

The Farmer's Advocate and Home Magazine.

THE LEADING AGRICULTURAL JOURNAL IN THE
DOMINION.

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numerous in the United States where they have, all told, in the neighborhood of 400.

We question very much whether breeders who understand tuberculin testing will be very enthusiastic about accredited herds so long as tuberculin can be obtained and used by anyone. It is a well-known fact that an unscrupulous breeder can render animals immune to the test for a period of approaching 60 days by the use of tuberculin itself. It is doubtful if breeders will consider the accredited herd system with the favor it deserves until such time as they are not robbed of its advantages by the free and unrestricted distribution of tuberculin.

This is a subject to which breeders should give very honest and serious attention, for tuberculosis is becoming a great problem in the live-stock trade.

"The Year of the Deep Snow."

BY SANDY FRASER.

I had a visit from Tommy Red Angus McLeod yesterday. He wis wantin' to buy a couple or three heifer calves, as he has been havin' an unco' poor run o' heifers this spring, and he thought maybe I wad be in a way to let him have what he needed.

"I hae plenty o' milk," says he, "and I could hae raised a dozen, if I'd had them. I mind the time when I used to be knockin' them in the head and sellin' their skins for twenty-five cents to the tin peddlers that used to be comin' around every few days wi' their pails an' pans an' dippers piled up inside their big red box on wheels. We dinna see mony o' them noo-a-days."

"Not a one," I replied, "they're as much a thing o' the past as home-made soap an' tallow candles. It mak's me lonesome, Tommy," says I, "to be thinkin' o' the changes that are coming over the country. Those were pretty guid days, when ye come tae think about it."

"Oh aye, I suppose so," replied Tommy slowly, "jist the same we ha' oor hard times too. We used to gae through some pretty lang an' cold winters, forty or fifty years back. D've mind the winter o' the deep snaw? Ye may be thinkin' that this spring is a wee bit backward like an' be watchin' yer hay an' straw in the barn pretty close these days, but it isn't likely that ye'll have t' gang to the bush to be gettin' brush to feed ye stock."

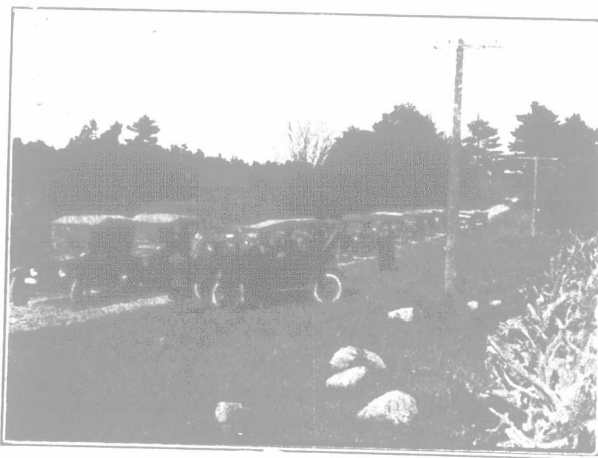
"That year o' the deep snaw, that we were speakin' aboot, along aboot the first o' March we saw that the feed wis no gaein' to hang oot, so my feyther says to

me, 'Tommy, we'd better be cuttin' doon some o' those big elm trees back at the edge o' the clearin' an' takin' the branches hame to feed the coos.'

"So I took my axe and went back to where the trees were an' went at it. Those auld elms were unco' tough, to say naething aboot the size o' them. It used to tak' me the best part o' a day to bring one o' them doon. And then it was trim it up an' drag the branches hame for the cattle. We used to dae that in the mornings when the snaw wad be hard wi' the frost."

