


not intelligent and refined men, and they hold a low position in society." Having urged farmers to use their intellectual powers, and thereby elevate themselves and their profession, and having answered the last part of this objection in the preceding number of this article, I shall pass it by with the simple remark that the wife as often defines her husband's position as the man himself. No farmer can be in intimate relationship with a true, educated woman, without being elevated and ennobled thereby; and the farmer who has such a wife will never give her cause to complain of his want of intelligence or refinement. Third. And here we come to what is in many, perhaps in most cases, the real reason for the unwillingness of young ladies to share the farmer's lot. I fancy I hear some inactive, inefficient young lady whine out, "Farmers' wives have to work." Work, yes! What do you want to do? Did not God intend that you should work? Are you excused from obeying His command, "Six days shall thou labor?" Nothing valuable can be obtained without work. Labor is, and should be considered a blessing, and idleness a curse. No one has any right to the title of a true lady, who is unwilling to work, either with the hands or the mind, or both if it is necessary; and I would say to every unmarried farmer, if you wish to succeed in life—to stand high in your profession—marry no woman who is either too proud or too lazy to work.

CHOOSING A FARM.


 HERE is a constant buying and selling of farms going on every year in our country. This restlessness on the part of the farmer, and this desire to change a present location for another one hundreds of miles off, are so frequently witnessed in our day, that we cease to wonder at it. In the times of our forefathers, when a man was settled on a farm, he commonly continued on it through life, and then left it to his son. In New England the same farm was first occupied by the grandfather, and so on by the son and grandson. Then the good old homestead was reversed, and the occupancy of it was esteemed a great privilege. There was a satisfaction felt by the successor, that his predecessor was his relative, cultivated the same lands, traversed the same hills, and ate of the fruit of the same orchard. Then

there was home feeling—home associations and home attachments.

Now the farmer looks more to his pecuniary gains; and when offered a big price for his land, hesitates not to sell. He quits the lovely valley of the Connecticut, or of the Mohawk, and migrates with his family far to the West, into the interior of Wisconsin or Iowa. There he recommences farm life. He builds his humble cottage, fences his fields, and labors hard in the cultivation and improvement of his farm. But a few years only intervene, and a similar desire for a change of habitation prompts him to sell, and buy again in some other locality. This you may call a *roving habit*. It is a habit followed by thousands who leave the older States, and seek a home at the West. The choice of a farm is often made, not so much on account of its intrinsic value, as on account of its location near a village. Or, on the other hand, the choice is made because the land is *cheap*, and not because it is in the vicinity of schools and churches. If we were to give advice on this subject, we would say to every farmer who is the owner of a good farm, *remain where you are*, unless powerful reasons may prompt you to seek a new settlement in a distant region, where relatives reside.

There must be special reasons to justify a man to sell out his homestead, where he has passed through the most pleasant scenes of his life, and remove far away, and locate his family among strangers. But you may now ask, shall a man never sell his farm and buy another one? Certainly he may. The circumstances of his family may justify such a course. He may have a number of sons whom he desires to become farmers; he may, therefore, sell a small farm at the East, and remove where he can buy more acres for the accommodation of his sons. It is the restless, roving disposition of some farmers, which cannot be commended. They buy or sell, remove here or there, according as a capricious whim or desire of gain may impel them.

GOVERNMENT ACTION ON THE CATTLE PLAGUE.

 N the British Parliament, Feb. 12th, Sir Geo. Gray proposed a measure on the part of the Government, for the suppression of the Rinderpest. As to its general tenor, he gave a general outline, from which we make the following extract: