

The Church.

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Poetry.

THE TRIUMPHS OF OUR LANGUAGE.

BY THE REV. JAMES GILBESON LYONS, LL.D.

(From the Banner of the Cross.)

Now gather all our Saxon bands,
Let harps and horns be strung,
To celebrate the triumph
Of our own good Saxon tongue!

For stronger far than hosts of men,
With battle-flags unfurled,
It goes, with freedom, truth, and grace,
To rouse and rule the world.

On every soil and shore,
And Scotland hears its echoing far,
From Avon's banks and Monks' hills,
It floats on every gale,
And warms, with eloquence and song,
The homes of infantal.

On many a wide and swarming deck,
It scales the rough wave's crest,
Seeking its peerless heritage,
The fresh and fruitful West—
It climbs New England's rocky steps,
As victor mounts a conqueror's steed,
Niagara knows and greets the voice,
Still mightier than its own.

It spreads where winter piles deep snows
On bleak Canadian plains,
And whets, on Esquimaux's banks,
Eternal summer's gleams—
It glides across the Arctic's ice,
And hails the North's bright day,
And hails where California breaks
Shadows rich sands of gold.

It sounds in Borneo's camphor groves,
On seas of fierce Malay,
In fields that curl old Congo's flood,
And towers of proud Bombay's spire,
It wakes up Eden's flaming eye,
Dark brows and swarthy lines,
The dark Libanian sashes her child
With English cradle hymns.

Tasmania's maids are wooed and won
In gentle Saxon speech,
Australian boys read Shakespeare's life
By Sidney's shelter'd beach—
It dwells where Africa's southern capes
Meet ocean's broad and blue,
And Niueval's rugged mountains girl
The wide and waste Karoo.

It kindles realms so far apart,
That, while its praise is sung,
These may be clad with Autumn's fruits,
And those with flowers of Spring;
It quickens lands who meet in light
Flame in an Arctic sky,
And hails for which the Southern Cross
Hangs its orb'd fires on high.

It goes with all that prophets told,
And righteous kings desired,
With all that great Apostles taught,
And glorious Greeks admired,
With Shakespeare's deep and wondrous verse,
And Milton's loftiest strains,
With Alfred's laws, and Newton's lore,
To cheer and bless mankind.

Mark, as it spreads, how deserts bloom,
And error flies away,
As vanishes the mist of night,
Before the star of day;
But grand as are the victories
Whose monuments are raised,
These are but as the dawn which speaks
Of sunrise yet to be.

Take heed then, heirs of Saxon fame,
Take heed, our native land,
With deadly pen, or spelling sword,
Our noble tongue and race,
Go forth prepared, in every time,
To love and help each other,
And judge that they who counsel strife,
Would bid you smite a brother.

Go forth, and joyfully spend the time
By good men pray'd for long,
When Christian States, grown just and wise,
Will score renown and wrong;
When Earth's oppress'd and savage tribes
Shall cease to pine and groan,
All laud to praise these English words,
FATH, FREEDOM, HEAVEN, and HOME.

THE COMMON-PLACE BOOK.

No. XII.

JUSTIFICATION.

Some men will speak of being justified by faith, till they come to ascribe merit to faith. "By faith" is interpreted as though it meant on account of faith; and thus the great truth is lost sight of, that we are justified freely "through the redemption that is in Christ." But how can faith be a meritorious act? What is faith but such an assent of the understanding to God's word as binds the heart to God's service? And whose is the understanding if it be not God's? And whose is the heart if it be not God's? And if it be not God's, how can we have received from God, how can we deserve of God? O! as with repentance, so with faith; away with the notion of merit. He who believes, so that he can dare the grave and grasp eternity, must pour forth the confession, "all things come of thee, and of thine own, oh God, do I give thee!"—*Rev. Henry Melville.*

USE OF THE TONGUE.

It is quite as easy to recall a word thou hast spoken, as to get back a stone thou hast cast among the billows. The word spoken has changed ownership. Be, therefore, "swift to hear and slow to speak."

CHARITY.

If a man takes a tenth or a fifth part from his stock, to give to the poor, the remainder will be a weightier seed for producing an increase than if the whole had been tithed. But then this is a delicate affair.—To give, chiefly with the expectation of the increase, is traffic, and not charity.

