

**CABBAGES FOR COWS.**—The editor of the *Agricultural Gazette* [Eng.] estimates one acre of cabbages to be worth three acres of turnips for cows. He recommends sowing seeds in beds, either in autumn or spring, and transplanting toward the end of May, at the rate of 8 000 plants to the acre. One pound of seed will produce about 2,400 plants.

**AGRICULTURE IN FRANCE.**—A letter writer says: "A trip of six hundred and fifty miles, from the northern to the south-in extremity of France, justifies me in the expression of my opinion that the sun does not shed its rays on so fair a land, or one so thoroughly cultivated. The whole country is literally a garden."

### THE MONTHS.—SEPTEMBER.

"Next him September marched eke on foot,  
Yet was he heavy laden with the spoyle  
Of harvest riches, which he made his boot,  
And him enriched with bounty of the soyle:  
In his own hand, as fit for harvest's toil,  
He held a knife-hook; and in th' other hand  
A pair of weights, with which he did assayle  
Both more and lesse, where it in doubt did stand,  
And equal gave to each as justice duly scanned."

SPENSER.

The name of this month has not changed its orthography since the time of the Romans, who designated it September, as being the seventh month from March. By the Anglo-Saxons it was called *Gerstmonath*, *Haligemonath*. Verstegan informs us that the first name originated from the circumstance "that barley, which that month commonly yielded, was anciently called *gerst*, the name of barley being given unto it by reason of the drink therewith made, called *beer*; and from bealegh it came to be *berlegh*, and from that to *barley*. So, in like manner, *beerheym*,—to wit, the over-decking or covering of beer,—came to be called *berham*, and afterwards *barm*, having gotten I wot not how many names besides."

The name of *Haligemonath* that is *holy month*, was given to it, according to a Saxon menology in Wanley's addition to Hicks, "for that our forefathers, the while they heathens were, in this month celebrated their *devil-gild*." These *devil-gilds* (deofol-gild) were the sacrificed gilds of heathenism, and to them, according to Wilda and Lappenberg, may be traced the origin of the municipal system of the Saxons, for they seem to have combined the double character of a feast and of a court-day for settling disputes and trying offences, the priests exercising the criminal jurisdiction, and lending it the consecration of religion. Hence the Christians condemned them under the name of devil-gilds, and could fain have forbidden the people from feasting

in honour of the demons, as they chose to term it; but amongst the German race it was a difficult matter to put them down altogether.

**Holy-Rood Day, September 14.**—A custom peculiar to this day seems to have been the going into the woods a-nutting. Thus, in the old lay of Grim, the collier of Croydon:—

"This day, they say, is called Holy-Rood Day,  
And our youth are all a-nutting gone;  
Here are a crew of youngers in this wood  
Well sorted, for each lad hath got his lass!"

"Oh (observes Miss Mitford), what an enjoyment this nutting is! They are in such abundance, that it seems as if there were not a boy in this parish, nor a young man, nor a young woman,—for a basket of nuts is the universal tribute of gallantry;—our pretty damsel Harriet, has had at least half-a-dozen this season; but no one has found out these. And they are so full, too, we lose half of them from over-ripeness; they drop from the socket at the slightest motion."

**St. Michael and all the Holy Angels**,—commonly called *Michaelmas Day*,—occurs on the 29th of this month, and is regarded as a festival both by the Roman and Anglican churches. This ancient practice of eating geese on Michaelmas-day is still retained in most old settled communities, although its origin is not easily traced. Young geese are now getting into high season, and this circumstance will, to some extent at least, account for the custom.

Time, and its attendant changes, has wonderfully altered the mode of observing Michaelmas in England and other countries. It being a legal quarter-day, people are reminded of the sometimes unpleasant duty of paying their bills and rents. It was not so once in "merrie" England. William Howitt, one of our most justly popular writers, well observes:—

"There have been merry times at Michaelmas—who would believe it? Yet there have been merry times at Michaelmas. Mayors and aldermen were then elected, and made their bows to each other; and be sure there were merry doings where mayors and aldermen were in the case. Stubble geese, like the aldermen, were now in prime condition; but being the weaker, according to the proverb, went to the wall, and thence to the kitchen, and twirled upon the spit. It was a jolly day in old Mother Church; she ordered everybody that could get it, to eat a goose in honour of St. Michael and all his angels. So in church and corporation, in abbey and town-hall, in farm and cottage, there