

fault of Lower Canadian farmers being that they keep too few cattle, and therefore are obliged to sell the crop of hay or oats, returning nothing to the ground, which therefore rapidly becomes run out. The buildings are wretched and inconvenient, and present an appearance that would be laughable were it not that one cannot help thinking of the incompetence displayed. That grants should be given to the three schools, of which the above notes have been given, is not justified by the results, and the remedy is easy to discover, consisting in this:—That only one grant should be given, and that sufficient to properly establish *one* excellent College; and proper agricultural teachers should be secured, teachers who have a practical knowledge of Canadian needs, and not teachers whose knowledge consists merely of technicalities and analyses (proper and needful in their way); not teachers who can talk glibly of how garden culture is carried on in France or China, but intelligent farmers who can make their practical knowledge known and appreciated by the pupils. It is also necessary that a system of farming should be adopted, to lessen as greatly as possible the disadvantages of our severe winters. Want of space at present prevents me from offering a few of my thoughts on this important subject, and I reserve them for a future occasion.

An agricultural journal is also assisted with a grant of \$600, and is published in English and French. More than one-half of the French farmers are unable to read or write, and the amount of benefit accruing to them is not, as might be expected, very appreciable. On the other hand, the other half do not and can not understand the articles which the editor sees fit to publish. These are not adapted to the wants of the farmers, the articles being of a scientific character, mainly digests of English agricultural articles and analyses of super-phosphates, which may be interesting to the specialist; but as the farmer does not use these manures and often has never even heard their name, the articles are good for lighting the fire. It is a pity that more and better judgment is not used in the selection of articles, so that those who do read will receive some benefit. That there is also great need of reform in the Council of Agriculture itself, is seen when we know that some of its members have farms which are a disgrace, and which example rather confirms the *habitan* in his bad system of agriculture. There is also need of reform in the system of judging and making awards at exhibitions. It is within my own personal knowledge that awards were made at the exhibition last September that were deplorable, and the conclusion I naturally reached was that the judges had no knowledge of their duties. I conclude by saying that I have no direct or pecuniary interest in agriculture or awards, except to see and feel that the production of the Province is increased. *Sappho, in Farmers' Advocate.*

THE IRISH LAND LEAGUE.

The Socialistic Irish Land League through its self-elected leaders has rung the changes upon "man's inhumanity to man"; they (the leaders) have presented to the discontented labourer an exaggerated statement of the case, and so perceptibly biased towards their side, that it amounts to a terrible untruth and distorts judgment to which the poor unlearned labourer is especially liable. It is not as Land Leaguers assert, that all those who are wealthy are entirely negligent of their fellow men—the possession of riches brings increased responsibilities. It is not true that the Government has always left the labourer at the mercy of cruel landlords, and above and beyond all, it is not true that every human being is as such entitled to a proportional share of all the advantages of life. The world does not owe him a living—his duty is to make a living out of the world; the problem as to how to equalize the distribution of material benefits is not a merely mathematical one, so that the proposed settlement of the land question by mathematically dividing the land, is merely another way of saying that the thin edge of Socialistic Government has been introduced into British Parliaments. The solution of the question is extremely difficult, or to quote,—“The problem of workers doing the handwork of civilization, while its bounteous results lie close around them in tempting unattainable proximity and education (*sic*) steals away the dull bliss of ignorance, must be the peculiar Gordian knot of an age whose practice is political equality, and whose ideal is universal enlightenment.” This problem is one of modern times only, as we have in antiquity no examples of nations or people living under social conditions at all similar to those of the present day. In ancient days, as is well known, labour was considered degrading and was only performed by slaves. “The manual arts,” says Aristotle, “are base and unworthy of a citizen; the majority of them deform the body; they make it necessary to sit in the shade or near a fire; they leave time neither for the republic nor for one's friends.” Plato excluded from the possession of political rights, laborers, *hommes de métier*, and merchants. It is therefore evident that this problem of giving equal political rights to all, also universal enlightenment with perfect equality can not be aided in its solutions by any examples from antiquity. All attempts that are being made at present are therefore purely experimental and their effects can only be properly estimated in direct ratio to the justice of the principles upon which they are based. If then we see, besides the evil effects instantly apparent of popular errors in legislation, an illegal disregard of all obligatory contracts and

a hatred of the landlord long smothered bursting into flame, it is indisputably true that legislation which makes this legal or even condones it or is the effect of fear, is in its very essence immoral and disastrous.