CHRISTIAN BENEVOLENCE.

The willow that droops by the side of the river, and drinks all its life from the stream that flows by, in return spends that life in the cause of the giver, and shadows the stream from the heat of the sky.

My Saviour, my God, it is thou—I adore thee!—I see then art this life-giving fountain to me. But I am all weakness—a suppliant before thee, I cannot return this protection to thee.

But oh! thou hast many a loved one in sorrow, who wanders along this bleak world alone: For such, from the good thou hast sent would I borrow, and this my Redeemer will graciously own.—*Edmonstone.*

LUTHER AND HIS DYING CHILD.

He approached the bed, and said to her, "My dear little daughter, my beloved Margaret, you would willingly remain with your earthly parent; but, if God calls you, you will also go to your heavenly father."

She replied, "Yes dear father; it is as God pleases." "Dear little girl," he exclaimed, "oh how I love thee—the spirit is willing but the flesh is weak."

He then took the bible and read to her the passage, "The dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

He then said, "My daughter, enter thou into thy resting-place in peace." She turned her eyes towards him and said, with touching simplicity, "Yes father."—*Luther's Life and Times.*

THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST.

Come with me backward through lapse of time some eighteen hundred years; revisit in imagination the city of Damascus. There, in a lonely chamber, you will perceive a man. He is a sorrowful one; for three long and dreary days he neither eats nor drinks; his head is bowed down in unutterable anguish; his eyes are fixed and sightless, but a faint illustration of the darkness which envelops his spirit; that man is Saul of Tarsus. When these very days began, he was on the high road to that city, triumphing in all the pride of pharisaic righteousness, armed with power,

and well fortified with human wisdom, to resist the followers of the crucified Nazarene. What has thus stricken him down? The Lord himself. His voice has sounded within his convinced and anguish'd soul, that he is a sinner. The sight of that Saviour whom, in his followers, he has been persecuting, has prostrated him. And what has availed, if aught could avail, to meet his wretched case. It was the entrance of an humble disciple of the crucified one, and his uttering these blessed words in the awakened sinner's ear.

"Brother Saul, the Saviour, even Jesus, that appeared to thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." This was the precious balm which availed to heal his wounded spirit. Well might he exclaim,

"How sweet the name of Jesus sounds."

This was his preparation for affording the unerring testimony of his individual experience, to the "excellency of the knowledge of Christ Jesus his Lord."—Come to a sinner under similar circumstances with any other testimony, and you but mock the agonized sufferer.—*Rev. W. McIlwaine, M.A.*

THE BLOOMING OF VIOLETS.

As I cast those gloomy thoughts aside,
The genial Spring is here;
She comes with all her virtues;
To bless another year—
Lo, rising at her welcome voice,
They steal in gladness out,
And, wish'd for long, the light warm South
Is harping all about.

By garden walk and rustic fence,
Fair hush and rude grey stone,
They laugh among the leaves and grass,
In starry clusters strown:
Retiring from the gaze of men,
They lurk, a beautiful race,
But every breeze that wanders by,
Reveals their hiding-place.

While, heedless of their own sweet worth,
They quaff the shining dew,
Or catch, from God's eternal arch,
His deep and stainless blue,
Go, mark them well the scents and dyes,
To them so freely given,
And own that weak and lowly things
Are yet most loved of Heaven.

Then drop this weary load of care,
Be meekly glad as they,
Nor fear to live on Earth unseen,
To pass unscen'd away;
Learn thou with joy to stand or fall,
And prize, above renown or gold,
Pure faith and holy deeds.

—*Rev. James Gilbeson Lyons, LL.D.*

LATE ATTENDANCE ON PUBLIC WORSHIP.

"Late at church" is the sure sign of a heart not right with God. To say nothing of the indecency of disturbing all the rest of their fellow-worshippers by their noisy footsteps, with what degree of reverence can such a man regard the presence of the high and holy One, of whom it may be said, "The Lord is in his holy Temple; let all the earth keep silence before him." How would these irreverent worshippers dare to intrude into the presence of their earthly sovereign with such a pledge of their contempt in their hand? No; they would fear to offend a king, but not the King of Kings. The manifold sins involved in a want of punctuality in the attendance in God's house, must make it to be regarded as one of the gravest evils resulting from this bad habit. Their own devotions are hindered, those of others are disturbed,—their minister is grieved,—their God insulted,—and all for what? For a trifling indulgence of sloth or self-will, which in each instance a little resolution would overcome, though it would require a strict mental regimen to change the habit.—*Rev. G. W. Baker.*

POPEY.

