for a loss of city pleasures. But for a woman on a barren farm in a drought-stricken land, overworked and frequently undernourished, with youth and good looks behind, with countless crop failures, it sounds impossible; but it is not.

I never was quite sure of my own stand on this question until a visit from my one city sister two years ago. Then my wavering doubts

were put to rest once and for ever. What mother would wish stiff hands and a weary back upon her daughter if it lay in her power to set her daughter's feet in the easier paths of the city? Thus I trimmed back and forth, longing to keep my girl by me and still planning on more education and a city career for her, lest my selfish desires should terminate in her becoming the same as myself.

Then my sister came - well dressed, carefully preserved in personal appearance, full of new and interesting ideas. She wished to take my daughter back to the city with her. I knew bitterly how I measured up in comparison with her. But my daughter said "No." After her aunt's departure we had it out, and now she is here with me until some other farm home claims her. All of us knows, but each wonders if the others do, that good clothes and carefully preserved looks are the external proof of money and time spent on the processor, while worn hands and tired back are proof most frequently of unselfish labour for others. No one need work so hard for herself alone. Which expenditure brings the more honour?

I can look now from the window and see the little calves I have reared into cows better than their mothers, and the thrifty hens from the original 13 eggs bought in the homestead days, my garden black already in patches that I have won from the weeds and brush of the prairie with my own hands, and am more than satisfied when I compare them with my sister's social achievements. The growth of the city clubs, societies, etc., are mere exhausts for unoccupied mental and physical energies. But to have furthered the cause of evolution is a definite accomplishment, and my soul growing with the growth of living things tells me that my work is good.

We, here in the dry belt, have missed many of the progressive movements of more favoured districts, but have received richer benefits from the few we have been enabled to join. The small saving effected by co-operative shipping and buying has meant the difference between hunger and scant plenty to us. We bless our neighbours for their help. The unspoken co-operation of our neighbours in the small things of daily life has done for our souls what organized co-operation has done for the progressive political movement - helped it to an undreamed-of growth.

I would not want my daughter to be uprooted from her natural growth and sent to the city, where neighbours are merely persons, not folks. It might keep her hands soft and her face unwrinkled, but I would fear for flabby soul muscles as well. The two great faults of the city as I see them are, too much leisure and too many ready-made pleasures. Lectures, books, entertainments, etc., have reduced the city dweller's moral ambition to a too selfish level. Their characters and principles are mere reflections of the prevailing style of thought of their social or intellectual leaders. Without the props and supports offered by such an artificial social structure they would often stand undone, with no self-developed inner resources to draw from. So my daughter says, and she stays on with us here, by daughterly love and service moulding daily a bit more of that lasting structure, a character grown from and founded in one's own life and in no way dependent upon such nothings as time or place for its existence.

SHOULD I HAVE AN ALLOWANCE?

From Mrs. LM, 22 November 1922.

Should I have an allowance of my own, with no one to say "What in the world did you buy that for?" Give me a moment please to gaze away out over my beloved prairie and ponder the question. Why does my heart seem to swell and a stray tear come to my eye when I take time to look out over the acres of my prairie home meditatively. I think it is mostly because it is my own; something I chose for myself of my own free will; something that I have had to fight for - yes, there were times when I had to hang on tooth and nail, such piles of work, my body tired, my resolution flagging, yes, and I hate to remember it, my apron dirty. But all the days have not been that bad, and little by little, bit by bit. I am helping build a home worth more than Rockefeller's millions, and why do I love it so - because it is indisputably and undeniably my own.

Now, what about the money I spend? Is it my own? I have four children and I have spent approximately one hundred and fifty dollars this fall on clothes. I am more saving than my husband on the clothes question, I do not believe in even a few fancy dresses when our furniture is the roughest kind and our obligations more than we can

meet. I make over everything that can be made over and save in every possible way. Consequently my husband never objects to my clothes expenditures. But come to my next item, the groceries. I am an ardent student of food and food values. Friend husband half believes what I tell him I have read, but half the time he classes my brown bread and all its mineral values as "pig feed" and my spinach and other greens as "grass fit for nothing but the cows." I usually have a good garden, but this year for several reasons, my harvest was almost nil, which leaves me short of certain kinds of foods, as a direct result of this I put a case of tomatoes and one half case of corn on one of my grocery lists. On glancing over the latter before pocketing it for town, friend husband's eyes widened a little and he rather sarcastically remarked, "And who's going to pay for all this?"

It wasn't that I was extravagant in my demands. I could easily have proved it given a change that we could use less cake, less canned and dried fruits, less laxative and blood toning medicines, be more healthy and consequently get more work done by my choice of diet. But I wasn't asked for any reasons; my list had deviated from what he considered was right, and to use a good western expression - right there is where I got off at.

What was I to do? Friend husband was working hard and harassed by creditors. If it were only myself, I would possibly give in for the sake of his peace of mind, but there are my four babies to consider. One of my most earnest desires in this world is to give them every possible chance to become healthy, useful citizens. Every spare minute I have I study the best books and magazines on child care and training. I try out the plans, given in these books, and what I find to be good I incorporate in my daily routine, and for this privilege of caring for my children in the best possible manner I am prepared to fight. There is my ultimatum.

I do not wish to wreck my home over the matter, so I intend using persuasion and reason. It may result in me keeping a proper set of house-keeping books to prove my arguments, which, outside of the fact that I have a multiplicity of duties now, would really be a wonderful thing. I am truly anxious not to add one more worry to the shoulders of a man whose face is already wrinkling too fast now, but I really must stand by my guns, that my judgement, not his, must rule in the matter of food.

In the course of a few years when we are not so pressed financially, I am going to agitate for an allowance to spend on other things than the bare necessities of life. This money will be spent in children's books, music lessons, pictures and other things which express my own personal taste. Better housing and more conveniences, more suitable furniture, better clothes, on entertaining friends, pleasure trips, etc. But there are times when I will feel that I must have a regular monthly account of my own, my reasons for spending which I do not have to present to anyone.

FINDING TIME TO VOTE

From An Alberta Farm Woman, 31 October 1923.

I bake the bread and make the beds,
Then I sweep the floors, to rest awhile
I mend the hose.
I churn the cream and while I churn
I plan the chores.
I mend the tears and sweep the stairs
And wish that I could say my prayers.
I plant the carrots and weed the peas;
Feed the calves and tend the bees.
How time goes! I must scrub the floors,
Empty the ashes and fetch some poles
to build a fire to heat some water
to give the foals.
I must find some wire to fix the gate,
Then wash the dishes, clean some fishes
and milk the goat, but somehow -
I'll find time to vote.

COMFORTABLE COMFORTERS

From Mabel Earl, 11 February, 1925.

I have made quilts - fancy patchwork ones which took a great deal of time to piece, and made one dizzy when one looked at them

after they were finished; and plain quilts; and quilts made from the good parts of old garments. I have bought cotton-filled comforters that cost a lot and were thick at the edges and very thin in the centre; and, always, I have been dissatisfied with my bed coverings. They were so heavy for all the heat that was in them. Recently I made two visits from which I received a new idea about comforters, which I think amounts almost to an inspiration.

My first visit was to the home of a lady who has a large house very comfortably furnished. It is the kind of house I am going to have when my ship comes in. The thing I envied her most however was her down comforters. Every bed had a white wool blanket and down comforter. The comforters were so warm and pretty, and light to sleep under. I wanted some very much. But down comforters cost a great deal and I knew I could not have them.

Then one day I visited a Ruthenian lady. She lives in a small house of logs, plastered with adobe mud inside and out, and whitewashed. It is very clean and pleasant. She put me to sleep in a bed with a feather tick instead of quilts. I found it an extremely warm and comfort-able covering. It was just as warm as a down comforter - even warmer - but not at all pretty.

