

# THE CANADIAN PIONEER.

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## RELIGIOUS AND CIVIL LIBERTY IN HAMBURG.

Miss Ocken, at her father's desire, has kindly furnished the Editor with a translation of the propositions respecting state reform and the liberty of the press, recently made by the senate of Hamburg to the citizens, and adopted by them. The senate or council first proposed to a general convention of the land-holding citizens, the appointment of a deputation from the council and citizens, for expressing their opinion as to how far the state arrangements require reform, and for the planning of propositions tending to show in what manner these reforms might best be arranged, and most effectually carried out; also for drawing up a law concerning the press, and the organization of a special judicial court to take cognizance of matters respecting it. For this purpose, they requested the land-holding citizens to select fifteen citizens, three from each parish; and proposed that the council should itself name five members to unite with them, so as to form a deputation, which would be required to present the plan of a law for the press, within four weeks, and the result of their deliberations within six months. The remark, that the present constitution is formed on regulations adopted by common agreement nearly a century and a half ago; and that, however judicious these might be then, many of them have proved no longer suitable. The council had endeavored to meet these exigencies, by introducing gradual amendments; lately, however, a universal and clamorous desire had been expressed, for various and thorough reform in many branches of state affairs, and had been confirmed, more especially of late, by petitions from a large body of citizens, and an equally large majority of the members of the civil college. The council, with a wish not only to watch over, but to adapt the prescriptions of the constitution to the necessities of the times, and the demands of those having a stake in the Republic, most earnestly desired, in common with them, that these should be made to conduce to the true well-being of the state. The proposed deputation will not be placed under any restrictions, but rather expected to take into consideration all essential points, and include them in their deliberations.

One subject, however, had, since the late events, become particularly urgent. At the meeting of the representatives of the German confederation, on the 3rd of March, it was resolved to leave to each state individually, the abolition of the censorship, and the introduction of the liberty of the press, under a guarantee insuring the other confederate states against an abuse of this liberty. The senate had already, in giving instructions to their plenipotentiary at the Federative Diet, with reference to the Royal Prussian propositions, laid particular stress on the propriety of a decree, in consequence of which the representative voted for the conclusion which was the result of their conference; but it was obvious that an immediate abolition of the censorship, without an act which would guard against its abuse, could not be really beneficial. The decree of the Federative Diet had not expressed the details of the guarantee required, and the senate had therefore referred the consideration of them to the above deputation. The time was limited to four weeks, that the matter might be arranged as speedily as possible. The corporation of Senators, and the college of sixty, had signified their agreement to this proposition. In conclusion, they say, "In the midst of the accelerated progress of our own internal development, a historical event has transpired, that threatens to shake the peace of Europe, and to loosen the bands uniting states, and to separate the important movements, may all differences of opinion vani's from our mind, and all contrariety be dissolved in the one thought, which must animate every good citizen; to protect lawful order, and to ward off that greatest scourge of the nation, anarchy; so that our great German Fatherland, which has fixed her lot in all her affairs, may at all times, and under all circumstances, find us worthy."

After the publication of these propositions by the senate, and the communication of them to the college of one hundred and eighty, the latter requested that the twelve articles given below should be laid before the deputation about to be chosen; also that the choice of the members of the deputation should be extended to all citizens, and that weekly reports should be published of the sessions of the deputation. The senate has acceded to these propositions, and resolved that every citizen should vote for the whole fifteen members to be chosen by the citizens. The following are the twelve articles referred to:—

1. Political rights for all members of the state, who, either in person or by their property, are citizens; especially the universal right of election, and universal eligibility.
2. Entire separation of church and state; and of civil and political rights from religious creeds.
3. Positive recognition, not only of political, but of religious association.
4. The superceding of the land-holding citizens and their committee, by a convention of periodically-elected representatives, with the publicity of their transactions, but under the reservation of an absolute veto for the electors in the most important of the fundamental laws yet to be assigned.
5. Abolition of the duration of the senate for life, and of itself-formation.
6. Responsibility of all persons holding public office. Protection of all rights by judicial courts, to exist independently of the government.
7. Publicity, and oral proceedings in the courts of justice. Judicial courts for taking oaths in criminal and political abuse of the press.
8. The instruction of youth, among all members of the state, to be a concern of the state.
9. The representation of the national interests by a German parliament.
10. The speedy introduction of a common German legislature in all branches of justice.
11. The free election of the officers of the civil guards.
12. The separation of all schools from the church.

## GERMANY.

Astonishing changes have recently taken place in the states of Germany. In Prussia, Austria, Bavaria, Hanover, Hesse Darmstadt, Baden, Hamburg, Bremen, Frankfurt, Wurtemberg, Saxe Weimer, Hesse Cassel, Saxe Curg-Gotha, and others, including more than half the states of Germany, the people have demanded and obtained the abolition of the censorship and the freedom of the press. This step is a most important

advance towards religious liberty, and in some cases religious liberty has been formally demanded and conceded. We wait, however, for more accurate intelligence on this point.

The following is an extract of a letter from brother Ocken to brother A. Arthur, of Edinburgh, dated Feb. 5, 1848:—

"Since you left us, every thing has gone on prosperously. We have to complain of nothing but ourselves—that we are still so far from what we ought to be,—still so far from the first Christians. We need a large and mighty effusion of the Holy Spirit, to humble, comfort, and invigorate us.

"God give us a heart for such a glorious event, and then fill us with his Spirit, to live for him who lived and died for us.

"Sixty-eight persons were immersed and added to the church in 1847. Many hundred thousands of sinners have heard of the name of Jesus during the past year, through our instrumentality.

"Our tract sales amounted to 400,000 copies, in German, Danish, and Dutch, and about 30,000 in Polish. The distribution of the scriptures reached nearly 7,000 copies; and our evangelists and colporteurs have scattered the precious seed far and wide. All we need now is the dew of heaven,—the influence of God's Spirit to make the seed yield its increase.

"My last tour was, on the whole, very satisfactory; and if we had but brethren to enter into fields which are opening for us in the south, we might expect to see great things.

"I immersed seventeen believers during my tour, and formed two new churches. Amongst the converts immersed at Hamburg were two very promising young men from the house of Israel.

"It is very probable that early in spring I shall visit Scotland, with the view to collect for our chapel. We are in great straits, as the expenses of alterations have exceeded our expectations."

## DENMARK.

Brother Forster left Hamburg for Copenhagen, on the morning of March 15th.

The German correspondent of *Evangelical Christendom*, says of the new king of Denmark Frederic VII. "Would that I could say ought encouraging to the hope that religion is likely to flourish under his sway! The wretched experience of two wives, and his addictedness to intoxicating liquors, are unhappily matters of notoriety." He has been "twice married and twice divorced." The movement in favour of popular rights, which has spread with such rapidity and power throughout Germany, seems likely to produce considerable change also in Denmark. Intelligence of March 24th states that a revolution had broken out in the duchies of Schleswig and Holstein.

## THE BAPTISTS OF FRANCE.

The French correspondent of *Evangelical Christendom*, writing just before the opening of the present year, says of the Baptists, "The cause before the inferior tribunal, appealed to the Court of Cassation. They had reason to hope that the highest judicial tribunal in the kingdom would have had more respect for religious liberty, and would better have enforced Article v. of the Charter [of 1830] which declares, that every one professes his religion with equal freedom, and obtains for his worship the same protection. But they have been cruelly deceived in their expectation." He gives from the letter of the Bishop of Soissons to the President of the Assembly, the following sentence:—