Strongly when the Church is weak, sects disappear before her ascending vigour, like vapours rising in the dusk and chill, but no sooner touched by the sun than they evaporate by the course of nature.—The Church in our day needs waste but little anxiety upon them. The true hazard is from an enemy of another nature. Sectarianism stumbles the mind by its arrogance or its sternness, but Popery has attractions for every failing of man; it assimilates with every strength of the passions and every weakness of the understanding; and it assimilates in silence, conquers noiselessly, and melts into the mind. What are the perils of the casual blasts that echo round the battlements of the Church in the hour of slumber, but are unheard and forgotten as soon as her dwellers awake and besit themselves in the business of the day, compared with the modern malaria that creeps over the surface without disgracing the soil, glides through gate and loop-hole, unfelt and unseen, fills her chambers with gradual decay, and leaving the whole noble edifice uninjured to the eye, yet leaves it tenantless for ever?—*Rev. Dr. Croly.*

THE WORLDLING'S FOLLY.

Atholpheed will needs hang himself; this is madness: he will yet set his house in order; this is an act of wisdom. And could it be possible that he, who was so wise as to set his house in order, should be so mad as to hang himself?—that he should be careful to order his house, who regarded not to order his impotent passions?—that he should care for his house, who cared not for either body or soul? For how vain it is for a man to be wise, if he be not wise in God! How preposterous are the cares of idle worldlings, that prefer all other things to themselves,—and while they look at what they have in their coffers, forget what they have in their breasts!—*Bishop Hall.*

JESUS IN GETSEMANE.

A wreath of glory circles round His head—
And yet He kneels—and yet He seems to be
Conquered with more than human agony;
On His pale brow the drops are large and red
As victim's blood at votives' altar shed!
His hands are clasped. His eyes are raised in prayer:
Alas! and is there strife He cannot bear,
Who calmed the tempest, and Who raised the dead?

There is! there is! for now the powers of hell
Are struggling for the mastery—"tis the hour
When death exerts his last permitted power,
When the dread weight of sin, since Adam fell,
Is visited on Him, who designed to dwell—
A man with men—that He might bear the stroke
Of wrath Divine, and burst the captive's yoke—
But oh! of that dread strife what words can tell?

Those—only those—which broke with many a groan
From His full heart—"Oh Father, take away
The cup of vengeance!—No! not I drink to-day,
Yet, Father, not my will, but thine, be done!"
It could not pass away—for He alone
Was mighty to endure, and strong to save;
Nor would Jehovah leave Him in the grave,
Nor could corruption taint His Holy One.

—*Rev. T. Dale.*

THE PREACHING OF A HOLY LIFE.

When a Christian Missionary had laboured some time at Balasore, a young Brahmin named Jugunnath embraced the Gospel. Soon after the brother of a native magistrate said to him, "Do you believe this from the heart?" Jugunnath replied, "Yes."—"Well," said the other, "we are watching; you are making an experiment; if you live a holy life, we shall know that this Gospel is true which Padre-sah has been preaching for three or four years;—but we have our doubts, and cannot believe;—none of the Oorijas till now have embraced this religion; if you Oorijas do, my will will follow your example."

JOHN LOCKE'S ADVICE TO A YOUNG MAN.
Study the Holy Scriptures. Therein are contained the words of eternal life. The Bible has God for its author, SALVATION for its end, and TRUTH, without any mixture of error, for its matter.

EARLY PIETY.

(From a Sermon by Bishop Heber.)

"Jesus increased in wisdom and stature, and in favour with God and man." That we ought to train up a child in the way in which we would have him to go, is a truth so generally known that it has passed into a proverb; and as far as the business of this world is concerned, it is a rule generally attended to. We hire our sons to trades, as soon as they are fit for them; we are anxious that, as early as possible, they should have habits of industry, and know how to earn their living; but we are much more careless about the inheritance which endureth for ever,—the knowledge of God which is to procure for them the favour of God and man. They are but children, it will be said; but what was Jesus, when, at the age of twelve years His lips were learned in Scripture, and His delight was in the house of God? Believe me, my young friends, do you too I now address myself, that same Christ, Who took young children in His arms and blessed them, Who said, that of such as these the Kingdom of heaven was full, He is not inattentive to all that you say or think; but every good and every evil work which you utter is open before His eyes, and noticed in His book. Imitate Him, then, and grow like Him in favour with God and man.