I perceived that the rich have down comforters, and the poor have feather ticks; I, being just between financially, resolved to make some feather comforters. I had several sacks full of goose feathers and I used them. I got some feather proof ticking and made a large case, about a foot larger each way than I intended the finished comforter to be. I left it open at the end. Then with the sewing machine I ran a row of stitching down both sides and across one end about eight inches from the edge of the case. This is for quilting and forms the outside puff of the comforter. There is a second row of stitching eight inches inside the first. And there may be still another row if one desires three puffs around the comforter instead of two. The centre may have a fancy design stitched in it, or may simply have a seam run across it in a couple of places, being sure to leave an opening through which to pass a handful of feathers. The centre is filled with feathers first, and the opening sewed up on the machine. Next the inner puff is filled and sewed up and so on until the rows are all full.

Next comes the pretty cover. I have made two comforters. One is covered with cream sateen with pink roses, combined with rose sateen; the other is green silkoline with pink roses, and plain green sateen. I cut strips nine inches wide and sewed them together making alternate puffs of the plain, and figured material. When the cover is made I put it on the comforter and tack it here and there along the seams. This keeps it fitting down around the puffs, and yet leaves it easy to remove, so it can be washed when necessary.

The ticking makes these comforters heavier than down comforters, but they are just as pretty and very warm. The cost is about the same as a cotton filled comforter, and they are much more satisfactory as they are warmer and will last a lifetime.

THE FARM WOMAN'S LOT

From Maud Newcombe, I S April 1925.

Drudgery, routine, monotony, loneliness - see a repetition of those words in the columns of a magazine and one can be fairly sure that the subject is the lot of the farm woman. Whether farmers' wives first inspired the articles or the articles first inspired the wives I do not know. But we have all been quite ready to believe that those words do describe our lives. We have read those articles gratefully, thankful for the sympathy of our town and city sisters which they inspired, and glad to see our own ideas corroborated. No doubt most of us placed the magazine where our husbands were sure to see it, opened at the proper place, of course. We really believed it was all true.

The truth is that we have not been doing any real thinking. We have been listening to those who believe that we live lives of hardship and suffering, and taking it for granted that we do. I've been doing something. My conclusions are that the prairie farmers' wives are the freest and happiest women on earth. I had previously believed that some quality peculiar to me alone had prevented my hair from falling out in the dry prairie climate, and my skin from becoming shrivelled and yellow, as my neighbours sadly predicted when I arrived. But I've suddenly realized that I have never yet seen a bald-headed woman, nor one with yellow, shrivelled, parchment-like skin.

We get up early but are rewarded by getting our work done early, and we can rest later in the day. We talk of sweeping, and scrubbing, and dusting when we detail our work for effect, and in the next breath complain because our houses are so small. We list washing and ironing, and grumble because we never have any clothes. We are hardly consistent.

Milking cows does fall to the lot of some of us. Sometimes we like to do it, though we would never admit it. Even if we do not enjoy it, we do get away from the kitchen for an interval, and the change does us good. It would do us more good if we did not always go to the barn with an injured feeling because we had to milk cows.

As for feeding hens, I have never yet seen a woman feeding her flock without so much pride and interest in her work that she spent a lot more time doing it than was necessary.

Only the other day I read that prairie farmers' wives never have any time to read. We do have time to read, and to do practically any-thing that we want to do. Even with a family, and a few hired men to work for, we have more time and opportunity for caring for our hair and complexion, and for cultivating our literary tastes than the aver-age single girl working in a city. Because we have not realized this there is a marked tendency to envy the city girl or woman. This is detrimental in that we spend our time planning for a future that always remains a future, instead of making proper use of the present. We are waiting until we can leave the prairie farm and go to the city to live, or back East, or home to the Old Country. With such an attitude, is it any wonder that our hair turns grey and our faces wrinkle? We need not blame it on the climate. We make no attempt to beauti-y our surroundings because we are "going back:" We are dissatisfied.

The truth is that we did want to go back wherever "back" happens to be, when we first came. Nobody "fits" at first. We are lost in the vastness of the space on the prairie. We feel the power of it and are helpless. But that power is so real that once we get in the grip of the prairie we cannot get beyond it. It follows us to the ends of the earth and forces us back. This has been proven by so many who leave and return again, that we may as well settle down now to be contented. For we cannot go back. We don't really want to.

We say we are lonely. We only long for company at times just as city people occasionally long for solitude. But if we had to allow half-a-dozen of our neighbours to move into our front yard to live we would not be happy until we got them out again.

We get a lot of sympathy because of our loneliness. No neighbours nearer than half-a-mile. Yet our sympathizers, and we, too, thrill when we read books about the "great open spaces" where the hero or heroine does not see a white person for six months.

We think we envy city women because of our own lack of modern conveniences. We may envy wealth if we are envious, but we need not envy the city woman who lives in the same circumstances that would be ours were we to go to the city. She has a bathtub and electric lights that we have not, but little else that we want. Shows soon become her amusement simply because "there's no place else to go" that her purse will afford, while our community gatherings never lose their attraction for us.

Our 10 or 15 mile trip to town is one of our main grievances. It would be a glorious outing for a city woman, and is for us. And we don't have to carry our purchases out to our buggies even. Would we like carrying armloads of bundles on crowded street cars again? Would we skimp ourselves with eggs and butter again because we couldn't afford to buy all we wanted? Would we use the top of a quart of milk for the family's supply of cream after using that much in one cup of coffee on the farm? Would we be contented with a skinny chicken once a year?

We may all leave the prairie farms and go back East, or to the Old Country, or to cities, but the railways will have one busy time getting us back to our prairie homes as quickly as we want to come.

We need to stop complaining and make of our lives what we wish to, for our opportunities are unlimited. Our own mental attitudes are all that stand in our way. Let's go.

THE FIRST BABY'S EXPENSES

29 April 1925.

A prairie mother has been good enough to send us a list of expenses connected with the coming of her first baby. This will act as a

guide for people who are wondering how much will be necessary to cover the expenditures of the not-far-distant-future. Of course, conditions vary, so medical charges will not be the same in every part of the West. Some of the equipment such as screen, clothing box and crib could be constructed at home, thus saving a considerable amount. Articles such as summer coat, toque, scarf, wool spats, booties, pillows, slips, etc., not given below, were either presented to the baby by friends or were already on hand. If strict economy is necessary it should be in connection with clothing and incidentals rather than with medical and nursing fees. Any amount of sacrifice is worth while to protect the mother's health.

Our correspondent explained that this outfit is being used for her second baby, and so the expenses are considerably reduced by being spread over several years:

Screen and box for clothing	\$12.65
Crib and kiddy coop	\$27.00
Carriage and sleigh	\$27.00
Doctor's bill (circumcision included)	\$45.00
Nurse's bill	\$50.00
Medicine, antiseptics, surgical supplies	\$ 8.05
Bottles and supplies	\$ 1.30
Birth notice in paper	\$.50
Clothing - Including 4 dresses, 4 slips, 3 night gowns, 2 barrow coats, 2 union vests, trimming and tape, flannel head shawl, rubber sheet for cot, diaper cloth	\$27.41
Winter bonnet	\$.75
Winter coat	\$ 6.50
Summer coat	\$ 1.82
Stockings	\$ 2.14
Bibs	\$.45
Patterns	\$.25
Stocking stretchers	\$.25
Boots	\$ 3.09
Rubber diapers	\$ 1.25
Rompers	\$ 2.80

White rubbers	\$.90
Winter underwear, sleepers, waists, stockings	\$ 8.95
Blocks for Christmas	\$.85
Crib sheets	\$ 2.02
Comforters (batting cheesecloth, etc.)	\$ 1.40
TOTAL	\$232.34

If any other readers can give us a statement of similar expenses we shall be glad to hear from them.

BEAUTY OF THE PRAIRIES

From Kathleen Strange, 20 May 1925.

