

AGRICULTURAL.

[FOR THE BEE.]

MANAGEMENT OF STOCK.—CONTINUED.
No. 18.

MR. DAWSON.

Sir,—It has heretofore been a prevailing opinion with farmers in general, that the greater number of live stock they can keep upon the farm, the more profit there will be. This is by no means a proper inference: Cattle may be kept alive, and very little profit arising from them. There should be no more kept than what can be kept in good condition. One cow well kept and properly attended to, will yield the double of one that is not so, and one sheep well fed, will give as much wool, of superior quality, as three half starved. The dung produced by well-fed cattle will likewise be of superior quality; at the same time the quantity will be greater in proportion to the quantity of food consumed.

It is no uncommon thing, for a good many of the cattle to die in a cold late spring; this is frequently owing to the weak state they are in from improper management through the winter. If what is here suggested be true, which I think few will deny, it is decidedly better to have rather an under than an over stock. Better have a ton of hay or straw over summer, than the cattle one day without food. I prefer giving the cattle their food often, and in but small quantity, to seldom, and more at once; they should be fed at least four times a day. Their watering should be attended to as well as feeding; a running stream is the best watering place,—if this is kept clear of ice, there is no great risk but they will drink; but if it is a well or pond, care must be taken to keep it clean. Where there is a good spring of water, and the situation will admit of it, a good method is to have a trough or box, the length proportioned to the number of cattle, with a stop-cock at the bottom to allow the water to run out when the cattle are all served.—This will prevent its freezing in winter, and getting putrid in summer. The oftener that cattle have an opportunity of drinking, the better; in winter twice a day for horses, and once for cattle, and in summer three times for horses and twice for cattle, is as seldom as they will do well with.

The stalls of every description of live stock should be kept clean and dry, and where it can be had, a bed of dry straw made for them every night, particularly in cold weather.

I have now got through with my proposed plan; whether or not it has been received by the public with approbation, I do not know, but until I see something to the contrary, I shall take it for granted that it has. To some it may seem a deficiency that nothing has been said about summer fallow; this proceeds not from neglect, but a persuasion that it is not needed, and that in many cases it might be hurtful. The intention of summer fallowing is to destroy weeds; this may be done without it and a good crop obtained at the same time. Upon the same principle that I disapprove of the too frequent or free use of lime to land, I do of naked fallow: During the operation a work of decomposition is going on, and the gases that would go to feed a crop are dissipated in the air. From a particular circumstance, I did not say so much upon the selection of seeds as I intended; this I may advert to again when the season of using them approaches.

Were I to inculcate an idea that a change such as pointed out in these essays, could be effected at once, it might well be said that I meant to tantalise. On the contrary, I would caution against such a hope; it must be a work of time, but profits will be realized as it progresses. The want of capital is a bugbear that

prevents a good many from making an effort,—this is false reasoning; labour is money, and if properly applied, will, I have no doubt, effect the purpose.

I now conclude with a hearty good wish for the prosperity of the country, and remain

Yours truly,

OLD RUSTICUS.

Tatnagouche, Dec. 28th, 1836.

[FOR THE BEE.]

POPULAR SUPERSTITIONS.

No. 1.

"The path of truth is a plain and safe path; that of falsehood a perplexing maze."—Blair.

MR. DAWSON. Sir,—The investigation and discovery of truth has engaged the attention of wise men in all time past, and will do so in all time to come. The Mahometan takes the Koran as the foundation of truth—the Brahmin the Shastor—the Christian the Bible. While the two former point out nothing but superstitious observances, the latter having the fountain of truth for its Author discovers nothing but what is true.

From the depravity of the minds of men, they are more apt to believe in lying vanities than in those things which God has been pleased to discover to us: this is exemplified in the Mussulman, being found regularly at the mosque at his prayers:—the Hindoos coming in thousands to the Ganges to be purified:—and even a good many of us who profess to be Christians, and have the Bible for our guide, believe in we know not well what.