"You will doubtless be of opinion, that not only are these dissenting sects illegal, but that it is proper they should be opposed for the greater good of society." He adds, "Thus it is a Popish priest, a Bishop, who has been the informer against the Baptists, the author, the promoter of the prosecution! He it is, who has called the victims of injustice and tyranny. The Charter is violated in their person." Such was the state of things before that sudden and astonishing revolution, which has driven Louis Philippe from his throne. Among the other evils which disgraced his reign, was the violation of the pledge so solemnly taken by him in 1830, to secure religious liberty to all. The crimes committed in Algeria, Tahiti, Spain, combined with this to bring down upon his government the anger of heaven. Those, however, who have founded a republic on deeds of violence, are equally guilty before God; and the state into which they have plunged the nation, forbids anew many of the tenets of the first French revolution. It is gratifying to find among the decrees of the provisional government, one, declaring absolute freedom of religion; but, till after the meeting of the assembly of nine hundred, to whom the formation of the new constitution is to be entrusted, it is impossible to calculate upon the future. May our prayers ascend earnestly to God, entreating that the wrath of man may be made to praise him, and the remainder of it restrained.

## A LETTER FROM A CHINESE ASSISTANT.

Your servant, a sinful man, having felt the great mercy of Jesus in the pardon of sin, and having learned a little of the true doctrine, is

truly thankful to God the Father, whose benevolence is exhaustless. Therefore, within the last few years I have formed the fixed purpose to serve Jesus till my dying day, and with sincere heart assist in publishing the true doctrine.

In removing to this station in the central kingdom, I have not the wish or the hope to become a rich man; but my first object is to assist in publishing the truth to my countrymen, trusting to the assistance of Jesus, and sitting at the sacred apostle's feet. As a secondary object, I desire to find and marry a wife, with the hope that she may aid me, and together with me obtain the endless glory of Christ; and that I may also have some one to wait on my servant when he becomes old in years. At present, I receive, from the sacred society, each month, ten dollars. Now it is not that your servant is not satisfied or well pleased; but coming to this place he has not clothing for the approaching cold season, and should the sacred teacher become the agent of God's favour, and so think of the words of the humble disciple to bestow upon him the sum of ten dollars for each month, it is sufficient for him to procure clothing for the approaching cold season, and each month to lay aside a little by which to procure a wife, the favour would be great.

Presented before the sacred teacher Dean. By the humble disciple—, bowing.

Wives in China cost money.

## REPLY.

In reply to your letter of yesterday, permit me to state, that the disciples of Jesus residing in my native country, both male and female, old and young, joyfully contribute their money. This money may be employed to publish the doctrine, but may not be used for buying wives or the support of parents. We do not expect our salary yearly increased,—why then should the teacher expect his increased? Should the teacher be destitute of clothing, we have a little money received from parents which may be employed to buy clothes for the teacher; but we could not dare to use the money of the sacred society for that purpose. But we think by economy ten dollars for each month is sufficient for the teacher. We know that other societies may give more. While we receive one dollar, the teachers from the honored English nation receive two or three dollars; why then should not we also be envious and desire more? Some say that the Chinese in the church only to get money, and we desire them to have practical proof, and the Chinese converts can name themselves, and with a true heart serve God.—The teacher has to pay no house-rent, no boat-hire nor travelling expenses, and the monthly expense for food for a commoner is one dollar and a half, for the teacher it may be two dollars, and one dollar more may be required to cook his food and wash his clothes. After his three hundred dollars, which may be used to buy tea, or tobacco, or a young wife!

To the teacher great man—, bowing.

## AMERICAN BAPTIST PUBLICATION SOCIETY.

The Ninth Anniversary of this Society was held at Philadelphia, on April 29.

The Corresponding Secretary, Rev. Thomas S. Milcom, read the Annual Report of the Board of Managers. Among the most interesting of the past year were "Baptisms of the New Testament," "Morning Thoughts for every day of the Year;" "Memoir of M. E. Way;" "Reminiscences of a Baptist;" "The Psalmist, with a Supplement," &c. New editions were printed of "Fuller's Works;" "Carson's Middle and Subjects of Baptism;" "Howell on Communion;" "Bryan's Flight into Egypt;" &c. About six thousand volumes were circulated during the year.—More than 1400 stereotype plates have been added; 50,000 Tracts were printed, and 8,000 copies of the Baptist Almanac. The Society has eighteen colporters, labouring in the States; three of whom are Baptists.

