

THE FARMER.

SPRING WORK.

THERE is no season of the year in which energy, activity, and good calculation are more requisite than the present. Animals of all kinds, young and old, and particularly those intended for labor, demand increased care and attention. March is one of the most trying months for animals, as they are, as the saying is, "between hay and grass," and too often the supply of either they can obtain, is barely sufficient to support life. If farmers would consider the much greater quantity of milk a cow will yield in a season, that is in good condition in the spring, than one that has "been on life" through March or April, we are confident there would not be so many skeleton cows on our farms as there now are. If they would for one moment reflect that a large part of an animal's power of draft lies in his weight, and that where this is wanting, and the whole is thrown on muscular exertion, the animal must soon give way, they would feel the necessity of having their working stock, horses or cattle, at this season, in good heart, their flesh sound and durable; and we should be spared the mortification of seeing so many poor and miserable teams in the field, at a time when all should be life and activity. To work well, an animal must be kept well; and the work, in nine cases out of ten, will be found best done, where the teams are in the best condition. You might as well expect that an Asiatic team of a jackass and a woman yoked together, would break up the ground to the proper depth, as that a pair of scarecrow horses or oxen can do it. Never undertake to see on how little food your teams can subsist. No better criterion is needed of the nature of a man's cultivation of his grounds, than is afforded by his animals; and he who starves them, will soon find his land will starve him. At this season of the year sheep require much attention, and will well repay it. Sheep are among our most profitable animals, and on the whole, require less care than most others, if the little they demand is given at the proper time. Look out for the lambs and the weak ones of the flock, and do not suffer a drove, of hardy wethers to pick over and trample upon the fodder, before the ewes and lambs can get a taste.

It is an important point in commencing work in the spring, that every implement necessary should be at hand, and in first rate condition, when wanted. The good farmer has his house for his farm implements, as well as for himself or his stock; and is careful that all shall be put in their place, as fast as the season throws them out of use. In the winter, all are carefully examined, and the necessary repairs are made. The farmer who permits this work to pass until the implements are wanted in the field, will find he must lose many valuable hours, if not days, at a time when one, if lost, is with difficulty overtaken.

There is a very great fault among farmers, and we feel justified in reprobating it in strong terms, because we have been sometimes guilty of it ourselves, and that is, laying out more work than can be done by the force on the farm, timely and properly; and experience has convinced us that if work cannot be done as it should be, it is better not to meddle with it at all. Never is this fault more observable, or more injurious, than in putting in the crops of the season. There are some cultivated plants, which we may be certain will not mature unless the seeds are in the ground at about such a time—a time, it is true, varying in different latitudes, but generally well understood at any given place; yet we find some farmers so negligent, and what is worse, making an assumed trust in Providence an excuse for their laziness; as to be weeks behind the proper time of getting in the seed. Indian corn may serve as an example of such plants. As a general rule, too, spring wheat, barley, or oats, if the sowing of them for any cause is delayed beyond the proper time, although by chance a pretty fair crop, so far as regards bushels, may be produced, yet the quality will be found inferior, the grain light, and the danger from blight or rust greatly increased.

Do not entertain the idea that your farm work can go on successfully, unless you give it your personal supervision. The merchant, the lawyer, the doctor, must attend to their business personally, or all will go wrong; and it is not less so with the farmer. Poor Richard never drew

from his stores of wisdom a better maxim than that "he who by the plow would thrive, himself must either hold or drive." Labourers may be faithful and careful, but they cannot enter fully into all the intentions and plans of the farmer; and he must be the guiding and directing head of the whole, or much ill-directed effort will take place. The good farmer will be in the field with his labourers. He never says to them go, but come; and he knows that in the management of a farm, example is far better than precept.

The introduction and the propagation of good fruit, is one of the many things that must not be overlooked in any estimate of the spring labours. The man who neglects to plant fruit trees, when he has a rod of ground to plant them on, avows his intention of becoming a nuisance to his neighbours; for depend upon it, the man who is too lazy to plant, will not be too proud to beg, or above allowing his children to steal the fruit of his more industrious and careful neighbour. Every man who has cultivated a fruit garden is well aware of this state of things; and has found that the coming into bearing of a new and delicate fruit, instead of adding to his enjoyment, as it should, has only served as a signal of gathering, to these ill-omened plunderers. The only remedy is for every farmer to endeavour to make the best fruits abundant; to plant enough for himself, and some to spare.—*Cultivator.*

MISCELLANEOUS.

ELOQUENT.

AT a recent gathering of the friends of temperance at Newmarket, N. H., an aged mariner by the name of Fall, made a most touching speech. We cut from the columns of the White Mountain Torrent, the following extract:—

"I have come (he continued) twelve miles to attend this meeting—yet I do not value my time—I feel rewarded by what I see around me. My friends, I have seen more of the world than most of you; I have trod the streets of proud old London; and the winds of distant India have fanned these furrowed cheeks of mine. My keel has been upon every sea, and my name upon many a tongue.