I always wanted to build my home high up upon a hillside. There is an old saying that he who lives upon a hilltop dominates the world, and there is something in living high above other people that gives one a sensation of power and security. And it is from the hilltops that we can look out upon the world and enjoy its beauties to the full.

My girlhood home in the Old Country was for many years located upon a rugged hillside, and from its many windows one glimpsed vistas of rural English landscape with which there is nothing quite to compare - well-stocked fields, divided regularly by thick, straight hedgerows; the emerald green of grassy slopes mingling with the darker green of dense foliage; the white ribbon of country roads; in the distance a broad river winding its circuitous way to the distant sea.

I had always visioned the prairie as a sort of worn-down plain, flat and treeless and dreary, offering no vivacity of landscape nor any claim to beauty or charm. I found this conception completely erroneous in almost every respect, possibly excepting the far south of the prairie provinces, and it is not difficult to realize why the wanderer inevitably returns from more beautiful lands in answer to its irresistible lure.

In the part of Alberta where I am located I found many hillsides, so that my home, after all, was built upon the slope of a hill, a little hill, but nevertheless sufficient of an eminence to give me a beautiful view. In every direction I have vistas of softly rolling hills, of short but luxuriant

patches of brush, of bluffs fringed with slender trees, of shallow streams and meandering rivers, merging into charming lakes. The verdant pasturage of long coarse grass is carpeted with minute flowers and the brush coloured with the pink of wild rose throughout the summer months. In winter a soft carpet of snow covers my beautiful landscape, but its white mantle has a grandeur and charm all its own.

In the quiet of a summer evening I love to drink in the beauty of the land and sky that stretch away from my roomy veranda. I see directly opposite, at about the same elevation as our own ridge, an undulating range of low hills, verdant with pasturage, interspersed here and there with fields of grain, gleaming green or gold as the last rays of sunshine strike aslant the fields, the rich chocolate of plowed land - all flowing smoothly downwards like some vast inclined plane to the capacious valley below. This valley, which has its origin somewhere up in the Arctic Circle, sweeps downwards through this part of Alberta clear to Mexico, and has been veneered by many natural agents - rivers and glaciers. Its rich garden loam produces such abundant crops of oats that comfortable prosperity follows in its train.

To the north-west is the silver streak of a lake, set in a natural amphitheatre of low hills. Sharply outlined against the horizon are dense patches of brush, here and there a gaunt tree, the grotesque but friendly outline of a neighbour's house. The sky is as multicolored as a Persian rug, varying from the clearest blue to the deepest purple, and the palest pink to flaming crimson. In this blaze of colour, heavy clouds weave patterns of indescribable loveliness.

Every changing season brings new beauties of land and sky, beauties that arrest the eye and intrigue the imagination. The prairie may lack the sheer picturesqueness which is a feature of an Old Country landscape, and it may lack the romantic charm of the Pacific Coast, but for me it has a clean, broad grandeur, the charm of something that is vital and alive.

A FARM WOMAN'S REPLY

From Mrs. R.C. Phillips, Alberta, 27 May 1925.

It was with much interest and, I fear, a little indignation that I read the article, entitled *The Farm Woman's Lot*, in *THE GUIDE* of April

15. I must say that I disagree most emphatically with the writer on several points. I have lived on a farm practically all my life, 14 years as the wife of a farmer, and feel that I know a little about the subject of which I speak.

True enough we may be the freest and happiest women on the earth in some respects, but we are certainly the busiest. However, hard work is no hindrance to happiness or freedom either. As for our having time to read or do anything else we like, I certainly have not found this to be the case, neither in my own experience nor in that of my friends and neighbours.

I have found that farmers' wives seldom complain about their hard lot, accepting the drudgery and discomforts of pioneering quite as a matter of course. And certainly no other class of women on earth are such close partners in their husband's business.

The majority of people on farms in the West have come from places where the price of land is beyond their means. They have homesteaded or bought land on easy terms here and located with the intention of making this their permanent home. Very few had much capital with which to start and hence buildings were built and machinery bought "on time," and met by crop payments, which means so much out of each year's returns when the crop is sold. Those who have acquired land in this way can testify that it is only by the practice of the most rigid economy that the payments can be made in the first few years - at least. Therefore, we find farm women getting up early in the morning, preparing breakfast for six, seven, or sometimes more people; washing dishes, the cream separator and all the milk utensils, packing school lunches and speeding the children on their way; feeding and caring for the chickens (and in the hatching season this is no small task), hurrying back to the house to make beds, sweep and dust; and on certain days, ironing, washing, baking, scrubbing, to say nothing of the family sewing, which often means making over garments for the smaller members of the family from the cast-off clothing of their elders. Most farm women sew their own bedding, and there is also the never-ending mending and the contriving in every way possible to manage the household as economically as possible. Somehow time must be found for planting and

caring for the garden as well as the canning and preserving of the fruit and vegetables for winter use.

In spite of careful planning and the elimination of all elaborate dishes from the menu, three well-balanced meals a day prepared in quantities sufficient to satisfy hungry men who work out-of-doors for long hours, requires a considerable portion of a woman's time. All of which leaves very little time through the day for rest and recreation, however early we may rise in the morning.

Don't ask why we do not hire help during the busy seasons and install modern conveniences to lighten our labour, for I assure you that is the very goal to which the majority of us are working. A new plow may enable the farmer to cultivate enough more land in a single year to pay for it, leaving the other year's profits from that piece of land to pay for some other necessity or improvement, while a vacuum cleaner would only give the housewife the benefit of a heavy task lightened, and not the cash so sorely needed to meet payments, so the cleaner must wait for awhile.

Were it not for the dreams of the future when our homes shall be paid for and labour-saving devices and comforts within our means, I am afraid a good many of us would give up in despair.

Now do not imagine for one moment that I do not like farm life, and am living with the expectation of leaving it. I enjoy every phase of farm life and would live nowhere else if I were given the opportunity of making a choice. But no one can deny that there is a lot of hard work for the average farm wife in the West where our homes are as yet only in the making. Even now my greatest dream of happiness, since my health broke with the strain of work a year ago, is that I may be able to take it up again where I was forced to lay it down. Had I not been compelled to rest I would not have seen the article by Maude Newcombe in *THE GUIDE*, to say nothing of attempting to answer it at this season of the year.

I might say that we have enjoyed a fair measure of success in the past 15 years, but it has only been accomplished by hard gruelling labour and sacrifice on both sides, and could never have been attained any other way under the circumstances. At last we are beginning to find the path smoother, as I hope every homemaker in the West will

in the near future. I, too, feel that we may attain any goal we like, but that the price paid sometimes seems almost too great for the gain.

EARLY MARRIAGES

Editorial, 17 June 1925.

The subject of legislation setting a minimum age for marriage was given some prominence during the recent election campaign in Saskatchewan. Dr Uhrich, minister of public health, speaking at a meeting in Regina, referred to a speech made by Dr Anderson, the Conservative leader at Melfort, in which Dr Anderson was reported as saying that: "It was no uncommon thing among the non-British for girls at 13 years of age to get married to men of 40 or over."

This subject has been a matter of concern to women's organizations in Saskatchewan for some years past. The Regina Local Council of Women, have, on a number of occasions, passed resolutions asking that a minimum age be set, and that that age be made 16 years, and delegations waited upon the government to urge that legislation to this effect be enacted.

The Women's Section of the Saskatchewan Grain Growers gave an important place on their program in 1923 annual convention to a discussion of this matter, and sent a resolution forward to the government asking that 16 years be the minimum age at which girls be allowed to marry. A delegation waited upon the government to press for this necessary piece of legislation. There seemed to be an inclination on the part of some of the members of the government to make the age 14, but finally a compromise was made, and it was agreed that the age set would be 15.

