

This system of roadmaking has received far too little attention in the past. The accompanying sketch gives a very good representation of such a machine. It is operated by six, eight, or ten levers, according to the size of the machine. As many of our readers know, these machines will build and repair roads very quickly in comparison with the old road scraper.

The Conservatism of Farmers.

The average farmer is a very conservative man. We say this not by way of reflecting, brother farmers. We rather say it to your credit. The men who are slow to move are very likely to move surely. The man who changes with a prudent caution is not quick to change back again. He is pretty certain to be thoroughly convinced before he thinks of changing. He has seen the reasons why, and he considers them good.

But it is possible at the same time to be too conservative. It is possible to perceive the advantages of another system without adopting it, because of prejudice or for some other reason. It has often seemed strange to us why a people so wise as our ancestors should have clung to the system of counting money through the medium of pounds, shillings, and pence, when the decimal system of currency is so very much easier. That is a type of conservatism which is assuredly extreme. But it is not more extreme than that conservatism which would prompt a farmer to cling to an old-time mode of doing a thing although convinced that there is a better way.

The evils of a lack of conservatism are many. The farmer who wants it is too apt to be taken up with novelties. He does not wait to consider. He is continually investing in new machinery. He rushes into new breeds before their adaptability to his conditions have been proved. And he tries new methods of doing work just because of their novelty. He is given to overmuch change, and, consequently, like the stone that keeps rolling, he gathers no moss.

The evils of undue conservatism are equally wasteful. But it is waste of a different kind. It may be termed a waste of time. And it is usually also a waste of muscle. He persists in hilling potatoes with the hoe when his neighbor does his work in the potato patch with the harrow and cultivator after the crop has been planted. He puts all his hay crop up in coils because his fathers did, even though it should

be timothy that he is working with, and in the overripe stages. And he persists in putting all his manure upon a summerfallow and sowing wheat upon it, though wheat may not fetch more than 50 cents per bushel.

But there is one form of conservatism which is even more serious. It is that which prevents the farmer from subscribing for a farm paper because it was not taken in his father's day. He thus puts himself beyond the reach of one of the greatest of educators of which the farmer can avail himself. The amount of useful information given in a farm paper in one year is very great. But, of course, it cannot be conveyed to the man who will not take it, nor to him who takes it and will not read it, nor even to him who takes it and also reads it, but will not properly digest it in the crucible of thought.

And there is yet another form of it that is even more serious still. We refer to that conservatism which keeps a man away from the meetings of the Farmers' Institute, the Grange, or the Patrons of Industry, and which also keeps him indifferent to the work of agricultural colleges. Such a man does not know what he loses, nor will he probably ever know. But there is deprivation also to his family arising from this indifference. It may be that he injures his boy through the whole of his future by depriving him of information which would have helped to make him a better farmer and a better citizen.

And it is well to notice that the farmer who has travelled considerably is usually a more liberal farmer than he who has not. He is less set in his ideas. He has become convinced that many other farmers know quite as much, if not more, than he. The world becomes to him a wider and a nobler field. He feels that life is too short to hem it in with a wall of obstinacy, and to confine it within the gates of a blind prejudice.

The wiser course to adopt, therefore, is the middle one, just as the temperate zone is the happy one. The prayer, "Give me neither poverty nor riches," is a wise prayer doubtless for any man to utter. And the motto, "Give me neither extreme liberalism nor extreme conservatism," is a wise motto for the farmer. The man who shuns extremes is usually the happy man, and more commonly he is also the most prosperous man.

But the world is getting wiser in reference to these things, and we should rejoice that it is so. The world is also advancing in the average of its methods. And to this the