

**PROFITS OF PIG FEEDING.**—As the slaughtering season is now closed, the three following cases may be considered a criterion of the profit derived from pig feeding. The three pigs were two years old, and had had three litters each, which would average £30. The least belonged to Mr. Marsden, and when killed weighed 642 lbs., at 5d. 3 $\frac{1}{4}$  per lb., amounts to £15 7s. 7 $\frac{1}{2}$ , and by adding £30 for the young pigs, makes the amount of £45 7s. 7 $\frac{1}{2}$ . The first cost and the extra keep, exclusive of the waste from the house, and the feeding, was £7. By deducting this £7, it leaves a nett profit of £38 7s. 7 $\frac{1}{2}$ .—The second belonged to Mr. Houlton, and weighed 674 lbs., which at 5 $\frac{1}{2}$ d. per lb. amounts to £16 2s. 11 $\frac{1}{2}$ . In this pig the two leaves of fat weighed 48 lbs., and the loose fat 30 lbs., making a total of 78 lbs. of fat, which was considered extraordinarily great; and by adding its pigs its value is £46 2s. 11 $\frac{1}{2}$ d.; deducting £7 for its extra feed, it leaves a nett profit of £39 2s. 11 $\frac{1}{2}$ d.—The third belonged to Mr. Bailey, and weighed 803 lbs., which at 5 $\frac{1}{2}$ d., amounts to £19 4s. 9 $\frac{1}{2}$ d.; its young pigs makes £19 4s. 9 $\frac{1}{2}$ d., and deducting £7, it leaves a profit of £42 4s. 9 $\frac{1}{2}$ d. The nett profit, therefore, of these three pigs, is £119 15s. 4 $\frac{1}{2}$ d., besides the valuable manure they made during the two years.—*Correspondent of the Lancaster Guardian.*

What can equal this?

The cattle show and exhibition of agricultural implements, held on Wednesday, at Poissy, was most numerous attended; graziers, and breeders, and farmers coming from all parts of the country. A great many of the representatives of the people were also there. At twelve o'clock the President of the Republic arrived, and was received with general and cordial cheers, as he visited the field in which the cattle were arranged. The distribution of the prizes commenced at one o'clock, the President of the Republic taking the chair, with the Minister of Commerce on one side, and the Prefect of the Seine-et-Oise on the other. The day concluded with a grand banquet.—*Paris Paper.*

Such is the estimation of agriculture in France. In Canada its importance does not appear to be understood, and therefore not acknowledged.

**ANGER.**—Nothing is so inconsistent with self-possession as violent anger. It overpowers reason; confounds our ideas; distorts the appearance; and blackens the colour of every object. By the storms which it raises within, and by the mischiefs which it occasions without, it generally brings on the passionate and revengeful man greater misery than he can bring upon his enemy.

**PREPARING FOR, AND SOWING BEANS.**—The beans will send their roots down to a vastly greater depth in search of food than you can possibly plough in the manure, so you need not be alarmed at what your neighbours say on that score; you say the land is too wet for sowing in drills, and that you intend sowing them broadcast; we would rather advise you to sow the land into beds from six to eight feet wide; harrow down the ridges and sow the beans in drills, two and a half feet apart across the beds; you can open the drills three inches deep with a garden hoe, or dibble them at that distance, the beans being dropped in with care at four inches, bean from bean; to sow them broadcast, if the ploughing is executed neatly and well, the furrow-slice being ten inches by seven inches deep, the beans may be sown previous to harrowing; but if bad or roughly executed, the land should get a rough harrowing before sowing the seed, and be well harrowed after. A bushel of beans, according to the size, weighs from 60 to 68 lbs.

Let us beware of evil thoughts. To harbour them is to harbour a merciless tyrant, who will fetter every attribute of the godlike soul and kill the very life of virtue; to harbour them is to harbour moral defilement, and guilt, and death itself; nay to harbour evil thoughts is to harbour so many devils, who will riot on all that is fair and good within, and drive the possessed mortal on and down to eternal perdition! Beware of evil thoughts! Watch against them—pray and strive against them! The mastery over these is everything—virtue, obedience, life everlasting; but defeat here is the loss of all things—self command, the grace of God, the hope of heaven, the soul itself, with its power of endless thinking, and endless happiness!

All who have meditated on the government of mankind have been convinced that the fate of empires depends on the education of youth.

The most ignorant are the most conceited, and the most impatient of advice. They are unable to discern either their own folly or the wisdom of others.

To do the best is a duty, but to be uneasy at what cannot be helped is a fault; for this world, and the things of it, are mutable.

If there is a regard due to the memory of the dead, there is still more respect to be paid to knowledge, to virtue, and to truth.

Nature teaches us that we are all dependent—that we are like cog wheels, pushing each other along by filling up mutual voids.

**HOME TRUTHS.**—Every man has in his own life follies enough—in his own mind trouble enough—in the performance of his duties deficiencies enough—in his own fortunes evils enough, without minding other people's business.