

mons, Bishops, East India Directors, Generals, Judges, Lords of the Treasury—in fact, of all the red-book and blue-book together, by the person who happens to be their immediate employer. It is because he is good-tempered, kind, and considerate—because he takes an interest in his men, looks after them and their concerns, encourages them to be prudent, remonstrates with them when they are imprudent, invests their money for them when they have saved, and chides them when they have not saved, builds a library for them and assists in supplying it, and because his wife looks after their wives and children—it is for this reason that his men, taken as a body, are peaceable, orderly, and content; and no less is it that because his neighbour is distant, sullen and indifferent, and his neighbour's wife too proud to talk to a leathern jacket, and too fine to look into the houses of the "lower orders," that his neighbour's men are an ill-conditioned, discontented set, with rabid politics, drunken wives, and dirty brats. Associations of men like the last make public peace precarious and public content impossible, but peace and content have their best strongholds in the homesteads of the former.

Young men be diligent in the cultivation of your intellectual powers; for encouragement read the following:—"One of the best editors of the *Westminster Review* was a cooper in Aberdeen; one of the greatest philanthropists of his day was an apprentice to a surgeon in Fraserburg; one of the editors of a London daily paper was a baker in Elgin; the editor of the *Edinburgh Witness* was a stone-mason in Cronarty; one of the ablest London ministers was a watchmaker in Banff; the late Dr. Milne, of China, was a herd-boy in Aberdeenshire; the Principal of the London Missionaries was a tailor in Keith; the richest iron founder in England was a working man in Morayshire; Sir J. Clark, Queen's physician, was a druggist in Banff; one of the members for Glasgow was a poor Ross-shire boy; and Joseph Hume was a sailor boy in Montrose."

**THE YOUNG MAN'S WISH FOR KNOWLEDGE.**—"I should like to have that man's knowledge in my head about ten minutes, to see how it would feel." Such was the rather quaint remark which dropped from a young man, as he saw Mr. Burritt, the learned blacksmith, step into a car where he was seated. "Well," we could not help replying, "probably you could have your wish for as much as ten minutes, going the same way to work that he did." The young man thought a moment, and then made an evasive reply, intimating as much as that he considered that a large undertaking, for all the use he would be likely to have for so much learning—"just to see how it would feel." That young man is a fair representative of thousands. They would like to see how it feels to be a learned man, but they overlook the value of scientific attainments, and so shrink from the cost. Depend upon it, however, young friends, the treasure is worth the price and the pains, and yet in no other way can it be acquired. What say you, then? Would you have a head full of useful knowledge, and a heart full of good principles? If so, aim for the prize, and set about its attainment. "The merchandize of it is better than the merchandize of silver, and the gain

thereof than fine gold." Apply yourselves, save those spare moments—give them to study—avoid those groggeries—read something worth thinking about, and think about what you read. Hold it fast—treasure it up, and—"see how it feels."

**REFINING MENTAL INFLUENCES.**—The danger to him who mingles with the busy world now-a-days, does not lean towards the immaterial. "Read," says a learned writer "read almost any thing; but read. Any thing not absolutely corrupt is better than revery—better than entire stagnation of the mind. Utter cessation of ideas, indeed, never takes place." When books do not supply material of useful thought, it will be furnished from other and more degrading sources—"When the divinity in man slumbers, the animal riots." The man who reads not is necessarily vulgar. His thoughts and associations become gross. Intellectual or spiritual life is not spontaneous; it is the fruit of careful and patient culture on an ungenial soil. Goethe urged upon the most busy worker in the human hive to give a daily portion of his time, even the most minute, to some refining employ. "Read a verse of poetry, look at a picture or statue, or listen to a strain of lofty music, and the spirit of genius will mingle with the sordid cares pressing you in the crowd."

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## Agriculture.

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### DEPTH OF MANURE.

Considerable discussion is going on in the papers, relative to the proper depth to bury manure. Some assert that its best parts descend, and therefore it should be but slightly covered; while others maintain that nearly the whole strength becoming gaseous, rises, and it must therefore be buried deep. All this difference of opinion results from the attempt to make a rule that will apply to all circumstances.

One farmer applies manure to the surface of a newly ploughed field late in the spring, and harrows it in. Hot and dry weather follows, and being only partially covered, much of it escapes in vapor and is wasted; the few light rains which occur are insufficient to wash much of the soluble portions into the soil, it never reaches the roots of the crop, and consequently produces little or no effect. Again, he ploughs it deeply into the soil, and the reverse in every respect takes place. Hence he becomes thoroughly satisfied that manure should *always*, under all circumstances, be buried deep.

Another farmer applies his manure late in autumn to the surface. Cold weather prevents fermentation, and the enriching portion which otherwise would escape in vapor, is washed by the abundant rains, in the form of liquid manure, into the soil; and by the usual time of ploughing in spring, the surface of the soil for a few inches is saturated with the most fertilized parts, the plough turning under the rest. All is thus saved, and the farmer is convinced that surface application is *invariably* the best.

They "both are right and both are wrong." They should act according to circumstances. Every farmer