And let Children, and men of every age, be warned that, in the work of amendment of life, they have no time to lose. It is not the work of a day, to imitate the holiness of Christ, but may well take up all our thoughts, our pains, and our lives. And in short, as this life must always be,—even in the midst of it, we are in death. When we have thought, that we had many years before us, that we might take our ease, eat, drink, and be merry, how dismal is the surprise to the careless soul, if God should, this night, require it of our hands! And what reason have we for thinking, even if God should spare us to old age, that we should have more power to repent than now? Is it easier to pull up a tree when young; or when its root is deep and its timber strong? How many wretched people do we see, who have put off, from time to time, the care of their souls; who are now grown old in sin; who have waked, indeed, to their danger; but only to know, that their day of grace is over,—to gaze a little while with terror on the flames of hell which await them, and then to sink for ever. Be warned in time, ye that live carelessly; and flee for your lives, while your safety is yet possible; and repent you, while the power of the Lord is present to heal and to forgive.

And lastly, learn that, if you would resemble Christ in early piety, you must imitate Him in the means which He took in acquiring grace and knowledge: you must, like Him, be obedient to your parents; like Him, be diligent in reading or learning the Scriptures; and, like Him, place your delight in the temple of the Lord.

These are the means of grace and power: this is the armour of God; which will enable us in youth to lay a good foundation of faith and conscience; which will carry us safe through the dangers of youth, and of old age, to the happy home where we shall rest from our labours.

REFLECTIONS ON CONFIRMATION.

(From a Tract published by the Society for Promoting Christian Knowledge.)

ALL Persons who come to be Confirmed are asked the following question:—"Do you here, in the presence of God, and of this Congregation, renew the solemn promise and vow, that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?"

To which every one is required to answer audibly—"I DO."

Let me, therefore, seriously consider what is comprised in these two short words, that so they may not pass heedlessly off my tongue, or be uttered without a mind awfully alive to their solemn meaning.

I DO solemnly renounce all the temptations of the Devil; all the unlawful pleasures, profits, and honours of the world; all the immoral gratifications of the flesh.

I DO sincerely believe, and will constantly profess, all the articles of the Christian Faith. I believe that the Father, the Son, and the Holy Ghost, are three Persons in one Godhead; that God the Father made the world; that God the Son, our Lord and Saviour, Jesus Christ, suffered death upon the cross to make atonement for the sins of all mankind; that God the Holy Ghost worketh in us, both to will and to do what is good.

I DO firmly resolve to keep all God's Commandments all the days of my life: to love and honour Him: to pray to Him and praise Him daily in private: to attend on the public worship and instruction, which He hath appointed in His Church; to receive frequently the Holy Sacrament of the Lord's Supper: to set Him ever before my eyes, and acknowledge Him in all my ways.

I DO further resolve, in the whole course of my behaviour amongst my fellow-creatures, to do justly, my mercy, speak truth, be diligent and useful in my station, dutiful to my superiors, condescending to those beneath me, friendly to my equals; and to conduct myself so to all men, as I should think it reasonable that they should do to me in the like case.

I DO resolve, in the government of myself, to be modest, sober, temperate, mild, humble, contented; to restrain every passion and appetite within due bounds; and to set my heart chiefly, not on the sensual enjoyments of this transitory world, but the spiritual happiness of the future endless one. Lastly,

I DO resolve, whenever I fall in any of these duties, to confess it before God with unfeigned concern, to apply for His promised pardon in the name of His blessed Son, to beg the promised assistance of His Holy Spirit; and in that strength, not my own, to strive against my faults, and watch over my steps with redoubled care.

THE MISSISSIPPI.

(From Schooner's "Indian in his Wigwag.")