"But that got to be ower muckle like wark to suit my idea o' things, so one day I got ma young brithers with me an' we shovelled out a road clean back to where the elm trees were, an' then we made a kind o' a yard that I thought wad be handy to get to wi' the brush that I trimmed off the trees. Ye see, my idea wis to bring the coos to their fodder instead o' carryin' the fodder tae the coos. And it warked fine. Ilka mornin' we wad drive the cattle back tae the yard we had fixed up in the bush and feed them their breakfast o' elm tops. Then we wad leave them till along in the afternoon, when we wad gie them anither feed. When they had finished this we wad drive them back to the barn for the night. On stormy days we would leave them in the stable, as we had kept a wee bit o' straw in case o' an emergency, ye see. But I mind some o' my neebors that had to get the brush for their coos lika day, snaw or shine, for they hadn't as much feed in their barns as wad mak' a decent hens' nest. They'd a wee pickle hay for their horses an' that wis all. We used to think it little short o' a sin to feed hay to the coos in those days. It wis the regular thing for ilka man that kept coos to hae a couple or three o' them 'on the lift' every spring. It took a coo wi' a strong constitution to come through the winter wi'oot bein' the better o' a little help when it came gettin' up in the mornin', especially on towards the spring o' the year. I mind when it used to be the regular thing for one man to ask anither, when they met, 'weel, are yer coos strong this spring?' Instead o' sayin', 'as is the fashion noo-a-days: 'are ye recoverin' frae the effects o' the grippie?'

"But the year o' the deep snaw there wis lots o' cattle came through the winter in better shape than they ever did before, or after, for the matter o' that. The scarcity o' straw an' all kinds o' fodder wis a 'blessin' in disguise', as they say. There's naething better than elm branches



An Auto Excursion.

for live-stock o' all kinds, especially coos. It's medicine as weel as fodder. And it wad surprise ye to see the chunks o' limbs that they wad break off an' chew up. Maple an' maist o' the ither kinds o' trees were not sae guid. There wis naething like the elm—once ye had it cut doon, I mind my feyther helped me cut doon a few first, to gie me a start. After that I had to keep the coos going on my own account. And I did it. Their skins were shinin' that spring; the first time it ever happened, I guess.

"But if ye think I wisna glad to see the first signs o' green grass that year ye can think again. There wis an unco' lot o' snaw to be melted, but once it wis gone everything came along in great shape an' ye'll maybe mind what great crops we had the next fall. There wis lots o' straw for the coos and as a consequence a guid mony o' them went back tae their auld habit the next spring and only those wi' the strong tails ever saw the grass."

"Noo-a-days," went on Tommy, "the maist o' farmers wad be ashamed to starve their coos to death, but in those times they used to look on it as what oor meenister called a 'dispensation o' Providence.' Talkin' aboot the 'guid auld days'; they may hae been a richt in some respects but frae what I can see I'm thinkin' that, as a rule, farmers o' the present day are inclined to treat their live-stock better than their feythers did before them. It's na mair than common-sense, however. If ye dinna feed them they willna feed you. And the most o' farmers hae found that oot, by hard experience, if in na ither way."

"And there's anither side to it. I could never see that there wis sae muckle difference between ourselves and the animals in oor barns that we were justified in treatin' them wi' only less consideration than we dae oor ain families. Oor coos an' oor horses are subject to pain an' the feelings o' happiness jist as we are ourselves and when we tak' advantage o' oor position to abuse them, I canna see where we're any better than the Hun, that we ha' all been swearin' at for the last four years, and men an' women an' the bairns."

"Hoot, Tommy," I interrupted him; "dae ye no think that's puttin' it pretty strong? Ye must be a

member o' this society they hae, in some o' the cities, for the prevention o' cruelty to animals. Gin they see a pimple or a scratch on yer horse they'll hae ye arrested an' fined."

"Weel," returned Tommy, "they're headed in the right direction, onyway, and maybe they do the owner as muckle guid as they do his horse. They mak' him stop an' think for one thing, and sometimes that's worth a guid deal. He'll maybe come to understand that it's himsel' that is gettin' the warst o' it, ilka time he abuses his horse or his cow, and if onything will keep him straight that should. As I've heard it said somewhere, 'the merciful man is merciful to his beast.' Sae there ye are. If ye want a certificate o' character for ony man go to his horses an' coos for it."

