

amassed large properties with comparatively little physical exertion—the one was a reading man, the other was not. I do not intend by this to convey the idea that every farmer should become a chemist; all I mean is, that every farmer should keep himself constantly informed, by means of books and papers, of all the practical improvements in his profession—not of the theory, but of the *practice* of others. It is not necessary, in my opinion, for a farmer ever to look into a book on chemistry; let this part of the business be left to the professional and experimental man, and let him give, in a popular and tangible form, the results of his labours. I can point out, with very little danger of being mistaken, as I travel through the country, the farmer who reads, and the one who does not read. This is not all. I can shew more than one instance in which farmers, of apparently equal circumstances as to property, but unequal as to intelligence, the reading man in the course of a few years becoming possessed of his neighbour's farm, and the *practical* man being obliged to go into the back woods. The fact is, the man of intelligence always has been and ever will be the master of the ignorant. The naturally intelligent, who is necessarily also a reading and thinking man, will adopt of his own accord every feasible suggestion, whilst the other will feel indignant at the idea of receiving instruction from any source. It is true that we have hundreds of what we call good farmers throughout this country, who know nothing of science, but it would be difficult to point out one of these, who is not a reading and a thinking man; whilst we have thousands whose prejudices are so strong as to put at defiance every effort for their removal. Such men should be cautiously dealt with; any attempt to force upon them an improved system is almost certain to fail. "A horse loose in a pasture," says an experienced agricultural writer in reference to this matter, "can rarely be caught if you approach him swinging the bridle—the emblem of his subjugation—before his eyes; but if you go to him, shaking only the measure of oats before him, and concealing the bridle under your coat, you can generally take him without difficulty."

The man who expects to make money by farming, must be a thinking man, and he must think correctly, which he cannot do without availing himself of the experience of others, obtained either by personal inspection or by reading. So dependent upon circumstances and various are the operations of the farm, that unless the head is capable of embracing a multitude of minutiae in advance of his work, the farmer must inevitably be subject to constant losses. To be a farmer, requires, in fact, a mind schooled into every conceivable mode of calculation, and it is only in as far as his judgment is formed upon calculations, fixed principles and experience, that he will succeed.

Exercises of the mind in reflecting upon the course of nature and the processes of cultivation, are of vast benefit. Where the various crops in the field are made matters of study, they possess a value and an interest distinct from the amount of money they bring in. They become one's teach-

ers; they give him lessons to be treasured up and used. And it is those only, who seek to learn and profit by these lessons, who really are intelligent and exemplary farmers. A few, by dint of unwearied toil from year to year, and by a soul-pinching parsimony, may get money; and this too without observing any lessons, excepting a few brief ones which were inculcated by others while they were young. But those who stick to the old way, through thick and thin, and for no other reason than because it is the old way, are not good farmers; they are little more than common labourers, who by dint of perseverance get some money, but little else worth having. We are not ridiculing the old ways, but only saying they should be compared with new ones. That the old are, in many cases, the best, is undoubtedly true; that new ways are sometimes better than old, is also as undoubtedly true. It is only by comparing them, that one can satisfy himself fairly and properly which path will lead him most directly to the desired object.

Is your corn best, when planted deep in the soil, or when put near the surface? Does the cornfield yield a better crop, when you spread all the manure, or when you put it wholly or in part in the hill? Is it best to make large hills or small? How many stalks should be left in a hill? How many hills upon the acre give the largest crop? Is it best to plant in hills or in drills?

For potatoes, is it best to spread all the manure? Or will you put it in the hill? If in the hill, will you have it below or above the seed? Are hills or drills best? Do you cut the seed or plant it whole? Do you put the seed deep in the earth, or do you keep it near the surface?

Is grass seed best sowed with grain in the spring? Or will you sow it in August or September? Or will you seed down to grass with your wheat, whether in spring or fall? Will you simply turn over your bound out grass land—top dress and put on the grass seed? Which of all these is the safest or most profitable?

Shall your manure be ploughed under the sod, or will you, after ploughing, put it on the top and harrow it in? Do you find the most benefit from it when you use it fresh from the barn, or when you let it ferment and pulverise before it goes upon the land?

These and a thousand other questions are disputable, and correct answers to most of them you must learn by observations upon your own land and the lands of your neighbours. If we will but use our experience, and our common sense, in connexion with books, we will find the books valuable aids.

To conclude this address. I find it a duty to apologize for the length to which it has swelled out. Before I conclude, however, I cannot refrain from reminding you, that upon the farmers alone depends the prosperity of the country—with them alone it rests whether wealth or poverty shall be the inheritance of our children. All other classes of society are, comparatively, indifferent spectators. Your responsibility, therefore, is great, and the duty you owe to God, to your country, and to your children, requires that your exer-