Sixty dollars were desired by the German friends to stereotype a work, now ready for the press.—The History of Baptism. He referred to the connection between the suppression of Baptist meetings and the revolution that had just taken place. The law under which the Court of Cassation pronounced these assemblies illegal, Guist applied to the Reform Banquets. It produced the explosion, and religious liberty, we hope, will now be enjoyed by the thirty millions of France. The Grand Ligne Mission, also wish nearly a similar amount for stereotyping Pengilly. At the close of this address, the sum required for the History of Baptism was subscribed; and a part of that desired by the Grand Ligne Mission.

THE KARENS.—The Karens have been extensively brought under notice by Mr. Abbott, whose labours have been so largely blessed in their Conversion. Mr. Vining, on the same field, is at present in the United States, accompanied by a Karen Convert. At a meeting in Providence, Rhode Island, Mr. V. gave an account of a prevailing tradition amongst them, of which we have often heard.

The tradition is this.—The true God was once their God, but they sinned, and God withdrew Himself from them. They have the tradition that the Law of God was originally written on parchment, and was in their possession; that it was taken from them by the white men, and that they (the white men) owed it to the Karens; and that God would require its restoration at their hands! This expectation Brother Vining found universally—and when he came amongst them, they regarded the tradition as fulfilled. Dr. Wayland, questioned the Karen convert, through Brother Vining, upon this point, and found that the tradition respecting the coming of the white man was as familiar to him as household words. How mysterious! Ruled by the Law of God—yet, like the ancient Jews awaiting the coming of the Messiah—confidently expecting the return of that Law at the hands of those by whom it had been removed! What did this tradition start? And how long since! All covered in the past! No history reveals its origin. Yet with this expectation, how ready were the Karens to receive the whites. Said Dr. Wayland, "There is not such another missionary field on the globe!" He urged this as an argument for prayer and effort. "What does," said he, "to enter eternally and find ourselves in heaven without a single Karen saved instrumentally by our prayers."

## THE EXPOSITION OF SCRIPTURE, AND THE PREACHING OF OUR LORD AND HIS APOSTLES.

From a Review of Bonar's Commentary on Leviticus in the Presbyterian Review for 1846, p. 600.

"Man's own instruments may accomplish man's own objects; but in accomplishing God's objects, he must use God's instruments. Intellect may grapple with intellect; imagination may fascinate imagination; and sentiment may awaken sentiment; but if we would pierce the heart, and reach the inner soul, we must lay aside our 'excellency of speech and of wisdom,' and declare, in simplicity, 'the testimony of God,' as much as possible, in God's own words. The power of intellect is not the power of God unto salvation, even when exercised upon the truths of scripture. At least, what is called 'intellectual preaching,' does not mean found most conducive to the great end of the ministry. In preaching as in all other duties, our work is purely ministerial; not bringing out our own thoughts and feelings, but with the truthful simplicity of messengers, bringing out the thoughts and feelings of God. There is a great difference between giving our thoughts upon the word of God, and simply opening up the word of God to our own circumstances, as the Spirit gives us light. In the one way, God is set aside that man may speak; in the other, man becomes the mere messenger of God. We complain of the difference of success in our own days, and the days of the apostles; but there is not a great difference between our preaching and theirs, as there is between our success and theirs? Let any man examine for himself the sermons of the apostles as recorded in the Acts. How full they are of simple statements of gospel facts, how direct and pointed, how full of scripture—not of scripture-truth alone, but of the very words of scripture. They were not intellectual preachers, nor imaginative, nor sentimental, but they were very searching—those that heard were pricked to the heart; very solemn—men were overawed before them, and great fear fell on all the multitude; very direct—men could not evade them, even Felix trembled; very easily understood in their glad tidings—men were filled with immediate joy, there was joy and peace in believing, and full of scripture-truth in peace, and faith, and hope, and love. In the very words of God, there is amazing point to prick to the heart, and authoritative weight and power to overawe the conscience and control the will, and to deep full-hearted tenderness to melt the soul. 'Is not my word like as a fire,' saith the Lord, 'and like a hammer that breaketh the rock in pieces?' My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. The entrance of thy words giveth light, it giveth understanding to the simple. If we would return to the success of apostolic times, we must return to the scriptures. We must speak the words which we have heard, and not our own words, as he was the most successful of all the apostles, 'my speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit, and in power, that your faith should stand in the wisdom of man, but in the power of God;' which things also, he adds, 'we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.' 'Exposition and such,' said Mr. McChyne; 'it is through the truth, that souls are to be satisfied, not through essays upon the truth.' 'Preach the word,' saith the Holy Ghost. 'The truth is the word,' says one, whose ministry the Holy Ghost greatly blessed. 'I would,' he adds, 'speak, not in the words which man's wisdom suggest for the consideration of all men, but in the manner of God's word.' The metaphysical theories of the later Puritans and Nonconformists gave place by an almost imperceptible transition to the moral ethics of modernism. The Spirit of God departed, as the word of God was set aside. When men equipped themselves in their own armour, they were left to fight in their own strength.