I had followed the Ohio, in all its sinuosities, a thousand miles. I had spent more than three months in its beautiful and varied valley; and I had something of the attachment of an old friend for its noble volume, and did not well like to see it about to be lost in the mighty Mississippi. Broad and ample as it was, however, bringing in the whole congregated drain of the western slopes of the Alleghanies and the table lands of the Great Lakes, the contest was soon decided. The stream had, at that season, sunk down to its summer level, and exhibited a transparent blue volume. The Mississippi, on the contrary, was swelled by the melting snows of the Rocky Mountains, and was in its vernal flood. Coming in at rather an acute angle, it does not immediately arrest the former, but throws its waters along the Tennessee shores. It runs with prodigious velocity. Its waters are thick, turbid, and replete with mingled and floating masses of

sand and other comminuted rock and floating vegetation, trees, and rubbish. For miles the line of separation between the Ohio and Mississippi waters was visible by its colour; but long before it reaches the Iron Banks, the modern site of Memphis—the Father of waters, as it is poetically, not literally, called—had prevailed, and held on its way to make new conquests of the St. Francis, the White, the Arkansas, and other noble streams.

Our captain, although he had no lack of self-confidence, did not seem to be in haste to grapple with this new foe, by plunging at once into the turbid stream, but determined to try it next morning. This left me, a good part of the day, in a position where there was not much to reward inquiry. I fished awhile from the boat's side, but was rewarded with nothing besides a gar, a kind of sword, or rather a billed fish, which appears to be provided with this appendage to stir up its food or prey from a muddy bottom. Its scales and skin are nearly as hard and compact as a shark's, and its flesh is equally valueless. It is at this point that the town of Cairo has since been located. There were, at the period mentioned, several arks and flat-boats lying on the higher banks, where they had been moored in high water. These now served as dwellings, and by cutting doors in their sides they formed rude groceries and provision stores. Whatever else, however, was to be seen at so low and unseasonable a point, the mosquito, as night came on, soon convinced us that he was the true maguate of those dominions.

The next morning at an early hour, our stout-hearted commander put his boatmen in motion, and turned his keel into the torrent; but such was the velocity of the water, and its opacity and thick turbidness, that I thought we should have been precipitated down stream, and hurled against sunken logs. Those who have ascended this stream in the modern era of steamboats, know nothing of these difficulties. It seemed impossible to stem the current. A new mode of navigation, to me at least, was to be tried, and it was evidently one which the best practised and stoutest-hearted men on no means relished. These boats are furnished with a plank walk on each side, on which slats are nailed to give a foothold to the men. Each man has a pole of ash wood about sixteen feet long, with a wooden knob at the head to rest against the shoulder, and a blunt point at the other and shod with iron. Planting these upon these upon the bottom near shore, with their heads facing down stream, the men bend all their force upon them, propelling the boat by their feet in the contrary direction. This is a very laborious and slow mode of ascent, which has now been entirely superseded on the main rivers by the use of steam.

Such is the fury and velocity of the current, that it threatens at every freshet to tear down and burst asunder its banks, and run lawless through the country. Often whole islands are swept away in a short time. We had an instance of this one night, when the island against which we moored, began to tumble into the channel, threatening to overwhelm us by the falling earth and the recoil of the waves, and we got away to the main shore with much effort, for night was set in, the current furious, and the shore to which we were going entirely unknown. To have struck a sunken log on such a traverse, under such circumstances, must have been fatal.

AGRICULTURE.

REMARKS FOR MAY.

This is generally one of the busiest months in the year with the Canadian farmer. Although the frost may be out of the ground, and spring partially commenced in the earlier part of April, it still not unfrequently occurs, that cold wet weather, and freezing nights intervene, and prevent the rapid progress of work till towards the commencement of May. Some seasons, indeed, have taken place, in which the state of the land on many farms, would not admit of sowing being performed before the first of May, while it is very seldom that more than a very few farmers have all of their broad field crops, i.e., wheat, oats, barley, peas, &c., in the ground in the month of April; and to get the whole of these in, in good order, together with the fallow crops, viz., potatoes, turnips, and other roots, Indian corn, &c.; to get a commencement made at manuring and ploughing the summer fallow; their sheep washed and shorn; and the other operations incidental to the season attended to before the close of May, requires active management on the part of the generality of farmers, during the whole of this month.

