



What does a bevel gear cost? The Ford owner saves \$12 that the other fellow has to pay for one

- \$16.00**—Average cost of the bevel gear of cars priced around \$1000 and less.
\$ 4.00—Cost of Ford bevel gear.
\$12.00—This stays in the Ford owner's pocket book.

Other Ford spare parts are just as low priced in proportion—the 26 most called for parts altogether cost only \$8.04.

And less than a dollar a year as a total expense for spare parts is not at all an uncommon experience of Ford owners.

Ford Motor Company
 OF CANADA, LIMITED.

Ford Runabout \$400
 Ford Touring - 520
 Ford Coupelet - 730
 Ford Sedan - 800
 Ford Town Car 750
 F. O. B. Ford, Ontario

FORD, ONTARIO

All cars completely equipped, including electric headlights. Equipment does not include speedometer.

Handsome Sweater FREE!

A Gift You Will Value Highly

Examine this picture closely. It is an exact copy of a photograph of a Sweater Coat which The Guide is giving free to friends who will help us in our subscription work. Notice the attractive weave and stylish design of this sweater. It is made of pure English wool, and in the manufacture of it there was no saving or cutting. It is woven continuously through. A sweater coat is useful at all times of the year. It is appreciated in the cool evenings of Spring, Summer and Fall, as well as on the coldest days of Winter, and of course a well made and attractive coat of genuine wool is much more to be desired than just the ordinary common sweater coat which is generally worn. The illustration shows the front view. You will notice that the coat is fastened with large buttons covered with the same material as that of which the sweater is made. The belt is attached to the coat in Empire style. This makes the back view also very attractive. We can supply this sweater coat in any ladies size, and in the following colors: Emerald Green, Cardinal Red and Royal Blue.

We know that you will be more than delighted with one of these coats. They are of such splendid quality and workmanship that they cannot fail to satisfy the most particular. We are giving one of these beautiful sweaters absolutely free and all transportation charges fully prepaid to anyone who will send only two or three spare hours at some subscription work for The Guide. You will be surprised at the small amount required of you. Write your name and address plainly on the coupon, mail to The Guide office and full particulars will be sent you.

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Grain Growers' Guide
 Winnipeg, Man.



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world. If a publisher of books is approached by a bookseller he gives that bookseller trade terms, because he buys to sell again. If you or I as private individuals want one of those books we pay the full retail price. Even the cobbler, the carpenter, the solitary artist get trade terms. The farmer, who is as much a manufacturer as the ship-builder, or the factory proprietor, is as much entitled to trade terms when he buys the raw materials for his industry. His seeds, fertilizers, plows, implements, cake, feeding stuffs are the raw materials of his industry, which he uses to produce wheat, beef, mutton, pork, or whatever else, and, in my opinion, there should be no differentiation between the farmer when he buys and any other kind of manufacturer. Is it any wonder that agriculture decays in countries where the farmers are expected to buy at retail prices and sell at wholesale prices? You must not, to save any row, sell the rights of farmers.

The second proposition I lay down is that this necessary organization work among the farmers must be carried on by an organizing body which is entirely controlled by those interested in agriculture—farmers and their friends. To ask the state or a state department to undertake this work is to ask a body influenced and often controlled by powerful capitalists and middle agencies, which it should be the aim of the organization to eliminate. The state can, without obstruction from any quarter, give farmers a technical education in the science of farming; but let it once interfere with business and a horde of angry interests set to work to hamper and limit by every possible means; and compromise on matters of principle, where no compromise ought to be permitted, are almost inevitable.

Depend Upon Self-Help

A voluntary organizing body like the Irish Agricultural Organization Society, which was the first to attempt the co-operative organization of farmers in these islands, is the only kind of body which can pursue its work fearlessly, unhampered by alien interests. The moment such a body declares its aims its declaration automatically separates the sheep from the goats, and its enemies are outside and not inside. The organizing body should be the heart and centre of the farmers' movement, and if the heart has its allegiance divided its work will be poor and ineffectual, and very soon the farmers will fall away from it to follow more single-hearted leaders. No trades union would admit representatives of capitalist employers on its committee, and no organization of farmers should allow alien or opposing interests on their councils or clog the machine or betray the cause. This is the best advice I can give you. It is the result of many years' experience in this work.