Even the living Word himself, whose every utterance was the truth of God, fed for his own nourishment, used for his own defence, and employed in his own ministry, the written word of inspiration. It was thus he dealt with the two disciples on the way to Emmaus; 'beginning at Moses and all the prophets, he expounded unto them, whether we should not preach more in the manner of God's word.' The metaphysical theories of the later Puritans and Nonconformists gave place by an almost imperceptible transition to the moral ethics of modernism. The Spirit of God departed, as the word of God was set aside. When men equipped themselves in their own armour, they were left to fight in their own strength.

## MECHANICAL FORCE OF THE CATA-RACT OF NIAGARA.

When it is considered that the water power of the cataract of Niagara is unceasing by night as by day, and the power for practical purposes in Great Britain is only applied, on an average, but 11 hours per day during six days of the week, it may be assumed that the motive power (Niagara Falls) is at least forty fold of the aggregate of all the motive power employed in Great Britain, and probably equal to the aggregate of all the motive power employed for mechanical purposes on the earth. The surface of Lake Erie is found to be 231 feet above the surface of Lake Ontario, and 395 feet above that of the

ocean. The descent of the waters of Niagara river, in the few miles of distance between Black Rock and Queenston, is about 171 feet, exclusive of the grand cataract itself, forming a succession of rapids which, in some places, present to view the sublime spectacle of the agitated surface of the ocean in a storm, and these rapids continue to occur during the subsequent descent of the river St. Lawrence, from the level of Lake Ontario to that of the sea, making, in the aggregate, above three-fold of water-fall of the grand cataract, and consequently one hundred and twenty-fold of all the physical power derived from the use of all the waterfalls and steam engines employed, as above stated, in Great Britain, omitting to take into account the several large rivers that are tributary to the St. Lawrence.—Such, and on so great a scale, are the ordinary operations of the impulses of physical power employed in the 'mechanics of nature,' in governing the movements of the water of a single river, exceeding manifold the portion of physical force rendered available and employed by all the inhabitants of the earth, as a motive power, in the 'mechanics of the arts.'

We learn from the American Journal of Science and Arts, the above facts relative to the mighty power of the Niagara river. On the American side of the Falls there are already in operation several mills, such as grist mills and saw mills, and there is room enough to build as many factories as could manufacture for all our continent. Above the bridge the water comes tumbling down more than a mile like the waves of the ocean. With a good railroad to the Falls, (which we are sorry to say there is not) from Lockport, two of the greatest water powers in the world might be held in perfect control, as there never would be any fear of lack of water or lack of power, and in connection with the New York and Erie railroad, a communication with the sea-board would be open summer and winter.