During the 1924 session of the Saskatchewan legislature the Marriage Act was amended. As it now stands it prohibits the issuance of a marriage license to any person under 15 years of age, and provides that no person may solemnize the marriage ceremony where either of the contracting parties are under the age of 15 years to the knowledge or information of such person. If either of the parties is under the age of 18, the father and mother, or guardian must give consent.

The minimum age for marriage in Manitoba and British Columbia is 16, in Alberta it is 15. Saskatchewan has been among those provinces of the Dominion which have been slowest to raise the age at which marriage is permitted, to what is regarded as a reasonable age. The present government can claim the credit of enacting the legislation amending its Marriage Act at the 1924 session, but it also must accept the responsibility of refusing to amend that act until that late date, in spite of frequent urging from women's organizations. How much longer the amendment would have been shelved, if there had not been an election in sight, must remain a matter for conjecture. But when women have the vote some attention must be paid to the matters for which they ask.

The Russell Sage Foundation has been making a survey in the United States, of early child marriages. They have found that in many cases a girl can be legally married when she is too young to be a wage earner. They found that a parent's affidavit is the only proof of age required in many marriage license offices, yet in most states minors must present documentary proof of age in order to secure working papers, license to drive an automobile or to travel abroad. The recommendations of the report were: that 16 be made the minimum marriageable age for girls, that five days advance notice of intention to marry be given, that the proof of age of applicants required be either the birth or baptismal certificate, or some other form of documentary evidence be given; that both applicants for marriage licenses should appear in person.

The provinces of Canada control the right to enact legislation governing marriages. There is a great need at the present time for more strictness in regard to the issuing of marriage licenses and the producing of documentary proof of age.

A SONG OF THRESHING TIME

Editorial, 9 September 1925.

One would hardly expect a farm woman to be so moved to rejoicing over the arrival of the threshers that she would break into song or sit down to compose a poem. But sometimes the unexpected thing

happens. Witness a little verse sent in from a reader friend in Saskatchewan:

Sing a song of threshing time,
And dishes in a row.
Jolly threshers came this week,
And want to eat, you know.
The time for threshing now is here,
We'll face it with good cheer.
Sing then, Hurrah for the threshers!

There are a few extra lines for a chorus added, which indicate that this is intended for the words of a song. They express the idea that there is double cause for rejoicing, one because the threshers are coming and the other that they are going.

Reviewing in memory our own experiences and reactions to threshing time, since we reached years of adult responsibility, we think that we might be able to feel like writing a poem on the day the threshing outfit and its accompanying gang of workers took its departure from the home farm, but never would we have been capable of attempting anything approaching a poem or a song on the day of its arrival.

From the housewife's viewpoint the most striking thing about the threshers is conveyed in that line. "They want to eat, you know." It is not surprising, then, that that thought swamps all others when she sees them pulling into the lane that leads towards her home. Then, too, there is something daunting in the thought of dishes. They don't stay, with shining faces, all neatly in a row on cupboard shelves. They have a peculiar habit of piling up in untidy, unwashed stacks at threshing time.

But if we don't get too wholly taken up with our own viewpoint we can understand the underlying cause for rejoicing at this season of the year. It is the harvest time, when the results of the whole year's work are gathered in. It is the time of fulfilment of effort, of hopes realized. It is a period of bustle and excitement, for every precious moment must be put to good use. With a sense of the importance of the event and under the stimulus of its excitement we can overlook and sometimes even actually enjoy the petty and trying

details of disagreeable tasks that fall our way. Not till the threshers have come and gone do we know what kind of a year stretches before us.

In the face of this our admiration goes out to the woman who finds cause in her heart to sing a song of threshing time.

THE TIME TO GIVE

From Mrs. Nestor Noel, 16 December 1925.

Our children often have a great many presents, all at the same time: for instance at Christmas and on birthdays. We cannot help this; but there are many presents which might be divided and made to last throughout the year.

This is how I arrange my child's presents. Sometimes I order 20 cards for her to paint, or a number of embroidery silks or ever so many spools of coloured cotton, or balls of wool. Sometimes I receive very large parcels in this way. I do not give everything to my little girl at once. Instead, I spin out the pleasure. All the year, my trunk holds some gift in reserve.

There are times of loneliness and depression in a child's life. Sometimes these are caused by the rain, another time they are because expected little friends have failed to arrive, another time the depression is due to indigestion.

When I see the child is feeling this way, I go to my trunk, unobserved, and, before she knows it, I am back with one of the reserved, small presents. Immediately, the sun begins to shine again, even if it be raining outside.

I never give more than one present the same day. One little unexpected gift should brighten the child's day, unless she be an unusually spoiled child. I try not to spoil my child, and so she is always contented and pleased with these little distractions.

We, ourselves, are often depressed for apparently no reason. Why then should we be surprised when our children are this way too? We know how a kind word, the gift of a few flowers or a new book will cheer us up, so let us apply these methods to our children's moments of depression, and we shall be surprised at the results.

Every little idea which can help to brighten a child's life should be seized by a mother. We all want to make our children happy in their work and play. Keep the children busy, not tired. If they are busy, they are likely to be happy.

DISCUSSION OF HOME PROBLEMS

17 February 1926.

[Readers' submissions to this column were usually in response to specific topics tendered for discussion. Cash was awarded to the "best" answer (\$4.00), the second best (\$3.00) and the third best (\$2.00).]

HOW TO GET A WATER SYSTEM

From Mrs. JH, Manitoba

I have often wondered if other farm women have found a satisfactory and cheap method for the disposal of water and refuse. We feel that we cannot afford an expensive sewage system. It seems to me that there should be some better way than having a slop pail standing in the kitchen. It has to be lifted and carried out of doors. It is usually emptied in the yard and the back yard becomes unsightly in winter time, with refuse and ice.

WOMEN SCHOOL TRUSTEES

From Mrs. GM, Saskatchewan

I understand that a number of school districts in Western Canada have women trustees. I think that women would make splendid trustees and that they would be able to make a real contribution to the community in which they live by accepting such office. I would like to hear from some women who have lived in school districts %4 here there was a woman trustee as to the success of such a plan.

SHOULD WOMEN DO OUTSIDE WORK?

From Mrs. RB, Saskatchewan

One of our neighbours is a great enthusiast for mixed farming. He

claims that farmers have to milk more cows and still more cows if farming is to be made profitable. He says that one of the reasons many farmers do not milk the number of cows that they should, is that women of today will not milk cows; that we must get back to old times when women assisted with this kind of work. Now I consider that a farm woman has plenty to do when she looks after her family, does all her own housework, including baking, churning, sewing and laundry. If she is to do outside work she will have to neglect her home in some way. To my mind, the state of culture in the farm home drops very rapidly when it is necessary for the woman to do outside work, but I would like to have the opinions of other farm women on this subject.

PLANNING GARDEN TO ADVANTAGE

From Mrs. EH

The season for gardening is very near to hand, so there are some questions that I would like to ask other women who have had experience in gardening. If we have a garden at all this year, I know that I must manage it myself, for my husband has very little interest in or time for gardens of any kind. I have been reading quite a bit in magazines lately about the importance of a well-balanced diet for all members of the family. I would like other farm women to tell me what vegetables they consider most necessary; which help the best in planning attractive meals; which are the best adapted for canning. We have just moved on to a new farm, so I must plead ignorance of many things that it is generally regarded a farm women should know.

IF I WERE BUILDING AGAIN

From Marilla R. Whitmore, 17 March 1926.

If I were building another farm house I believe that I would know exactly where mistakes had been made before, and would be ready to remedy such mistakes. For instance most of the farm houses are not built for this climate. I know the one we live in would make an ideal California bungalow, as far as being substantial is concerned, not

counting beauty and convenience by any means. It is right out on the prairie where it gets every breeze that blows. In fact some of the strongest of them go right on through.