The labourer does not consider what civilized progress has accomplished, but what it has failed in accomplishing; he is not grateful that he can put himself in better circumstances than his predecessors, but he is disturbed, perhaps revengeful, that any one should be even better than he is—he reasons that number and physical strength must rule, irrespective of any considerations of capital (the accumulation of labour) or of intelligence, forgetting, or rather ignorant, that the intelligence, which he is combatting is but what he might possess in a degree if he used honest endeavours to do so—he reasons that the labourer is the only, or perhaps, true producer, and that he is entitled to the product of his labour, which latter is quite true, but out of which he, as well as the capitalist or landlord, has to meet lawful contracts which he has undertaken. If he fails in this, he must suffer, and must not be allowed to use intimidation in any form whatsoever. The landlord has as much right to existence as the tenant, has also to meet his obligations, and rarely, if ever, by way of remedy, shoots his creditor. If the laws are bad—they are still better than no laws at all—further when passions are aroused and feeling runs high it is radically impolitic to legislate.

That the division of the land by forced laws will have a beneficial effect is probable—it will benefit a few—and further, no law can be made which can not be abrogated by private contract or other means. Further, no law was ever made, can ever be made, that will do away with competition; this is unalterable, and the statement or supposition that the division of the land is going to produce a millenium is absurd nonsense; it will probably ameliorate the condition of some of the tenants to some extent, but other laws will have to be passed, such as to do away that of primogeniture and that of entail, if they be not included under one heading. The future of any people depends more upon their moral nature than upon the granting of demands made in rebellious tones—in these days, and in free countries, the people can always obtain their just rights by legal and proper means—the employment of other than these merely serves to weaken their cause.

There are two sides to everything—the lot of the labourer is oftentimes very hard, and it is probable that governmental power can be exercised to curtail the excesses of speculative competition and to limit in some way the vast accumulations of private wealth. One attempt made to remove these evils has lamentably failed, namely, the loaning of funds by the State; in 1848 sixty-one associations in France received money from the government to aid workingmen, and were failures; “private attempts in the same direction proved a failure,” (*Villetart, Histoire l'Internationale*, ch. ii. sec. 4.)

The problem of apportioning material benefits may be stated as entirely dependent upon the constitution of human nature and the relations of man to natural forces—these facts we can not alter; we may improve man's nature and may place deterrents in the way of natural forces, but we cannot alter the fact of their existence, therefore any theory which does not recognize these, must be fallacious.

Society rests upon the basis of private property for which it has been contended, not that it is the best plan imaginable, but that it is the best practicable. This fact or truth has been so often repeated that many regard it as a mere truism, thus depriving it of its proper weight and influence. We have heard emigration suggested as a relief, and this would certainly be beneficial, but it would only be a temporary make-shift, drawing off the surplus population at this time of distress, and the relief is only superficial—the same difficulties and perplexities remain to come up for settlement at a future day.

As regards the Irish people, the question is extremely difficult of solution, as their temperament is hasty and excitable, so that they are easily influenced by the inflammatory arguments of unreasonable agitators. There is amongst many nations an “impatience of the slowness of growth,” extraordinary expectations of happiness are mentally formed, dependent entirely upon material advances, while it is forgotten that man's happiness is more closely connected with his moral nature than with material benefits. The material advance has been great, while it will hardly be disputed that there has been no corresponding moral advance, there is a “moral interregnum.” To conclude with a word of advice to Land League agitators who, aware of the existence of ills, too confident in their powers to remedy, ignorant of the social organism, boldly apply their crude theories to eradicate what may be called a disease, with a presumption born of ignorance and pride, and rely upon, for the furtherance of their own selfish plans and aggrandisement, the disorganizing forces of society. Once these forces are in active operation, history shows us that their effect is terrible, and that the invocers find themselves totally powerless and incapable of controlling them, and in many cases the forces recoil upon themselves. Therefore let the Parnellites acknowledge that they do not know much more than statesmen and scholars, and let them ponder whether they can cure in a year that social inequality which is the life-task of the whole world to comprehend and perhaps lessen; and let them believe and know fully that all men are not born equal.

Senex.