Having already noticed the treatment of the crops in most general cultivation, and which ordinarily occupy the main breadth of the farm, we shall now take up that of some of those which at present meet with less general attention in this country, and which are to be cultivated more particularly as feeding or forage crops, admitting of being sown on ground in course of preparation for a grain crop, which would otherwise be under naked fallow, and which at the same time require a more skillful preparation of the soil, and greater attention to the cultivation during growth, than the ordinary field crops.

INDIAN CORN.—This crop is cultivated to a less extent now than formerly in this part of Canada; it having suffered from early autumnal frosts for a few years, and hence came to be considered as too hazardous a crop. The country has also become filled in many places with emigrants, who have never been familiar with its cultivation. But with due care in the selection of seed, making use only of those kinds which ripen early and are productive at harvest, and with skillful cultivation, we may safely assert that this could be made one of our most profitable field crops. In the State of New York, many parts of which are very similar in point of soil and climate to a large portion of Canada West, very large crops are obtained, fifty bushels of shelled corn per acre frequently; while it is well attested that in some cases, over one hundred bushels per acre have been produced, and in one instance the enormous quantity of one hundred and seventy bushels. As the grain of this plant is most excellent for feeding or fattening any kind of stock, and forms a nutritious and palatable article of human diet, while the stalks, if properly saved, are equal to hay for fodder, it is well worthy of being introduced into more general cultivation, on such soils as are suitable to its growth.

The varieties of Indian corn are numerous, both of the table and field sorts. We have more particularly to do with the latter description, which is usually distinguished according to the number of rows in the ear, and the colour and shape of the grain. The pure white or yellow is always preferred to other colours. The grain should be long and heavy, and closely set in the cob, which should be small, round, and hard, and the variety of early maturity.

The most suitable sorts for this country are the early Sioux kind,—the eight and twelve rowed yellow corn,—and several kinds of flint, and so called Canadian corn.

The soils best adapted to the growth of this crop, are those of a sandy, gravelly, and loamy description; it being necessary that they should be of a nature permeable to warmth, air, and to the roots of the plants. Corn cannot be expected to succeed on a cold, damp, or tenacious soil. The preceding crop may have been any of the white crops, the stubble of which has been ploughed in spring or autumn, according to circumstances, and liberally manured; but the best preparation is a clover or other grass ley. The

season at which this should be ploughed depends very much on the nature of the soil and of the soil. If the former is of a tenacious description, and the latter old and tough, the ploughing would be better to be performed in autumn, in order that the soil should become meliorated by the winter frosts; but if the soil is of a light or loamy kind, the ploughing is better to be deferred till spring, or till shortly before the corn is to be planted, as all seed succeeds better when sown in the freshly stirred earth. The spring is also the best time to apply the manure, which for corn usually consists of dung from the barn-yard, stable and hog-pen, and gypsum. There is no crop pays better for a liberal supply of food than this; there is very little danger of manuring too highly for it.—The dung should be long and unfermented, and spread evenly over the ground before it is ploughed. The roots of corn spread through the whole surface of the soil in search of food, and if the manure is merely put in the hills, they soon get beyond its influence, and the subsequent crop will not be benefited by it to the extent that it would be if evenly distributed. From twenty to thirty good wagon loads of dung to the acre may be applied for corn. It should be spread, as we have before said, evenly over the surface of the ground, which is then to be neatly ploughed, and thoroughly harrowed lengthwise of the furrow, it will then be ready for making out and planting. If a few wagon loads of fine, rich compost, in addition to the manure turned under, were spread over the surface of the ploughed ground, and harrowed in, it would make a very efficient preparation for this crop.

The mode of planting varies in different places according to the preparation of the ground, the variety of the corn, and the fancies of individuals. It is either planted in hills at equal distances of from two and a half to four feet apart each way, or in rows of from two and a half to five feet apart, and at a less distance in the rows. The most general way of planting in this country is in hills, from three to three and a half feet apart each way.

If the ground to be planted is well-filled stubble land, it may be marked out with the plough in drills of the required width, one or both ways, and the seeds placed in the bottoms of the furrows; but if a grass ley, it is to be marked as lightly as possible with the plough or corn marker, in order that none of the soil may be turned up to the surface.