Warm walls, warm floors, large, well-lighted basement, with storage rooms for vegetables, built-in tubs and ample room for lines for drying, windows that will really light the basement winter and summer, big cisterns would be other things I would plan for. I would have steps that one could climb without endangering life and limb to go to the outside and to the first floor. On the first floor there would be an immense living-room, with an old-fashioned fire-place that did not smoke in one end, and that would take a log three feet long. Houses all have such a few windows and are dismal on our short winter days so I would have more windows. Built-in features of every kind, book-cases, window-seats and cupboards would come next. In the dining-room there would be build-in cabinets for china and a built-in buffet. I would want hardwood floors for they make a home so attractive, nice light-coloured floors that do not show every spot.

The kitchen would be my ideal of a kitchen, amply big for the farm house and with cabinets and cupboards for every purpose. There would be a kitchen sink of the proper height. Mine has always been too low for I am tall and lanky. The kitchen would have a built-in ice-box that could be filled from the outside. My kitchen would be airy enough for once. It would be tiled and have a tile floor, which is so easily kept clean. Proper lighting from overhead and side lights, for I would not dream of building without installing electricity for lighting, cooking and running of labour-saving motors about the house.

Another room that I have always wanted should be a part of the new building. What woman has not wished that she had a sort of cloak and wash-room for the men folks, a room that could be well heated from the furnace in the winter so they could put their boots, socks and wet coats and mitts to dry in a place on purpose for that and not have them littering up the kitchen and sticking in the warming oven? In this house I would build there would always be an abundance of hot and cold water upstairs and down. In this cloak-room I would like a basin installed so the boys and men could wash some-where else than at the kitchen sink.

A sort of den or gun-room would be another handy place I would

have if I ever build, for my men are all gun mad, and have their guns all over the house. In this room would be a cabinet for the stuffed birds and animals they must have around, a gun cabinet that would lock so the youngest, who is of an investigating turn of mind, would not injure himself or others. Here could be placed the heads that are mounted and the skins that are made into rugs. A large couch and an easy chair or two would furnish this necessary room in a home where hunters abound.

The entrance hall would be roomy and have an open stairway of graceful style where I could use that old-fashioned grandfather's clock that I inherited, and have never had a place to keep. There must be a back-stairs as well, for they are very handy.

Upstairs there would be an abundance of bedrooms, not little two by fours or sixes as are in so many farm houses, but good, big rooms, with ample well-lighted clothes closets in all rooms. The wall space should be arranged so there is proper places for the beds. A good-sized bathroom, fully equipped, is a necessity to one's comfort and well-being. This should be tiled if possible.

In the upstairs I would plan to have a well-built airy room for a sewing-room. This would have the proper equipment, electric motor for machine, electric iron for pressing, ironing board in a cabinet, generous closets and cupboards and a linen closet built in as well. Two sleeping balconies upstairs, with sun-parlour below, and well-screened, roomy verandah all about the house. A breakfast-room would be quite an addition to farm house, but it should not be too small. On the third floor I would like it finished off and a gymnasium put in for the boys. Here they could have their books and toys as well, and play to their heart's content. I suppose such a room should have sound-proof walls, but such walls can be made. In this room I would have a pool table as well as the equipment for gymnasium, then my boys would never want to go to the village pool hall. Half of the upstairs would be for store-room purposes and would be well ventilated.

I would have a furnace large enough to heat the entire house so that I would not have to wear my winter coat in order to make the beds, and dash away to bed at night as if I were an Arctic explorer venturing into the Polar regions. When I build, which will be when my ship comes in, this is the kind of a home I would like.

SHOULD WOMEN DO OUTSIDE WORK?

15 April 1926.

The answer to that question depends upon three things: "circumstances, the man and the women who own the farm," so writes one of the 114 farm women who replied to the question raised in a letter from Mrs. RB, Saskatchewan, which was published in *THE GUIDE*, of February 17. Some of the best letters are grouped under the various phases of the subject which have developed during the discussion of this topic which is evidently of keen interest to a great many farm people. "It is strange, in these days when women are taking their place along with men that such a question should be raised," writes another reader friend from Saskatchewan.

Over and over again there was a repetition of the idea that farming, more than any other business or industry, is a partnership between husband and wife. The question immediately arises: Does the fact that some women must, or do of their own accord, help with outside work, strengthen that spirit of co-operation that is so necessary to any successful joint enterprise? Well, there are two sides to every argument and hardly any point was left untouched.

[These are excerpts from letters submitted to THE GUIDE about the question of what the editors called "mixed farming".]

SOME FRUITS OF CO-OPERATION

There is no business, where mutual help is as necessary as in the business of farming. Both for husband and wife there are strenuous times at seeding and harvest, when mutual help is necessary if things are to run smoothly. With regard to milking, every woman on the farm should know how to milk, so that at very busy times she can help.

The woman who will not do outside work such as milking, caring for the poultry and garden is a misfit as a farmer's wife. For a woman to help, when the housework is light, strengthens the sense of part-nership. Each gets a view of the other's work.

Doing a man's work, too, causes resentful feeling which ought not to be allowed.

Husbands and wives get on much better if each manages his or her own work.

Once the woman starts making it a habit to work outside it will lessen the cheerful aspect of their community and I believe that cheerfulness and neatness is essential to prosperity.

I have lived among farmers for some time and where reason and affection were present and where both shared alike the economy practised the homelife was satisfactory.

If the woman helps outside the man should help her inside.

I have often heard men say they would not allow their women folk to do outside work, which I think is a foolish attitude to take, as it is a real pleasure for some women to know they are useful outside. In any case a woman should not feel she is compelled to do chores, but should be allowed to do as she pleases.

From observation I have found that the pleasantest and thriftiest farm homes are those where the women assist with the milking.

The man of the house likes a good comfortable tidy home and is always willing to help out to that end, with kalsoming, painting or scrubbing. There is one thing I would not do and that is go out and milk more than one cow if my husband did not know how to milk and cared less to learn.

WHAT WORK SHOULD SHE DO?

Only necessity excuses outside work for the busy housewife who has to be laundress, cook, nurse and general prop to the household. One cannot be efficient in the house and add much to the dairy work

unless there is really very little to do in the house. I ought to know for I have milked cows for years. At first from ambition to get ahead from nothing much to competency; later because it meant necessary bread and butter. I have been our only housekeeper so that while meals were got - the necessary washing, etc., done, there was no home just a workshop where we slept and ate as well as we could manage.

Gardening and poultry raising I should like to include in women's share of outside work, but when it comes to working around the barn I consider it time to draw the chalk line.

I am not in favour of women working in the fields, stooking, pitching and other heavy work. Only a very small per cent have the strength for this heavy physical work.

I believe a woman would do well to help with any other outside work that is not too hard for her.

A woman should look after the chickens, but it is a man's job to clean the henhouse and feed them in the winter.

It is certainly not beneficial to a woman to cut wood, haul water up a hill, milk cows, hoe the garden, feed pigs and calves, look after poultry, wash, iron, bake, sew and clean house.

The outside work of raising an average sized garden, a flock of a hundred or so chickens and milking three or four cows I consider a pleasure rather than hard work.

The life of the farm woman is a busy but a happy one with little time left for wishing for the moon.

DO THEY LIKE MILKING?

People laugh when I say it rests me to milk. But when you have been washing dishes, pans, cooking meals, rattling stovelids, attending to

fretful, inquisitive, noisy, self-willed children, hurrying with this and that, it is a relief to get away from all that for a while and to go into a cool barn and relax, even if you are sitting beside a cow. A cow is the most contented thing in the world, and it seems to give to me a measure of her own quiet and content.

I find milking is a great pleasure. I rise in the morning at five, during the summer, have breakfast at six, and milk six cows by a quarter to seven, separate the milk, feed calves, wash dishes and do general housework.

It rests me after a day's indoor work, cooking or just housework, to get out in a garden, and I get far more inspiration out of that than doing fancy work.

