



"THE EARTH BEING MAN'S INHERITANCE, IT BEHOVES HIM TO CULTIVATE IT PROPERLY."

Vol. I.

FREDERICTON, N. B. JULY, 1844.

No. 3.

THE FARMER'S MANUAL,

Containing Sixteen Pages Super Royal Octavo, will be published every Month by James P. A. Phillips, at the Office of the "HEAD QUARTERS," between the Central Bank and Messrs. Gaynor & Thompson's Store.

TERMS.—Five Shillings per annum, when paid in advance; Six shillings and three-pence, if not paid within six months; and Seven shillings and six-pence, if not paid before the expiration of the year.—Single numbers, Seven pence, half-penny.

ADVERTISEMENTS will be inserted for Four shillings and Six-pence, if not exceeding 18 lines, and in the same proportion for every line above that number.

Ⓕ Ten per cent. will be allowed to Agents for collecting and forwarding money.

THE FARMER'S MANUAL.

THERE is a species of contentment which is neither a blessing nor a virtue:—the indolent man who sits down in his poverty, indifferent to the wretchedness of his family, and without regard to the improving condition of his more industrious and successful neighbours, labels the active instincts of his nature, degrades its character, and becomes like a slow but foul and incurable leprosy upon the bosom of society. The stolidity of such an one can be extenuated by no pretensions to philosophy, and contentment in these circumstances is the by birth of imbecility and ignorance. Yet there is a contentment which is both blessed and virtuous: blessed, because it is a sure element of success, and virtuous because we are enjoined to submit ourselves without dissatisfaction to the condition in which it has pleased God to place us. No man will rise to permanent distinction or prosperity in any of the pursuits of life without being ambitious of excellence in his particular profession. Pride in the business in which we may be engaged is necessary to our advancement, and this pride will be sought in vain among those who are discontented with their lot. It may be very safely predicated that that man must fail, even of respectability, in his calling, who is ashamed of that calling; he may attain respectability if he is only satisfied

with it, but he can neither rise to honor or fortune unless it constitute his chief ambition and pride to excel in it.

Now in this Province ignominy seems attached to every employment requiring human labor. Our artisans and Farmers, instead of devoting themselves with resolution to prosecute their respective businesses with vigor, to success, are too frequently found willing to drop the implements of their pursuits for the yardstick of the shopkeeper, or the type of some other calling, in their opinion more genteel, and thus half-hearted farming and half-hearted tradesmanship multiplying throughout the Province, develop only half the resources of our industry and skill, checks the improvement in our people, and reduces the character of our country. Many a man will find himself embarked in a business unsuited to his genius or his strength. Far be it for us to denounce an exchange for one more appropriate to the individual, our purpose is to persuade every man to employ his money, skill and labor in some honest and appropriate pursuit, with the determination that such shall be the business of his life, and that in it he will seek whatever of reputation, wealth or influence it shall be his good fortune to acquire.

But why this sickly disparagement of agricultural or mechanical employment? Labor—honestly employed labor—should every where be held in a respect equal to its necessity, and it is as necessary as food or raiment, for neither of these could be had without it. But, in this country the disparagement is particularly sickly and unwise.—Here we have none of those immense disparities of fortune known in older countries—individuals are scarce among us, who are not under the necessity to labor in some vocation, and it would be difficult if not impossible to find in the whole Province the head of a family of sufficient wealth to afford his children a full immunity from labor. Thus, where every man must labor for his livelihood, why the distinction which make one man's labor genteel,