I have followed—so far as it is possible for an old world resident—the story of your agricultural population in the States; and I feel certain that, enlarged to continental dimensions and with changes in detail but not in principle, our Irish rural policy should be your also. You will have to fit what you have learned in Europe into your gigantic and complex national life, and I believe you will do better than Europe has done with the same ideas. You have the energy of young races, and where we are tired you are fresh. The greatest of your poets made a boast of your youth when he asked a question and answered it.

"Have the elder faces halted? Do they droop and end their lesson wearied over there beyond the seas? We take up the burden and the lesson and the task eternal, pioneers, O pioneers."

Will you do the work your race set out to do? Your task is to truly democratic civilization and its agencies, to spread in widest commonality culture, comfort, intelligence and happiness, and to give to the average man those things which in an earlier age were the privilege of a few. The country is the fountain of the life and health of a race. And this organization of the country people into co-operative communities will educate them and make them citizens in the true sense of the word, that is, people continually conscious of their identity of interest with those about them. It is by this con-

scious sense of solidarity of interest, which only the organized co-operative community can engender in modern times, that the higher achievements of humanity become possible. Religion has created this spirit at times—witness the majestic cathedrals the middle ages raised to manifest their faith. Political organization engendered the passion of citizenship in the Greek States, and the Parthenon and a host of lordly buildings crowned the hills and uplifted and filled with pride the heart of the citizen.

Organization Means Citizenship

Our big countries, our big empires and republics, for all their military strength and science, and the wealth which science has made it possible for man to win, do not create citizenship because of the loose organization of society, because individualism is rampant, and men, failing to understand the intricacies of the vast and complex life of their country, fall back on private life and private ambitions, and leave the honor of their country and the making of laws and the application of the national revenues to a class of professional politicians, in their turn in servitude to the interests which supply party funds, and so we find corruption in high places and cynicism in the people. It is necessary for the creation of citizens, for the building up of a noble national life, that the social order should be so organized that this sense of inter-dependence will be constantly felt. It is also necessary for the preservation of the physical health and beauty of our race, that more of our people should live in the country and fewer in the cities.

I believe it would be an excellent thing for humanity if its civilization could be based on rural industry mainly and not on urban industry. More and more men and women in our modern civilization drift out of nature, out of sweet air, health, strength, beauty, into the cities, where in the third generation there is a rickety population, mean in stature, feverish and depraved in character, with the image of the devil in mind and matter more than the image of the Deity. Those who go like it at first, but city life is like the roll spoken of by the prophet which was sweet in the mouth but bitter in the belly. The first generation are intoxicated by the new life, but in the third generation the cord is cut which connected them with Nature, the Great Mother, and life shrivels up, sundered from the source of life.

Is there any prophet, any statesman, any leader, who will, as Moses once led the Israelites out of the Egyptian bondage, excite the human imagination and lead humanity back to Nature, to sunlight, starlight, earth breath, sweet air, beauty, gaiety and health? Is it impossible now to move humanity by great ideas, as Mahomet fired his dark hosts to forgetfulness of life, or, as Peter, the Hermit, awaken Europe to a frenzy so that it hurried its hot chivalry across a continent to the Holy Land? Is not the earth mother of us all? Are not our spirits clothed round with the substance of earth? Is it not from Nature we draw life? Do we not perish without sunlight and fresh air? Let us have no breath of air and in five minutes life is extinct. Yet in the cities there is a slow poisoning of life going on day by day.

Cities Cause Decay

The lover of beauty may walk the streets of London or any big city and may look into ten thousand faces and see none that is lovely. Is not the return of man to a natural life on the earth a great enough idea to inspire humanity? Is not the idea of a civilization amid the green trees and fields under the smokeless sky alluring? Yes, but men say there is no intellectual life working on the land. No intellectual life—when man is surrounded by mystery and miracle! When the mysterious forces which bring to birth and life are yet undiscovered, when the earth is teeming with life and the dumb brown lips of the ridges are breathing mystery. Is not the growth of a tree from a tiny cell hidden in the earth as provocative of thought as the things men learn at the schools? Is not thought on these things more interesting than the sophistries of the