There is money in it, and if we were a little better off now and I could find a suitable person to keep my house, I would milk and raise poultry, tend to the garden and direct the housework. But one should not do both.

I figure on milking at least two cows from the time of seeding starts till freeze-up. I still find time for my hobby of gardening, and for our local meetings, social and school affairs. In fact I couldn't live if I did not get outside daily.

There is a type of farm woman whose lot it is to live on a farm, but who is as remote from the work of the farm as if she lived in town.

THE EFFECT ON HEALTH

Last spring, I went out to nurse a case. In the part of Manitoba I went to it was customary for the women to milk from 10 to 12 cows twice a day, feed the calves and pigs. If there were girls big enough to work they were expected to help in the fields. Most of the women around there either had been operated on or should be in the hospitals from strain and overwork. There is a duty a woman owes herself. It's alright to talk of sacrifice and unselfishness, but if a woman brings up her children

to be good citizens and attends to the house, she is doing all she can manage to do well. She will be able to keep in touch with the children's amusements and home can be home in the right sense of the word.

I have been married 15 years. Six years of that time I have been expecting babies, and in that condition no man should expect his wife to do hard work or to spend much time in the corrals and stables. I think it is necessary for women to do some light work in the open air. I have helped with the milking at times, but my husband has never expected me to do much outside work.

Disregarding the few exceptional cases where a woman has extra strength and time, and naturally takes more interest in working outside than inside, speaking generally women should not work outside other than to look after what garden she can manage and to tend to her poultry flock. Milking is handed over to farm women because the men usually hate to milk.

How many women with small children can go to the barn and milk for an hour or more with an easy mind, and leave small children in the house to do as they please? Is it any wonder that accidents happen? We are always reading of a home and children being burned when the mother was out for just a few minutes.

For a number of years I was a real farmerette and worked outside, did a man's work from spring to fall. I have also worked in the house. I never was so tired at night as when I worked as housekeeper, and had to rush the dishes at night to get the cows milked at the right time and the children off to bed.

I think that when a woman does her own work and does it right it is impossible for her to do much outside work without running herself down.

If we farm women had a few of the conveniences they have in the city homes it would give us more time to help out-of-doors.

TEA CUP HOSPITALITY

Editor, 15 January, 1927.

Though Canadian born I have both visited and lived in other countries. But I have come back to a Canadian farm to make what I hope is my permanent home. I have had the opportunity of comparing some of our customs with those of the customs of the people of other lands, and I may say that the comparison is not wholly in our favour.

How many of us, when a neighbour drops in for a short afternoon or morning visit, make a cup of tea. In most farm homes the kettle is generally found singing on the back of the stove and in the summer time a fire is easily and quickly made. It is really very little trouble to steep a couple of cups of tea. This, served with a few slices of thin bread buttered or a piece of cake, will be very much appreciated by the visitor. It is surprising how a cup of tea creates a feeling of friendly hospitality. It is so much easier to sit and chat over the tea-cup. Otherwise there is apt to be a certain stiffness and formality to a visit even among neighbours who know each other well. The tea-cup expresses a welcome that it is difficult to express in words.

On my return to Canada after being quite a little while away I felt that Canadians had a cold unapproachable manner as compared with the warm friendliness of my southern friends. I do not for a moment think that Canadians realize or intend to be reserved and distant in their manner towards others, but after having the experience which I have had I am not surprised that new comers find us cold and distant.

When I look back upon my first few months in Australia I wonder what the Australians thought of me. Did they regard me as a typical, reserved Canadian? I did not really mean to appear in that light and it took me several months to adopt their genial friendliness. Morning lunches, afternoon tea, midnight lunch, and yes, even a cup of tea and a cracker brought to your bedside for breakfast! No matter at what hour I called upon anyone, no matter whether it was a friend or a stranger I received a most cordial greeting and stayed for a friendly chat over a cup of tea. It was all strange to me at first.

I have tried to keep up the custom in my home here but so few people in the country observe it and I find myself slipping back again into the old shoes of habit of doing without these pleasing touches of

hospitality. I do not wish to pack away the pretty tea cloth and napkins in the linen closet and forget about them until some very dear and old friend drops in. I know for a certainty that when I bring them out in her honour I will see a happy light in her eye, for she dearly loves a cup of tea.

But there I think the very writing of this letter has bolstered up my resolution to observe the charming custom of serving tea to visitors who may drop in.

DISCUSSION OF HOME PROBLEMS

1 March 1927.

DANCING IN THE COUNTRY

From JHO

Just at the present time our little rural community is in the throes of a discussion on the subject of dancing. We have no building suitable for public dances, except the schoolhouse. We are a district far from town. The decision, seems to rest with the trustees but the ratepayers are taking quite a keen interest in the whole matter. The debate going on has caused a great amount of bitterness. We hold church services in the same building. Some of the parents in the school district are opposed to dancing altogether and claim that they will do all in their power to prevent the trustees granting permission to having dances held once a fortnight. Others of us who like and approve of dancing think that good times under proper supervision, should be provided for our young folks. The bitterest opponents to dancing claim that it is impossible to have dances without having liquor brought in and a train of evil influences set to work. To me these people seem narrow minded and foolish. If we do not permit young people to have a certain amount of pleasure they will go else-where to get it. It seems to me that dances should be held right in one's home community, where adequate and healthy supervision of amusement can be given. I would like to know how other communities have dealt with a situation such as we now find ourselves in.

SHOULD MEN HELP WITH HOUSEWORK?

From Mrs. ASA, Alberta

During last year THE GUIDE conducted, among its readers, a very interesting discussion on the subject, Should Women Do Outside Work. It seemed fairly unanimous that women should help under special circumstances. I would like to see a discussion among your readers of the other side of this subject - Should Farm Men Help With Housework? It is easier to secure hired men for the farm than it is to secure domestic help. In the winter time it is sometimes possible for a farmer to secure a man for small wages and his board. That leaves the man, especially if he is a grain farmer, more or less free, while his wife has as much work as in any other season of the year. Some men are very considerate and assist in many ways. What do other readers think about farm men helping with housework?

CELLAR ARRANGEMENT

From Mrs. JH, Manitoba

We hope to put a concrete foundation and basement under our house next year. I would like to learn how other farm women have arranged the basement of their houses to accommodate a washing machine, cream separator, furnace, fuel, vegetables, canned fruit, meat, etc. How did they arrange the entrance, from the inside and the outside? Would those who have tried the plan of having the basement used for laundry purposes advise others to attempt the same plan? Does it mean a labour saving or does it add to the work when one has to go up and down a flight of stairs? What is the probable cost of a good basement? What has been the experience of GUIDE readers in working out a satisfactory cellar arrangement'?

HOBBIES FOR GIRLS

From Dorothy B, Saskatchewan

I am very enthusiastic over hobbies for farm girls. If a girl has some particular hobby it gives her something outside of her work to think about and she will get a great amount of fun out of it. I have three

hobbies. One is stamp collecting, another a scrapbook and the last is collecting butterflies. Neither one of these take much time. In fact I only work at them in my spare time. I have often wondered what other hobbies girls on the farm might take up, how they like those they have had and how they have turned them to their own enjoyment and profit.

WAR ON PESTS

From Mrs. MGM, Saskatchewan, 15 March 1927.

Several years ago I discovered to my horror that my room was infested with that bane of all good housewives, the bedbug. Evidently it had come prepared to stay, for all the methods I used to eradicate the pest seemed more likely to finish me, or the family, than the redoubtable bug. However, finally I hit upon a remedy that cleared them right out, and I have never had to repeat the performance.

Our house was old, and finished inside with paper. There were plenty of cracks in walls or ceilings, so that sulphur fumes or gasoline sprays could not begin to reach all the insects. So I bought half a pound of pyrethrum powder and a 10-cent powder gun and went at them with that I tried to "shoot" into every crack in the room behind window casings and baseboards, into crevices around bed and other furniture, and into folds of mattresses. I did this once every two weeks for three or four times and can truly say I have never seen a bug in the house since.

