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THE WEATHER.

12th January, 1867.

The year 1866 was singular throughout as regards the weather. A wet and changeable summer was succeeded by a sunny autumn. As the rainfall was unprecedentedly heavy during the summer and early fall, so when the trees of the forest began to assume the sere and yellow leaf, and the warmer tints that are even more characteristic in our clime, there ensued a long period of comfortable and constant dry weather, for the most part remarkable for the season, and with only occasional showers. As for frost and snow, they were not known till within a week of Christmas, and the ground was in such condition that ploughing was going on in some parts of the country till the middle of December. On the 8th of December we had a flower plot dug out of old grass, and planted with Dutch bulbs, the ground turning up as dry and mellow as in the middle of June, and dandelions were seen in flower a few days before. The evenings of 19th, 20th and 21st of December were severe, the thermometer having descended rapidly to below zero, and the ground was covered with a few inches of snow. On the morning of the

22nd December there was a change to mild dull weather, with southerly wind, and the face of "mother earth" was again shown. The end of December brought a snow storm with an average fall of snow of six or seven inches, with considerable drifting; but about Windsor and the Eastern part of the Province, the fall seems to have been much greater. The snow still lies, and gives tolerable sleighing. The temperature of January thus far has been remarkably uniform, and the weather mild and dry; but we are no doubt on the eve of a change.

LO! 'TIS WHITE!

In chess or drafts we give to a lady the *white* men, on the principle, it is presumed, that the weaker vessel ought to carry the less sail. *White* cats are said to be deaf. *Albino* rabbits are said to be weaker in eye sight than coloured ones. A *white* sheet in a churchyard on a dark night is said to make even a strong man grow pale. Ghosts and witches affect *white*. Some people even stand aghast at a *white* surplice. Mary the maid of the Inn, it was said, would faint if she saw a *white* cow. There is no end to the evidence that *white* is ever chosen as the

drapery suited to the personification of anything that is weak, without substance, wanting in constitutional vigour.

But other people, besides Mary the maid of the Inn, feel a tendency to faint, or something worse, when they see a *white* cow, and as for a *white* bull he is not to be tolerated on any terms. The "other people" whom we have likened to Mary are a large number of the farmers of Nova Scotia. We therefore propose to ask them seriously to consider the basis upon which their prejudice against a *white* animal is founded.

We have been told by coloured men that "those *white* people are not good for anything;" "they are not fit to work," and much of the same sort. But our *white*-bull-fearing farmers don't give in to that; they say, an exception is to be made in the case of man. We know also that a *white* bull dog is apt to be none the worse for his colour; a *white* swan, we have been told, is not a *rara avis*. A *white* turkey looks quite as well on a new year's dinner table as a black one. Let us know then the reason, if there be one, why a *white* bull is more objectionable than a *white* sheep, a *white* pig, or a *white* goose. Agriculture has been long enough a rule of thumb art in Nova Sco-