

five feet above them and twenty inches in. Several horseshoes were imbedded in the blocks on the outside as the silo was being built. These have been found very convenient as stays for ladders, and for other purposes.

#### A Hog Rack.

Where it is necessary to deliver any number of hogs to the shipping point, it becomes necessary to have some form of stock-rack. The one illustrated in these columns was built and is used by Mr. Buchanan with considerable satisfaction. The illustration largely explains how it was made. The sides and ends are separate and are fastened together when placed on the type of wagon box common on many farms. The board at the bottom of the rack is 6 inches wide and is given an offset of 5 inches with a rise of 3 inches. This and the four narrow boards above it are bolted to four uprights, which are made of 1/2-inch by 1 3/4-inch bar iron. The two centre uprights fit into only one clasp each, secured to the wagon box, while the two end uprights fit into a clasp both at the top and bottom of the wagon box. This prevents the sides from falling either in or out. The rack itself is 30 inches high.

The chief advantage in this rack, is the offset or the width. The hogs stand across the rack and are much more comfortable than when the rack is the same width as the wagon box. This equipment will also carry more hogs than the rack straight up and down. When starting for the shipping point a quantity of green stuff is put in the bottom of the rack. This tends to keep the hogs cool. If it is necessary, cold water is thrown on them en route to the station.

#### "As a Man Thinketh"

Editor "The Farmer's Advocate":

I have been warkin' pretty steady lately an' havena' had over muckle time for talkin' or writin', but a chap can keep on thinkin' wi'oot it interferin' wi' his wark tae ony great extent, an' among ither things that I have been wunnerin' about, these fine spring days, is the fact that we are in the habit o' makin' oor guid resolutions an' promises tae reform in the caulddest an' maist depressing time o' the year. I'm beginnin' tae understand noo why there are sae many broken pledges among those that dae their "swearin' aff" at the new year. They get na' help frae their environment, an' ye ken that when a mon is surrounded by discouraging circumstances he hasna' muckle heart to pit up a vera guid fight against his bad habits. Everything is dead an' cauld at the beginnin' o' the year, an' it's na time for ony special activity in the mairther o' turnin' over a new leaf, unless ye happen tae be in the habit o' doin' that ilka day onyway. But when the spring comes roond, as it has the noo, it mak's a mon think o' some things that are na' likely tae occupy his thoughts at ony ither time. Ilka thing in Nature seems tae be comin' tae life an' gettin' ready for anither attempt tae feenish oot the term o' existence that must be lived in some way or ither. They hae had their nicht's rest, sae to speak, an' noo they're beginnin' the wark o' their day. Sae I wad like tae ken why we shouldna' take the spring o' the year as a time tae patch up oor guid resolutions o' the past, an' mak' a few new ones maybe, an' sae get a' the inspiration that can be had frae outward condections as weel as frae the inward knowledge that we are makin' an honest attempt tae be a wee bit mair o' a credit tae oorselves an' oor country than we hae been in the past. There's one thing about makin' this fresh start alang wi' the trees an' the plants, an' that is that ye can get a reminder noo an' again a' simmer tae tak' note o' what progress ye are makin', for ye will see that, no mairther how slow the growth o' the flower or the tree may be, it never staps, but ilka day it is a wee bit ahead o' what it was the day before. Gin we can follow this example we will hae na reason tae be discouraged. The trouble wi' maist o' us is that this style o' progress doesna' agree wi' oor twentieth century nature, an' we are in sic a hurry for results that first thing we ken we tak' a tumble an' then maybe get discouraged an' quit. But gin ye gang tae Nature for advice she willna' teach ye onything like that. I mind a few years back o' plantin' a wee spruce tree that I pulled up by the roots one day late in the spring. I wis no' to say very carefu' about it, an' some o' the roots got broken, but I stuck it in the ground onyway an' let it tak' its chances. Weel, for three or four years I couldna' tell whether the wee tree was gaein' tae live or not. It didna' seem able tae mak' ony growth, but it wouldna' dee. But at last it made a start an' it's a braw tree the noo, wi' guid prospects o' livin' for the next hundred years or mair. A' the time I wis thinkin' it wis gaein' tae dee it wis gettin' its roots doon into the soil an' when it got a guid hold it started tae show what it could dae. Sae it micht chance tae be somethin' like that wi' oorselves. The breakin' awa' frae auld habits micht be mair o' a jolt tae oor systems than we thought for, an' what progress we made for a while micht no' be visible tae the naked eye, but sae long as we're tryin' we're growin', an' the time will come when we'll begin tae see a difference, an' frae that on each year is likely tae be an improvement on the last, juist as a tree will show mair growth ilka season than it did the ane before. But in comparin' oorselves tae trees in the matter o' growth we maun tak' intae conseederation the fact that the tree's growth is o' a physical nature, while ours is mental to a large extent. Sae it happens that we hae some deeficulties that sometimes hauld us back that dinna' come tae the lower forms o' life. Mankind has the ability tae think an' reason, an' the worst setback he ever gets tae his upward progress is through bad thinking. It leads him intae no

