

taken it up again. The Trappists are teaching them how to make table wines; those interested in the subject will find a paper by the monks in Rolland's *Almanach des Cercles Agricoles* for 1896.

In the Eastern Townships and Huntingdon, the English-speaking farmers are as far advanced as any in Ontario. Without doubt, as Mr. Sellar says in his history of Huntingdon, they have taught their French-Canadian neighbors a good deal.

The changes in agriculture have affected the tithe. The tithe in New France was originally one-thirteenth, then one-twentieth, then one-twenty-sixth of the yield of cereals. In the days of bumper crops and high prices the *curé* with his four bushels in every 104 had enough for his modest wants. But of late, owing to the abandonment of cereals, he has in many places had hard work to make both ends meet. In some dioceses the bishops have levied a tithe on hay; in others the farmers have paid in cash like people in the towns and villages. The parish of St. Constant has recently asked the archbishop of Montreal to make the cash tithe universal in that diocese, in other words to fix a regular stipend for the *curé*. The majority of the people object to a cash stipend; they do not begrudge it perhaps, but it is an innovation. The clergy themselves would prefer to be paid in produce; they say it would identify them more closely with their flocks; if the farmers did well they would share their good fortune, if poorly they would suffer with them. It will be necessary, of course, if the tithe is to be paid in produce, to select other articles than cereals and peas or even hay. Away back in 1664, when Laval was regulating the tithe anew, somebody started the story that he was going to tax eggs, cabbage, cord-wood and "all sorts of manufactures," to which he replied that by the law and custom of the

church the tithe was collectable only on products of the soil. But it will not be easy to arrange a tithe on cheese, if cheese be a product of the soil, or on butter, silos or butcher's cattle, and the chances are that a cash stipend will be adopted ultimately as most convenient to all concerned.

To realize the progress Quebec has made, one has only to read the accounts given of farming fifty or sixty years ago in Mr. Sellar's book or by French-Canadian writers. The *habitant* erected a rail-fence through the centre of his narrow lot; "one half he cropped for two years, then he left it and cropped the other for the same period; on the half that was not ploughed he pastured his cattle, but as he did not seed it—grass and clover being utterly unknown to him—the unfortunate animals got a sorry bite the first year, and needed all the range of half the clearance, upon which weeds were encouraged to grow to supplement the thin fringe of grass." Wheat was the only produce the farmer had to sell, but he raised peas, potatoes and buckwheat for his own use. He "regarded the fields of potatoes and turnips, hay and oats of the Scotch stranger with amused wonderment." Pork was imported from the United States and Ireland. Not one in twenty of the cattle killed by Montreal butchers came from Canadian farms. It was wheat, wheat, wheat, till the soil refused to grow it; then the farmer drifted upon another lot to begin the process over again, or, if too much in debt, slipped away to the States. As has been said, the *routinier*, guilty of this kind of farming is not yet extinct. But the mass of farmers now know better and, despite low prices and natural drawbacks, amongst which the long winter stands first, are pursuing the new agriculture with very considerable success.

Edward Farrer.