"Heaven blessed me with one of the best of wives—and my children—oh, why should I speak of them? My home was once a paradise. But I bowed, like a brute, to the killing cup—my oldest son tore himself from his degraded father, and has never returned. My young heart's idol—my beloved and suffering wife, has gone broken-hearted to her grave. And my lovely daughter, whose image I seem to see in the beautiful around me—once my pride and my hope—pined away in sorrow and mourning, because her father was a drunkard, and now sleeps by her mother's side. But I still live to tell the history of my shame, and ruin of my family. I still live—and stand here before you to offer up my heart's fervent gratitude to my heavenly father, that I have been snatched from the brink of the drunkard's grave. I live to be a sober man. And while I live, I shall struggle to restore my wandering brethren again to the bosom of society. This form of mine is wasting and bending under the weight of years. But, my young friends, you are just blooming into life; the places of your fathers and your mothers will soon be vacant. See that you come up to fill them with pure hearts and anointed lips! Bind the blessed pledge firmly to your heart and be it the Shibboleth of life's warfare!"

DR. D'ARNOUD.—Dr. Sewall in his late tour in Europe, in company with an Unitarian clergyman from N. England, paid a visit to the justly celebrated writer of the History of the Reformation, Merle D'Aubigne. Soon after their introduction, D'Aubigne inquired of the clergyman to what denomination of Christians he belonged. With some little hesitancy he replied that he was an Unitarian. A cloud of grief passed over the face of the pious historian, and all was as before. The hour passed pleasantly, and the moment of parting came; D'Aubigne took the hand of the Unitarian and fixing a look of great earnestness upon him, said; "I am sorry for your error—Go to your Bible—study it—pray over it—and light will be given you—God was manifest in the flesh."—*Christian Repository.*

MONUMENT TO BISHOP LATIMER.—A handsome monument has just been raised in the Chancel of the parish church of Thurcaston, Leicestershire, to the memory of the celebrated Hugh Latimer, Bishop of Worcester. It is composed of Lincolnshire stone, in the style of Quatorze. In the centre is a rich concave marble slab, bearing the following inscription:—

"H. S. E.
The grateful memory of
HUGH LATIMER,
Lord Bishop of Worcester.
This great Champion of the Protestant Faith
Was born in the parish of Thurcaston,
in the year 1470.
He faithfully followed in the glorious train
Of his Lord and Master,
And having joined the Noble Army of Martyrs,
Sealed the truth with his blood.
He was burnt at the stake in Oxford,
In the year 1555,
And then 'lighted a candle,' which
Shall 'never be put out.'
Hoc marmor pondum curavit,
Ricardus Waterfield,
Rector de Thurcaston,
1813."

Over this inscription, there is a pleasing bust of the great Martyr in white marble, we believe, from a drawing in the possession of the Rev. founder of this spirited and handsome memorial.

CAVES OF INDIA.—At a meeting of the Royal Asiatic Society, on Saturday, a paper was read from Mr. Ferguson on the caves of India used as temples of religious worship, including those of Flora and Elephanta. That of Flora represented four prevalent religions in 1,000 years—the Buddhist, Brahmin, Egina, and Moslem. Little care is taken in the preservation of the paintings and other ornaments of the interior of these caves, which are rapidly being destroyed by the visits of Europeans, who take away the curiosities they contain as antiquities. None are now used for worship, and although some few are inhabited by Hindoo saquirs, they are not held in any religious esteem. Some of the sculptures are very modern, as is particularly the history of the juvenile Krishna, which shows that the feelings of the Hindoos have really undergone change.

CIVIL INTELLIGENCE.

LATER FROM INDIA.

BOMBAY, Feb. 1.—Two—we might almost say three—battles have been fought within this month, which in character are no way inferior to any that have taken place on Indian soil. The enemy were the first to commence hostilities, by firing on the baggage party under Col. Sleeman, on the 26th, and then on a reconnoitring party sent out on the 28th. The right wing of our army, under the immediate command of His Excellency Sir H. Gough, attacked the Mahratas in their position of Maharajpool, while our left wing, under General Gray, did so at Punniar, and gained a complete victory over them. Our loss, however, on these occasions has been very severe—the list amounting to 141 killed and 866 wounded; that on the part of the enemy amounts to between 4000 and 5000 in killed and wounded, with the loss of 56 pieces of artillery. The following are the names of the officers who have fallen in these actions, or have since died of their wounds, viz.:—General Churchill, Colonel Saunders, Major Commelin, Captains Stewart, Magrath and Cobban, Lieutenants Newton and Leaths, and Ensign Bray—40 have been wounded. The fort of Gwalior shortly after surrendered to us, and some of the principal chiefs came in and rendered submission.—*Malla Times.*

Twelve hundred pounds a week is the estimated expense of the trials to the traversers.

THE QUEEN.—The London Examiner states, "that Her Majesty has a decided objection to the practice of those gentlemen who spend the evening over their wine and dessert. The Queen allows half-an-hour, after the ladies have left, for the gentlemen to arrive, and during this period she does not take a seat, but enters into conversation with the ladies in the drawing-room. Occasions have, it is said, occurred when a summons to the royal presence has followed a deviation from this accustomed, and now generally understood, rule."

Lord John Manners has suggested, as a monument to Southey, the institution of a Protestant Sisterhood of Mercy.