Every one is in search of happiness and pleasure. The sensualist in the gratification of his corrupt appetites, the epicurian in pampering the body, the miser in hoarding up wealth, the patriot in the prosperity of his country, and the philanthropist in the good of mankind. Now let us see in which of these pursuits the desired end is most likely to be attained. In the gratification of the sensual appetites, man enjoys in common with the brutes; in the exercise of benevolence, the nobler faculties of the mind are brought into play, and pleasure of a more rational and permanent kind is enjoyed.

The human mind is so constituted as that it delights to dwell upon things of a metaphysical nature: now in the gratifying of this propensity, how much more rational and satisfactory is it to have the mind exercised in becoming acquainted with the Author of our existence in his incomprehensible perfections and Divine attributes—the plan of redemption through his adorable Son, and our own souls which are destined to live to eternal ages, than in brooding over something that has no reality—that renders the mind morbid—that has been the death of thousands, and like every thing else that is contrary to scripture and sound reason, is not attended with any good effects in any point of view. In physics, we are indebted to the indefatigable industry of such men as Copernicus,—in botany, to Linnæus,—in zoology, to Buffon, and so of the other branches of science. The former has given us clear and consistent views of the planetary system, and the latter has arranged and classified the vegetables and animals so as they can be treated of distinctly.

I have not arrogance to rank myself among the illustrious names now mentioned, but I have a wish to benefit my fellow men in a humbler sphere. The one that detects an error may be said to do that negatively which the discoverer of a truth does positively.

The apostle Paul cautions the Ephesians to have no fellowship with the unfruitful works of darkness, but rather to reprove them. Now I conceive that which I propose treating of to belong to that class.

Sir Walter Scott has thrown great light upon witchcraft, and the nonsensical ideas that prevail about it. I intend if I can find time to put my thoughts together, and you room in the Bee to give them publicity, to point out and disprove some of the most popular superstitions—beginning with that connected with the moon. In doing this, I am aware that I run the risk of being led into controversy; this I court not, but if it is done in the spirit of candour, and truth elicited thereby, I shrink not from it. I shall in the first place assume a fictitious name, being assured that the real one would give the subject no weight, and I wish it may be read with the mind unbiased. I am a plain farmer, and bye and bye shall tell you who it is, mean time I remain

Your humble servant,

AMICUS VERITATIS.

[FOR THE BEE.]

MR. DAWSON,

Sir, I have no doubt but that the unmeaning distinction between what is called the Kirk (or church) of Scotland, and the Presbyterian Church of Nova-Scotia, has been so long kept up, is matter of regret to the reflecting part of both. That diversity of opinion on religious subjects answers a good purpose, there is no doubt, or it would not have continued so long. But, in this case, it cannot be said that this diversity of opinion exists: What constitutes the difference in that country where they both originate cannot prevail here; we both profess one faith, and as far as I know, there is little or no difference in church government. It is only to gratify party spirit, and to answer certain political purposes arising therefrom, that the distinction and names are kept up.

All that I hear express their mind upon the subject, think that the thing has got a trial long enough to convince of its inutility, and that, as paving the way to a cordial union, the designations should be both laid aside, and some one instituted in their place that might be agreed upon by both.

From the irritability of our natural feelings, we are apt to get excited; if the ebullition now has had time to subside, and if the congregations of the different sides were, at some general meeting, to give the subject a dispassionate and thorough investigation, and communicate their views to one another through the press, the desired end might be attained.

As an inducement to give a union a trial, I shall exhibit some of the benefits that would result from it: Respectable congregations might be formed where there are none now;—more harmony would prevail in all;—the cause of education would be promoted;—and it would prevent a jarring of interests in a case that will readily occur to us all.

In the event of a reconciliation, an act of oblivion should be passed upon all past differences, and in view of the interment, I should willingly dig the grave.

Yours respectfully,

A LAYMAN.

Colchester, Jan. 11, 1837.

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Agent for A. McGrigor,

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Franklin and other Stoves. Stove Pipes, &c. neatly fitted up.

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