Social and Anti-Social Activities.

BY W. C. GOOD.

A business motto that has been very popular in recent years runs as follows: "Every man for himself," and it is argued that if every one looks out for his own interests, the interests of all will be looked after. Fortunately (or unfortunately) the second half of the motto, its corollary, is seldom quoted: "The devil take the hindmost." The logic of the motto would be open to suspicion and its moral character questionable if the corollary were quoted, so it is customary to leave it unsaid, and to assume that the policy of selfish individualism will in fact result in "The greatest good to the greatest number."

The fallacy in this argument will become more apparent if we examine the nature of the various occupations in which men engage. The farmer, the carpenter, the machinist, the teacher, the artist, are all engaged in occupations that are socially helpful. In so far as the farmer grows more wheat, or a better beeve, or produces milk more cheaply, he augments his own income, other things being equal. And at the same time he confers a greater benefit upon his fellowmen. For example if he can breed and feed high-producing cows he increases the supply of milk available for consumption without increasing the cost of the same, and in like proportion increases his own income. So a carpenter by skill, intelligence and industry accomplishes more than the average of his fellow workmen, and is better paid in consequence thereof. And so it is with all such cases. Individual welfare coincides with social welfare; the more the individual makes the more he contributes to the welfare of others. Such occupations as the above can be termed *social* occupations.

But there is another and very different type of vocation. The burglar may, by dint of ingenuity, hard work and industry, obtain a very respectable income. But in the degree that he augments his own revenue he diminishes the welfare of his fellows. He is engaged in an *anti-social* occupation. So the sharper, the liquor dealer, the land speculator enrich themselves at the expense of others. The more they make for themselves the less there is for the rest of humanity. Such occupations are sometimes called *parasitic*, which is a very suitable term, because the parasite grows fat as its host grows thin.

Now it so happens that most people's activities are partly social and partly anti-social. The farmer is engaged in a social occupation when he grows wheat, or cattle or hogs. But he is engaged in an anti-social occupation when he operates as a land speculator and pockets the "unearned increment" in the value of his farm. In the latter case he is taking for himself what others earn, just as the burglar or the swindler. Moreover when prices rise owing to drought, accident or war, the farmers additional income is obtained at the expense of other's needs or misfortunes. The farmer may not be conscious of any wrong doing, and cannot very well avoid taking what the market offers. At the same time he cannot get, or should not get, the same satisfaction from an increase in the price of wheat due to the sinking of wheat cargoes as he gets from an increased yield of wheat. The increased yield represents gain both to him and his fellows: the increased price represents gain to him and loss to his fellows. The same holds good of practically all occupations. A terrible epidemic may place a doctor in a position of affluence; litigation between friends may put money into the lawyers pocket, as war between nations puts money into the coffers of the munition manufacturers; a disastrous fire may create an unusual demand for bricklayers and carpenters, and increase their wages. It follows, therefore, that both by the direct choice of a parasitic occupation, or by getting prices enhanced by social disasters. The individual may be *anti-social*. Everyone is probably anti-social in some of his activities and the best that can be done is to minimize such and maximize the social activities. This can be done both by deliberate choice on the part of the individual and by such social action (or legislation) as will hamper anti-social conduct and encourage social conduct.

Price enhancement may be due to drought, sickness or warfare. It may also be due to legislation. A protective tariff, for example, enhances prices: if it did not it would not protect. Does it thereby encourage anti-social conduct? I think it may be fairly maintained that it does. It shuts out competition and competition regulates prices in the direction of fairness, though it cannot prevent the effects of calamity. If, therefore, it should be the aim of legislation to encourage social conduct and discourage anti-social conduct, protective tariffs must be ostracised. Putting it in the words of the late Sir Wilfrid Laurier: "Protection is legalized robbery."

Adopt some system of crop rotation and make it as short a one as labor will permit.

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