Pyrethrum powder is death to any insect, but is harmless to human beings or animals as long as not taken internally. It is also quite inexpensive, and can be procured at drug stores or mail order houses. February and March are the best months to make war on the bugs, as then they are just rousing from their torpid state of the winter and are easier to reach. However, this method which I have outlined seems effective at any time of the year.

PERSONAL NATURALIZATION

Editor, 15 April 1927.

There is a certain resolution which has now become a hardy perennial at all conventions of the organized farm women of Manitoba,

Saskatchewan, Alberta and Ontario. That resolution asks that a married woman may become a citizen in her own right. Since 1921, it has been passed annually by farm organizations in the provinces named. It has been passed by the interprovincial body, the Canadian Council of Agriculture. It has been passed by the Alberta legislature. It has been introduced into the Canadian House of Commons by private members, Miss Macphail and by J.L. Brown. It has been passed by a large number of women's organizations, among which special mention might be made of the National Council of Women.

Canada is not the only part of the British Empire seeking this reform of laws affecting citizenship. On February 18, 1925, the British House of Commons passed unanimously, without division, the following resolution:

“That in the opinion of this House a British woman should not lose or be deemed to lose her nationality by the mere act of marriage with an alien, but that it should be open to her to make a declaration of alienage.” It is worth notice that on that occasion not a single member spoke against it. One might well ask why the delay when there is such strong evidence of public support for a reform of our existing legislation governing citizenship.

In 1924 the Under-Secretary of State, in a letter addressed to H.E. Spencer, one of the federal members from Alberta, declared that: “there are insuperable difficulties in the way of the Canadian parliament introducing or passing legislation authorizing personal naturalization of married women.” He pointed out that our Naturalization Act may be deemed legislation of the various units of the British Empire where it has been brought into force; it is also in the nature of a treaty between the United Kingdom and the dominions, and it is understood that none of the essential features of the act should be altered without a conference of the United Kingdom and the dominions upon the subject.

Last year an Imperial Conference was held at which the premiers and leading ministers of the dominions sat in consultation with the prime minister of the United Kingdom. Press reports of their dealing with this were most meagre. To date Hon Mackenzie King has not advised Canadian women if any agreement was reached regarding legislation affecting the personal naturalization of married women.

Canada has now come to a place, where she must put legislation governing this matter upon her statute books. Our close proximity to the United States makes this matter imperative. In 1922, the Cable Act was passed in the United States which provides that the marriage of an American woman with a foreigner does not involve the loss of her original nationality, unless she formally renounces it; and it makes it necessary for a woman who marries an American citizen to become naturalized in her own right. Americans and Canadians quite frequently intermarry. A Canadian woman marrying an American immediately forfeits her right to be a British subject, but does not become an American citizen until she has fulfilled the necessary requirements.

The League of Nations, in its Committee of Experts for the Codification of International Law, has considered the question of nationality of married women and in a memorandum published a year ago points out that this reform requested might be regarded as a necessary change that: "This current of modern opinion has had an influence on nationality laws and the principle that a married woman should have the right to keep or acquire as she thinks fit (even for children who are in her charge) the nationality she prefers, irrespective of the nationality of her husband, is fully recognized as a unilateral or bilateral rule."

The "insuperable difficulties" in the way of dealing in a satisfactory manner with this matter seem to be largely of our own making. Up until 1870 a woman, if she married an alien, might retain her British nationality, if she so chose. And it is possible today for a woman, after marriage, if her husband decides to become a citizen of another country, to retain her British citizenship by declaration.

The Canada Council of Agriculture at its annual meeting held in Winnipeg during the first week of April endorsed the following resolution which will be forwarded to the Dominion government: "That in the opinion of this council it shall be deemed possible for a woman residing in Canada, on marriage to an alien, to make declaration of alienage if she so desires."

Canada needs legislation governing this matter. There is no good reason why the Canadian House of Commons cannot pass legislation which will apply to citizens while they are resident in this country.

How many more times have women to ask for this legislation before the government will set itself seriously to the task of implementing it?

HEALTH SERVICES IN THE COUNTRY

Editor, 1 June 1927.

It is significant of the possible future trend of thinking in regard to health services that Dr. Murray, President of the Saskatchewan University, should, in his address this year to the graduating students, refer to the prospect of a "system of state medicine," which will make "adequate provision for the needs of our rural communities:"

Dr. Murray on that occasion pointed out that "the cities and towns of Saskatchewan are well supplied with excellent surgeons and physicians, but the rural districts are sadly undermanned." He expressed the hope that everything possible would be done to encourage young men and women to prepare themselves for service at home "since they are familiar with conditions and take pride in our province."

The provision of adequate and efficient medical services is a problem which confronts many of the newer and more thinly settled rural communities. To work out a solution to that problem demands the best brains in our universities and in our rural communities. And unless men and women in the country help in that solution, matters will drag along pretty much as they are at the present time.

Last winter at the convention of the United Farmers of Manitoba, a delegate introduced a resolution which in intent asked that the period of time of training for medical students be reduced. The mover of the resolution took the stand that a shorter time of training would mean cheaper doctors, and that in turn would mean that the country would be more likely to be able to retain the medical men who would locate there.

Human life is the most precious commodity in this old world of ours. It is a mere truism to say that it is equally precious in the country as in the town. To go about lowering the standards of those who are to be permitted to serve the sick and ailing in any part of the country is to start wrongly. Anyone who attempts to cure the ill must have the very best that science and practice can give to aid him in his work. The present medical course is a long, hard and expensive one, but no

thinking man or woman would ask that medical students go out into the world of health services less well equipped than they now are.

Yet that resolution introduced into Manitoba's farm convention reflects a real need. Medical men have hesitated to go into rural communities because of the uncertainty of being able to make a fair living that would compensate them for the years and the expense of fitting themselves for their work. They are sure of work aplenty, but the collection of money in payment for services rendered, is difficult. Why then should they go a long way from hospitals, adequate laboratory equipment and endure driving over country roads in all kinds of weather if it is possible for them to locate in a town or city?

If any rural community is really earnest in its desire to retain the services of a well trained doctor it will be able to discover some method whereby it can induce him to remain. During the past decade a number of rural municipalities in Manitoba and Saskatchewan have worked out schemes for financing the payment of a doctor's salary. Outstanding instances of this are Craik and Hillsburgh in Saskatchewan. These plans have been so successful that other municipalities are likely to follow the good example set.

Then when the financial means are provided by the people who are to be served the task of the university is to cultivate and develop in the medical students an attitude of mind that will make work in rural communities appeal to them.

A WOMAN'S ATTITUDE TO HER WORK

From EAW, 1 July 1927.

Did you ever notice a woman driving a load of grain to town, hitching a four-horse outfit to a plow or binder, or even see her cleaning a barn? Of course you have, and with what a bit of swagger and bravado she does it - sometimes she whistles or sings at it, and does a complete job of whatever it is, too!

On the other hand, have you ever watched a man washing up a tableful of dishes, or sweeping up a bit? Is there a song on his lips! There is not - for of all the dispirited, martyrlike, - crestfallen, inefficient objects he is the worse. And then the job he makes of it - a mere "lick and a promise."

I am not blaming the man, either, because housework for me has so often been in disrepute. The chances are if that man's mother came along and found him doing those things, she would exclaim at her boy's "degradation." I know a man, who, if he had his child on his knee and saw his mother coming to his house would set it down to save his wife from some sarcastic gibes.

I have seen a farm woman with a bunch of little children having to cook for a threshing gang. The weather would get bad, no threshing could be done; but there would be a bunch of idle men, her own included, with unabated appetites for her endless cooking. What a Niagara of waste power, and, because of a prejudice, that woman shouldering it all! If each had done some little turn, it would have been a mere lark.