## THE WASHINGTON SLAVE CASE.

Vengeance has been exerted on the unfortunate beings who were overthrown in an unsuccessful attempt to regain the God-given right freedom. Nearly all of them have been sold for the Southern market, which, in their estimation, is worse than death. It was remarked that the brutal threats of Foote in the Senate were worth 15,000 votes to Mr. Hale. We may add, the whole proceedings in the case are worth 20 years agitation of the question, which in a few months will be the question, North and South. It is to the abolition interest what the Hampden case will prove to the voluntary interest. The tears of these victims are watering good seed in many good hearts, and Mr. Calhoun and his southern friends will see the crop shortly. The following account of the departure of the victims is from the correspondence of the Albany Evening Journal:—

I saw quite a large number of colored persons gathered round one of the cars, and from manifestations of grief among some of them, I was inclined to draw near and ascertain the cause. I found in the car several individuals who were so eagerly gazing at the fifty colored persons some of whom were nearly as white as myself. A large majority of the number were those who attempted to gain their liberty last week, in the schooner Pearl. About half of them were females, a few of whom had but a slight tinge of African blood in their veins—they were finely formed and beautiful. The men were ironed together, and the whole group looked sad and dejected. At each end of the car stood a ruffian-looking guard, with large canes in their hands. In the middle of the car stood the notorious slave dealer of Baltimore, who is a member of the Methodist Church, in good and regular standing. He had purchased the men and women around him, and was taking his departure for Georgia. While observing this old grey headed dealer in the bodies and souls of men, the chaplain of the Senate—a Methodist brother—entered the car, and took his brother Methodist by the hand, chatted with him for a short time, and seemed to view the heart-rendering scene before him with little concern as we would look upon cattle! I knew not whether he would take a view to sanctify the act, or pronounce the parting blessing; but this I do know, that he justifies Slavery. A Presbyterian Minister, who owned one of the fugitives, was the first to strike a bargain with the Slave Dealers, and make merchandise of God's image. Some of the colored people outside, as well as in the car were weeping most bitterly. I learned that many families were separated. Wives were there to take leave of their husbands, and husbands of their wives; children of their parents, and parents of their children. Friends parting with friends, and the tenderest ties of humanity severed at a single bid of the human slave brother before them. A husband, in the meridian of life, begged to see the partner of his bosom. He protested that she was free—that she had free papers, and was torn away from him, and shut up in the jail. He clung to one of the windows of the car to see his wife, and, as she was reaching forward her hand to him, the black hearted slave-dealer ordered him down. He did not obey. The husband and wife, with tears streaming down their cheeks, brought him to let them speak to each other. But no; he was knocked down from the car, and ordered away! The bystanders could hardly restrain themselves from laying violent hands upon the brute. This is but a faint description of the scene which took place within a few rods of the Capitol, and under circumstances recognized by Congress. Oh, what a revolting scene the actors. Will not their wailings of anguish reach the ears of the Most High? "Vengeance is mine—I will repay, saith the Lord."

THE ABOLITION OF SLAVERY IN THE FRENCH COLONIES.—The following statistics of the French West India Islands and Guiana, on the continent of America, will be of interest at the present time, as the French Provisional Government have issued a decree, abolishing slavery in all the colonies belonging to France:—

In 1794, a similar decree ruined Hayti, and from a French colony it became an elective military monarchy, of which the independence was acknowledged by France in 1815, for 150,000,000 francs in five annual instalments. One of these was paid, when it became apparent that the island could not pay the balance, and the amount was modified. The population of Hayti was 92,251 whites and 424,428 slaves. The exports amounted to \$21,000,000 per annum. In 1794, black slavery was abolished, and with it the productions of the island. The present French West India colonies are the following:—

Free Population.	Slaves.	Total.
Martinique . . . 30,000	117,502	147,502
Guadeloupe . . . 32,000	92,600	124,600
Guiana . . . 3,000	16,802	19,802
Total . . . 77,115	226,904	304,019

## TURNIP CULTURE.

To the Editor of the Evangelical Pioneer:

One of the difficulties the Canadian farmer has to contend with, arises from the length and severity of the winter, and the consequent necessity of providing an adequate supply of nutritious food for the live stock on the farm. There is, indeed, in general, plenty of straw, and in all cases might be, if farmers were as careful in saving it from the weather as is necessary and prudent, and as they would be, if they had the comfort of their animals, and their own interest properly in view; but the best of straw will not more than keep cattle in existence. For milk cows it is entirely out of the question; and for cows in calf, very young cattle, and sheep, particularly ewes in lamb, straw alone is utterly insufficient. Hay is an expensive article. Bran is not always to be had. Bruised oats may be attainable, and not too expensive, in some parts of the country, but on the lighter lands farmers have generally not more than enough of oats to carry their horses through the year's work, and not unfrequently have to buy.

