

in the show yard to-day what would be of great advantage to him, especially in their arrangements, and the manner in which the machinery of the Association appeared to be conducted. (Cheers.)

Progress: What is it? An Example.

“Bad farming is the rule, and good farming the exception.”

Such is the bold, straightforward, and uncompromising language used by Mr. Mechi, with reference to British agriculture; and, however startling, by its very plainness, it may be so to some, and however much it may wound the vanity or sensitive feelings of others, we feel, “where’er we take our walks abroad,” that its truth is indisputable. If, indeed, we give ourselves up to the guidance of some orators whose fervid eloquence has frequently enlivened the doings at certain rural re-unions, we might be inclined to question the truth of the principle laid down by the much abused owner of Tiptree Hall, and suspect that he could only look on such matters through the dim medium of a city fog. But when these are scanned by the practised eye, we are compelled to admit, in very bitterness of heart, that although the nineteenth century is fast advancing to a close, although we flatter ourselves that we are so much superior to our forefathers in point of knowledge, although we even possess advantages of which they never dreamt, yet, the words we have quoted are substantially correct, and that in very deed “bad farming is the rule, and good farming the exception.”

If any one doubts the truth of this fact—for fact it is, let him, when he next travels fifty miles in any direction—let him endeavour to reckon up the numerous cases which come under his notice of undrained fields; of crops struggling for existence amongst a dense mass of weeds; of waste, from the occupation of the land by enormous, and in many cases useless, fences; of wasted labour from insufficient power; of wasted energy through insufficient skill, let him reckon up these and other things which will force themselves upon him, and against these set down the few and far between cases where the reverse of all this is to be seen; and before he has drawn to the end of his journey, if he is at all capable of forming an opinion on the subject, he will have undoubtedly become a convert to Mr. Mechi’s doctrine.

There are many we know who look upon such opinions as being in the highest degree heterodox. They have got a parrot-like cry about “progress,” which they harp upon, much to their own delight, and which tends in no slight degree to perpetuate what, in but too many cases, is a pure delusion; and not only does it do this, but it actually prevents that “progress” of which they talk in such resonant terms, but of the real nature of which they know as little

as they do of the domestic habits of the pees of the moon. Were we to rely upon all that say about the matter, we would frequently find on actual investigation, that “progress” is sometimes crab-like, and that “advancement” meant a retrogressive movement. We see them shouting “Excelsior,” whilst all the time they are slipping down hill with fearful rapidity and at last, when fairly brought to a stand, solely in consequence of their own doing, instead of putting their shoulder to the wheel, their cries to the Hercules of the government or some other power, for assistance to help them out of the slough of their own making are loud and long.

It is a pithy and true maxim that “Providence helps those who help themselves;” its truth is, perhaps, as much exemplified in the prosecution of rural improvement as in any other else. We find real progress illustrated in certain cases, in a very unostentatious manner, and to an extent of which those whose talking is only in talk have no idea. These are, indeed, the bright spots, the exceptions, which, however are sufficient to induce a hope that ultimate similar state of matters may become the rule, and without which, indeed, even the most successful would despair. But yet their very existence tells only too plainly of the wide gulf that exists between them and all around. The contrast which they present is, indeed, too strong to permit us to regard them with unmixed feelings. We see in them what *might* be the result if right views were entertained by all who were concerned in the matter; but when we look beyond them we see what actually is the case which must inevitably remain so, so long as ignorance and prejudice unite to stop the way. We say ignorance and prejudice, and it is to give such things their right name. We know there are people who would endeavour to over these matters, and who would not care to hide their real nature under a mass of periphrastic verbiage, but who would, at the same time ridicule those who are anxious that the state of the case should be thoroughly remedied in order that it may be the more speedily and more effectually remedied; but we are inclined to invest what we consider serious with a false glitter, which only serves to perpetuate the evil. Progress will be best ensured if we address ourselves with earnest determination to the rectification of existing errors, directing public opinion so as to result in a proper course of action. In carrying out this course much opposition to be encountered—opposing arising not only from direct hostility, but from what is still harder to overcome, from party friends and from utter indifference.—*Farmer’s Gazette.*

Deep Tillage.

Mr. Pringle of Dublin, Ireland, read a paper before the Agricultural Society,