end o' trouble. It's at the bottom o' maist o' his sickness, an' we hae all heard the sayin' that "a sick mon is a rascal." For when he's sick his wrang thinking gets mair control over his actions than ever, an' mair aften than not he gets discouraged an' gies up tryin' tae get weel or onything else. Mony's the mon, an' wumman has committed suicide juist by allowin' their thochts tae dwell on the idea till it forced them tae action. There's no' mony that gang this far, but ilka ane o' us, I'm thinkin' dae mair wrang thinkin' than is guid for us, an' there's no tellin' where it will land us gin we dinna cut it oot. It will keep pullin' us frae "pillar tae post" till we are clean wore oot an' ready tae drap intae the grave. I hae in mind a preacher that I wis acquainted wi' at one time, that wis a guid example o' what wrang thinkin' can dae for a mon. He could get up a guid sermon, the same chap, an' mony's the hard crack he used tae gie the sinners in his congregation. But he got it in his heid that he wisna' daein' muckle guid an' that he could live a better life on the farm, tae say naething o' makin' mair money an' not haein' tae wark on Sundays. Sae he rented a wee farm an' bought a couple o' coos an' a team o' horses, alang wi' what machinery he thought he'd need, an' for a week or twa he wis happy eneuch. But he got tae thinkin' after a while that the farm wis over small tae keep a family on, tae say naething o' pittin' ony money by, sae he hunted roond till he found a farm o' the size he wanted that wis for sale, an' he bought it. But he never moved on to it, for he got thinkin' again that he wouldna' be able tae mak' the payments wi' interest an' a', sae he got a chance an' sauld it wi'oot losin' over muckle on the transaction. His next move wis oot West on to a quarter section that he got for little or naething, an' we a' thoct he wis settled at last. But he must hae got tae thinkin' again for first thing he heard he wis back East once mair an' layin' doon the law tae the congregation in a church no' far from the one he had before he went tae farmin'. He's moved twa or three times since that, but I hae kind o' lost track o' him lately. Sae ye see what a certain kind o' thinkin' will dae tae a mon. An' there's worse lines o' thoct than this yet, as we a' ken tae oor sorrow, na doot. This is ane o' the things that we ought tae include in oor list o' resolutions that I hae been talkin' about. An' we canna' find a better time in the year tae mak' the start. Tae substitute thochts that we ken are sound an' healthy for those that are wrang an' likely tae mak' shipwreck o' oor lives, will mean all the difference between success an' failure an' between happiness an' misery. "As a man thinketh in his heart, so is he." Yon is as true a thing as ever was written. Tak' my word for it. Gin we could realize what it means tae us in the course o' a life-time on this earth we wouldna' hae sae muckle deeficulty in livin' up tae oor guid resolutions, whether we made them in the spring or at ony ither time. But I'm still o' the mind that spring is a bonnie time tae mak' the start on the new road o' richt thinkin'. What's mair, it's now, an' ye'll never be younger tae try it.

SANDY FRASER.

#### There is More than Money in Co-operation.

EDITOR "THE FARMER'S ADVOCATE":

A rather notable letter from one signing himself J. L. appears in your issue of April 27; notable, indeed, not for depth of insight or cogency of argument, but rather for a sort of shallow and callous materialism. "The introduction of co-operation gives the brainy man no advantage over the stupid and inefficient," says J. L. This is true only in so far as altruism bids the brainy man consecrate his powers to the common weal. "It is more blessed to give than to receive"; "he that loseth his life shall save it"; "the strong ought to bear the infirmities of the weak." Predatory braininess, and efficiency regulated by selfishness, lead but to misery and death, as witness the situation in Europe to-day; whereas the spirit of co-operation, even if it does involve the sharing by the inefficient of the results of the brain power of the efficient, leads to life, health and happiness. Without the soul of individual consecration to a common cause the co-operative movement is a hollow mockery. This is why the movement in Great Britain has been so successful, and why the movement on the American continent has been relatively so unsuccessful. The spirit of the British movement is well suggested by J. Ramsay MacDonald, M.P., speaking at the last British Co-operative Congress: "You should take care that your cash does not lose you your soul. The co-operative movement is not a money-making concern. Money making with co-operation is a means to an end, and that end is the uplifting of the people of the country; to put them on a strong, firm, unassailable foundation of personal and individual liberty." Professor Alfred Marshall, of Cambridge, England, writes as follows:

"The true co-operator combines a keen business intellect with a spirit full of earnest faith. Co-operative societies are served excellently by men of great genius, both mentally and morally; men who, for the sake of the co-operative faith that is in them, have worked with great ability and energy, and with perfect uprightness, being all the time content with lower pay than they could have got as business managers on their own account or for a private firm." In America, unfortunately, another and far lower ideal has prevailed. The brainy man has taken full advantage of his superior powers, or cunning, to

exploit and oppress. Consequently, we have a state of public corruption and malfeasance that beggars description, together with general poverty in all essential things.

Therefore, the brainy man who seeks but to use his powers to take advantage of his less brainy neighbor, loses far more than he gains, and will ultimately lose everything—including his possessions.