It is a matter of surprise that in such circumstances more attention is not paid to the growing of at least a small quantity of roots, especially the turnip, which is so well suited to the lighter quality of soils; for, when we take into account the great weight of produce which may be taken from an acre at so small an outlay for seed, and without even in Canada any very barthenome amount of labour or expense. No crop seems better suited to assist in bringing the live stock through the winter.

I have tried carrots and mangold wurtzel. With the latter I was unsuccessful, and the carrots required to be so much earlier in the ground that they interfered too much with the sowing of the spring grain. The only turnip which has given me any satisfaction (and as far as known the experience of others is the same) is the Swedish or Rutabaga. Of that I have grown from nearly 2 to 5 acres every year for 10 or 11 years and have never suffered from the so much dreaded fly to any material extent, although from that or other causes, a few rather extensive gaps have occasionally appeared in the drills. I have only twice suffered from the rotting of the bulb before being taken from the ground. The most material deficiency from that cause was in 1845, when the potato disease was so prevalent, and when all the early sown turnips in this neighborhood suffered in the same manner.

Having sometimes been asked how the production of turnips was got about; and knowing the desire you feel to make your paper useful in promoting the improvement of the agriculture of Western Canada, in subordination of course to the more important objects for which the Pioneer is published; and supposing that there are in all probability parties who may wish to have even a rather minute account of the process, I will endeavour to give such an one, that even a person who has not had an opportunity of seeing the process may be able to go about it.

Land intended for turnips should be ploughed in the fall, and crop ploughed and otherwise worked in the succeeding spring, as frequently as may be necessary to bring the soil into a fine mellow condition, and until it is freed from all weeds and grass roots. It ought to be worked as deep as it is possible to plough it, and the cleaner and more mellow the land is before sowing, the easier, of course, will be the subsequent culture, and the better chance will there be of having a good crop.

The best time for sowing Swedish turnips seems to be about the second week in June. No one should think of sowing them otherwise than in drills; for there is little doubt it is the only way in which the crop can be raised to advantage, and without an expense for hoeing and cleaning enough to frighten any man from trying it again.

Turnips are greedy of manure. Most people who have paid any attention to the subject are aware that bruised bones are largely used in Britain in their cultivation. In Canada, however, we must as yet depend for our supply of manure upon the farm-yard. It ought to be well rotted; long dung being unsuitable for this crop. The manure may be applied to the land broadcast, before the fall ploughing, or it may be applied in the drills, in the manner to be afterwards mentioned. If applied broadcast, more will be used. The land, however, will be the richer, and the subsequent workings in the spring will produce a thorough incorporation of the manure with the soil.

We shall now suppose the season to have arrived for turnip sowing, and that the land is dry enough to commence operations. We shall suppose also, that the land has not been previously manured. The common Canadian plough is not very suitable for making drills, but it will do—The horses must be so yoked to the plough that the ploughman may be able to form single-bout ridgelets, of which the width, measuring from crown to crown, will be 30 inches, which is about a proper width. For this purpose, as the width of an ordinary furrow is only 12 inches, it is evident the team must walk about 18 inches wider apart than in ordinary ploughing. Therefore the double-tree must be so much longer than the common one, and the coupling links must also be lengthened accordingly. Having so armed the team, let the ploughman commence at one side of the field, and let him have the land to be drilled on his left hand. Let him then draw a perfectly straight furrow from end to end. Re-turning, let him put the plough in the bottom of the same furrow, and throw the soil up to form one sill of the first ridgelet. This will make the bottom of the first drill where the manure is to