

sown, he had eight bushels put into a trough, and covered with water; the next morning the water was drained off, and the oats laid in a heap to drain for about half an hour: then plaster of Paris in powder was thrown thereon in small quantities at a time, and mixed with the oats, until they acquire a sufficient degree of dryness to be sown evenly; in this process one bushel of the powder was consumed:—the seed thus prepared, and dry seed from the same original heap, were sown on alternate lands throughout the field.

The whole came up together, and in due time, nor was any difference visible for the first eight days; from that period,

however, the distinction became evident; the oats on the land sown with the prepared seed, was more luxuriant, and on the 28th of July were cut, whilst those of the unprepared were not yet ripe.

After the whole was cut, it appeared that the produce of the prepared eight bushels, exceeded that of the unprepared by twenty-six bushels and a half; besides the produce of the prepared seed, exceeded in the weight of its bushels that of the unprepared seed by one pound and a quarter.

The advantages of the above process, so simple in itself, being so manifest, will no doubt excite many persons to follow the example.

ESSAY concerning the HAPPINESS of the different STATIONS in LIFE, and the various STAGES of HUMAN SOCIETY.

THE comparative happiness of the different stations in life, the advantages and disadvantages of the varying condition of human society, are points which have been frequently and fully discussed. The subject seems not, however, to be totally exhausted; and the observation I am going to make is, if I mistake not, in a great measure new.

The sweet sleep of the labouring man, the robust health of the village swain, have long been favourite topics of declamation. Nor has the poet's *golden mean*, the ease and independence of a handsome competence, been celebrated in strains of panegyric less sublime. Yet will the apologists of either of these stations be found, perhaps, inferior in number to the professed admirers of wealth, of luxury, of splendor, and of power.

The same diversity of opinion takes place with regard to the progress of society. The first rude age, in which man's whole wants were supplied by the wild fruits of the wood, by the refreshing stream, and the sheltering cave, has been extolled by some as the golden age of human felicity; while every step towards art, industry, and politeness, has been considered as an advance towards depravation and misery. Man in those primitive times has, by others, been regarded as hardly distinguished from the inferior animals; and attempts have been made to prove, that the perfection of our nature, and our real happiness, invariably keep pace with civilization and refinement of every kind.

So specious are the arguments advanced

on all sides, so equally blended the good and evil attendant on each particular state, that the dispassionate enquirer will find it extremely difficult to give a decisive preference to any one.

But, though we do not allow the happiness of the higher ranks, or of the more advanced stages in society, to be at all superior to that of the lowest stations, or the most uncultivated ages, there is yet, methinks, the greatest satisfaction in passing from the one to the other.

Let it be admitted, that neither ease, nor affluence, nor all the soft refinements of a luxurious age, can bestow solid and lasting enjoyment. Yet can it not be denied, that every additional article of convenience, every new species of accommodation, brings at least in the moment of its acquisition, new and real pleasure along with it. Familiarity, it will be said, soon begets indifference and insensibility; and the man who had considered a certain change of condition as the summit of all his wishes, finds himself not one jot happier than before. Granted. But he will experience further gratification in a transition to further degrees of more studied and more refined indulgence. The man therefore, who has moved gradually on from the humblest to the most exalted spheres of life, the people that have advanced with rapidity from barbarism to high improvement and civilization, have, in my opinion, tasted of a greater portion of happiness than they can possibly have done who have remained at any one point, be that point fixed where it will.

Thus the traveller, who visits various
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