But there is another respect wherein the brainy man does not sacrifice himself, and lose the results of his exceptional powers. He can grow more and better crops and stock than his less efficient neighbor, and no system of co-operation ignores quantity and quality. His example in this case will have more influence for good if he is a member of a co-operative society than if he is not, and will thus tend to raise the average quantity and quality of production.

"The regeneration of agriculture lies deeper than the marketing of produce," says J. L. Most certainly. And co-operation means far more than the marketing of produce. It means better men, more intelligent and more efficient men, and greater and better production. What sort of a fight could the British people put up against the Central Powers if they did not co-operate, if the individual did not lay his life upon the national altar? What a situation we should have if every individual claimed accurate compensation for his braininess? Too bad that the most capable and efficient officer should be shot down while leading his men in the attack! But these are compensations.

Moreover, there is another warfare which will claim our devotion when this present frenzy is over—the warfare against ignorance, disease and sin. In this perennially great warfare the spirit of co-operation is essential—absolutely so.

Further, let J. L. figure out what chance unorganized agriculturists have for securing economic fair play in the modern world. What was the condition of Ontario fruit growing prior to the general adoption of co-operative methods of marketing? Individualism in agriculture is done.

Brant Co., Ont.

W. C. GOOD.

#### Millet—A Catch Crop.

Millets are among the oldest and most widely grown of agricultural plants. The seed in one form or another is used for food by the inhabitants of many parts of the globe, and both the fodder and seed are used for feeding stock. There are many varieties and species, each varying from the other in habit of growth, productiveness and quality of fodder. Millet is a hot-weather crop and should not be sown until the ground is warm, consequently in this country it is considered largely as a supplementary or catch crop, and if the seed-bed is properly prepared it may be sown with success as late as the latter part of July. The acreage devoted to the crop is comparatively small in this country. Seldom is a field set aside for millet alone, but, if, owing to unfavorable conditions, it is impossible to sow the regular crop at the proper time, the soil might profitably be sown to millet to be grown for grain, hay, soiling crop, or pasture. If a field of clover becomes winter killed, or the hay crop promises to be below normal, land may be broken up and sown to millet to furnish hay. Some of the varieties under favorable conditions produce large yields.

Soils naturally warm and friable and filled with vegetable matter which furnishes plant-food in readily available form, are best adapted to the growing of millet. Immense crops are grown on muck soils from drained swamps, and also on well-tilled, clay land. Light or hungry, sandy soils, or unduly moist and cold soils are not adapted to growing this crop. It is very seldom that a rotation is planned that takes in millet, as it is usually grown in this country as a catch crop. Where some other crop fails, the soil can be prepared and sown to millet. As seeding can be delayed until the latter part of June or July, the soil may be given a partial summer fallow to destroy weeds before the crop is sown. Thorough cultivation during June is hard on most of the noxious weeds. Under favorable conditions the land may be plowed and sown to millet after an early crop of red clover has been harvested. Fall wheat has been sown after an early crop of millet, but the practice is not to be recommended as millet is generally considered to be a heavy feeder on the fertility of the soil, and also leaves it much depleted in moisture which is not conducive to giving the wheat crop a good start. The soil should be in good tilth before sowing the seed, as it is labor lost sowing millet in a rough soil in a dry time. The seed loses its vitality very quickly in the ground and unless conditions are favorable for quick germination, the seed may be lost. It is not usual to apply manure or fertilizers but if such were used they should be incorporated with the top soil, as the millet plant is a surface feeder.

Among the many varieties that have been tested out on the experimental plots at Guelph, the Japanese Panicle stands at the head of the list. Sown on June 16 and cut September 15, the average yield of green fodder for five years was 9.58 tons, and of hay 4.05 tons. In the three months between seeding and harvesting, it attained a height of three feet. Holy Terror Gold Mine, Siberian, Steele Trust, Early Foxtail, Japanese Barnyard, and Hungarian Grass were varieties next in yield of green fodder and hay. The Japanese Panicle produces plants of an upright growth, a spreading head, and large leaf development. The seed is smooth, shiny and of a dark-brownish color. In purchasing seed this variety should not be confused with the Japanese Barnyard, which is not a particularly heavy yielder. Millet may be sown any time from the middle

of May to the middle of June 20. For early seed, Barnyard is better for late seed, same family, shorter season, pounds per acre, better results, sown at a moderate time, cold for some, almost sure to succeed, and weather.

Cutting for hay, of heads have been ready to be cut the period of. By the time, cially advanced, millet is cut weight and the stems be.

According to fodder rations, constituents, two per cent in protein content, in percentage digestible number, higher in the early-cured. When fed in other roughage, satisfactory prizes the end, that it causes, ness and sweet texture of the be exercised, it has a more to be no danger.

The seed, but very little determine its been fed to results. The ration.

Millet produces but it is dangerous to introduce it into

#### An Incentive

When the by test at c will be an in their herds for method of p with the low his milk was the high-testin tests have be that there is ing to quar difference of difference of t from 100 pou fifteen cents a

No dairymen neighbor, and exactly what testing herds a basis would h and there w order that ju of factories.

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