I knew of a woman dying with her ninth child. The man was husky and strong, and had a fairly good farm. Had he been trained to the rudiments of housework, in their simple way of living; he could have got a man for a few months in the busy times and raised the children himself instead of doing as he did - dispersing them amongst his own and his wife's relations. Such a big, good-hearted fellow as he was, and how he hated to see them go! Had his mother but let him learn housework along with his sisters, as the girls were allowed to do outside work along with him, what a difference it would have made to that family!

And then men often make loveless marriages just to secure a housekeeper, through being perfectly helpless at such work, when they might as well not ruin their digestion with their own attempts at cookery, and at the same time wait for a happier marriage. Just as in the old days, before so many avenues of employment were opened to women, they married almost anyone handy for a meal ticket or a home.

But how hard old prejudices die! Where I was teaching school, a number of years ago, there was no janitor services except for lighting fires. The former teacher had been doing the sweeping and dusting without pay. This I did not purpose doing, with or without pay. I proposed to the children that we take turns at it, I, along with the rest all big enough, were to sweep, and the little ones dust. I took my turn first and the rest followed. Some of the big boys were pretty sour about it, but I

tried to be tactful, saying - "Now, John, we know, will make a fine, clean bachelor - you remember how well he swept yesterday - it's Bill's turn today, I wonder what kind of a bachelor he'll be." They were all familiar with a number of prairie bachelors around, so, with these friends and "shacks" in mind the idea "took" and they were jolly and good natured about it.

But one father objected; he came to me about it. He didn't want his boy to be made a sissy doing "women's work." My temper rose, and I said, "I saw this boy's mother out cleaning the barn the other day - suppose that was all right?"

He didn't look a bit put out. "I can't stop her from doing it if she wants to," he said. "Well, it seemed to need cleaning pretty badly; try sneaking out early some morning and doing it and see if she gets very angry at you." He glared at me and passed on. The boy continued to take his turn sweeping.

I knew one family on these prairies where there were 10 children, and the three eldest were boys. That fact was a real tragedy for the mother. The man was farming in a small way (it seems that farming is nearly always in inverse ratio to the size of the family) and was simply tagged by those big boys "helping" him with every conceivable little chore and that mother was the busiest woman imaginable. I saw her on a Saturday night, after all that family were in their beds, on her knees scrubbing the floors to have all clean for Sunday. What a disgrace it would have been had she been in her well-earned bed, and the man or a boy or two cleaning the floors. There is certainly "no place like home" when you get such service as that for nothing. By the way, I believe it was a man who wrote: *There's No Place Like Home*. Well - he was at least appreciative.

I remember going one Sunday to the home of some acquaintances of ours. They had come, several years before, from some one of the mid-western states. They were fairly young and were certainly not very well off. That day their sixth child was a few days old. A neighbour woman had been in and washed and dressed the baby in the morning and the man was looking after everything himself. He was a six-footer and good natured, but all was orderliness and older children clean and on their good behaviour; the floors had been scrubbed

and swept, the long table set with shiny dishes, a big kettle of pota-toes boiled, and another of stewed chicken and dumplings, to which all comers were invited, but we had just dined at home. The man apologized for having a batch of bread in the oven on a Sunday, but as he filed his pipe, drawled that he had a big wash to do the next day. He fixed up a nice, tasty tray of dinner and carried it in to his wife, joking and laughing all the time. How smiling and contented she looked with her baby, unlike so many strained looking worried creatures I have seen under such circumstances, many with much, much more money than these had! I was sitting with Mrs. M - and I said "How wonderful Mr. M is -." "Yes," she said, "Isn't he good. His mother let her boys have the free run of the house, and cook and do whatever they like. I never knew her, but I bless her every minute. I never feel poor with a man like him - wouldn't trade him for a king."

But it all lies, as I have said, with the women themselves so far as the future is concerned, anyway. They have sometimes been snobbish with their household helpers, "pot-walloper," "biscuit shooter," thus originating or permitting such names as "slavery," bringing into disrepute domestic work, the necessary, basic, indispensable work of all works for women. The prejudice against housework has spread to the opposite sex. These girls from store and office who scorn housework, marry poor men - most men are poor - and they become domestic without pay. Can this prejudice be immediately dispelled and a man not only countenance domestic work, but do it himself? Not so. Women must, themselves, change their attitude towards domestic work before they can popularize it with either women or men.

SHOULD MEN HELP WITH HOUSEWORK?

From Gertrude B, Saskatchewan, 1 July 1927.

One sometimes hears of a farmer taking his wife's breakfast to her in bed when she is in perfectly good health. This is taking advantage of a kind and considerate husband. There are many ways, however, in which the average farmer can give his hardworking mate a helping hand.

When the noon dinner is not quite ready and the men are due to

come in it is indeed a great help when father pops into the kitchen a few minutes earlier and helps out with mashing the potatoes, making tea, cutting bread or minding the baby for a little while. Then again at the end of the drudgery of wash-day who does not appreciate hubbie's help in emptying machine and tubs, especially if there is no waste pipe in the kitchen. On Sundays, when the majority of workers are enjoying their day of rest and gladness it is indeed a boon to the tired wife when the kind man peels the vegetables and gives a hand with the dishes. We short-of stature women do indeed appreciate the help of a long arm, during the throes of spring cleaning and house decorating. How heavy the paint brush does get and at what uncomfortable angles does one disport oneself in the desire to make our home look better and brighter and with what relief we relinquish the job when we hear a gruff "Here, get down, let me have a go at that:" There is no doubt in my mind that although a farmer's life consists of early rising and hard work practically all the year around, yet the lot of the farmer's wife and her hundred and one domestic jobs is infinitely more tiring and nerve racking and the timely help of the "boss" at off moments, leaves a thrill of gratitude in her heart for all time.

I speak feelingly, for I have experienced the sensation of being smothered by the multitude of the tasks, hampered by inexperience and ignorance of all things pertaining to farm life and without any female help in or around the house, but thanks to the help of a kind and considerate husband, rough places have become smooth, muddles have been straightened, things generally have brightened and I have been cheered and encouraged to once more tackle the job. And now, after four years strenuous fighting against ill health, I am well on the way to being able to manage alone.

Deviating a little from the theme of *Should Men Help with Housework?* I should like to suggest that the boys, especially the younger ones who cannot do much outside work, should be trained to do their bit, and this applies more so if there are no girls in the household. Women in Canada, I have noticed, seem so often to consider that because a child is a boy, he is automatically exempt from household tasks. I beg to differ. My advice to women and especially those on a farm, where things are not of the easiest, is to train boys in their

infancy as one would girls. Teach them to be tidy with their clothes, putting them away themselves and show them it is no disgrace to be able to stitch a button on for themselves, but rather that the disgrace lies in the fact that it is left for an already over-burdened woman to perform. In this way our boys will become initiated in the art of helping mother, so that when their time comes to have wives of their own, there will be no hesitation on their part as to the necessity of giving a helping hand, remembering that "A little help is worth a deal of pity."

GROUCHY ADVICE

From Old Batch, 15 August 1927.

I take my pen in hand to write you about the letters in a recent *GUIDE* about men working in the house. I like *THE GUIDE* fine, but I think you should keep your letters more to farm work and not so much to women. As for myself, I have found in a long experience that the more a man does for a woman in the house, the more he has to do. I kept batch for 15 years and always found that if I started in to help a housekeeper she would want to be helped all the time. I have had a lot of them, some good, some bad, but always found that if I drug wood and water for them, it soon spoiled them. I helped the last one I had a lot, and then she drug me into marrying her, made me buy a lot of furniture and doo dads for the house, and then run off with a no good fellow I had threshing here. Thank God I am back to batching again and can have some peace! My advice to any young fellow getting married is to see that right from the start the women does her own work and has the meals on time and then he won't have no trouble.