In order to protect the seed from the depredations of the crows and other birds and insects, it is usual to give it a covering of tar, and then roll it in gypsum, till each seed is well enveloped in a coating of the mixture, it having been previously steeped in warm water, or a weak solution of salt-petre for a few hours. A pint of tar will be sufficient for a bushel of seed. Coal or gas tar is also an effectual remedy, but of this a very small quantity is to be used, or it will prevent the germinating of the seed. A few spoonful will be enough to impregnate a bushel.

The time of planting must be governed by situation and the season. The advance of general vegetation affords the best guide. The old fashioned rule of planting when the apple trees are coming into blossom, or the Indian's one, when the white oak leaves are the size of a squirrel's ear, are as good general rules as can be given. The ground should at least have acquired a sufficient heat from warm spring weather, to ensure a speedy germination of the seed. The most proper time in this portion of the country, will generally be between the fifteenth and twenty-fifth of May.

The quantity of seed required is about one peck per acre; it is not to plant about twice as many grains in a hill as the number of plants required, in order to provide against accidents, and afterwards thin out all except three or four of the thickest plants in each hill. In planting, the seed should only be covered with the finest mould, and at but a slight depth of one or two inches. This may be conveniently done by the foot, as the corn is dropped in the hill.

The cultivation during growth consists in keeping the ground perfectly clear of weeds, stirring the surface frequently, and thinning out the plants to the proper number. The first hoeing should be given as soon as the growth of the plants will permit, and may be preceded by a very slight furrow with the plough or by the corn harrow, an implement made to suit the width of the rows, and guided by handles. Ranging deep furrows with the plough, and forming large hills about the corn, has very properly gone out of practice, as it is injurious, by breaking the roots of the plants, and turning up the manure and the soil to the air; a very slight earthing, however, may be beneficial. The second hoeing should be given before, or about the time the corn is in tassel, and may be preceded by a shallow furrow of the plough, by the harrow or cultivator. Plaster is sown broadcast after the first hoeing, or between that time and the second hoeing, at the rate of one or two bushels to the acre, or is strewn on the hill. The former plan is the best and the least laborious.

It is a common practice to plant pumpkin seed along with corn, at the rate of about one plant in every third hill, of every third row. This is a very good custom, as the pumpkins return a large weight of produce, and do not interfere with the cultivation of the main crop.

We have within the last two or three years known several fields of Indian corn planted in the latter part of May, and cultivated according to the plan here detailed, which, although grown in by no means a corn raising district, afforded the most satisfactory evidence that the crop can be successfully cultivated in this country; growing to an average height of eight or nine feet, and yielding an abundance of large and well ripened ears.

THE POTATO.—The cultivation of this root is so well known, that we need scarcely enter into very minute details in regard to any of the different methods pursued. The question as to which of the several modes of cultivation adopted, is most economical in point of expense, and likely to afford the greatest return, is of less consequence at present than to discover, if possible, by what means the destructive disease which has affected them for the last few years may be averted. There have been so many contradictory theories promulgated, and experiments made, which have led at different times and in different places, to such opposite results, that it is impossible to arrive at any positive conclusion in regard to the matter. There are at present, however, indications of the gradual disappearance of the disease, and it seems not unlikely that in the course of a few years, the cultivation of the potato may be successfully resumed, though it is just as probable that the disease may reappear at any future period. There are at the same time several points to be attended to in the management of this crop, to which we shall allude as being of importance, and being considered by many as useful in preventing the disease.

Planting whole potatoes instead of cutting them into sets, has been strongly advocated by many, as a means of improving the crop, and preventing disease, but the experience of others does not convince them that this is a matter of much consequence. Early planting, it is generally agreed, is one of the surest means of obtaining a sound crop. Formerly, potatoes might be planted with safety at any time between the middle of May and that of June. It would probably now be advisable not to plant later than about the twentieth of May. The soil should be friable, and moist and cool, rather than warm and dry, but by no

means wet, or hard and compact. Grass land lately ploughed up, is found to produce the best crops, and the finest, cleanest and most eatable potato. We would recommend the preparation of the ground much in the same way as described for corn. The manure, which is better long and unfermented, if any is used, is to be spread evenly over the sward, which is then to be ploughed and well-harrowed lengthwise of the furrows, when the sets may be planted with the hoe in hills two and a half feet apart each way, or in furrows very lightly marked out with the plough. The seed should not be deeply planted or covered, that being generally prejudicial. From our own experience we would decidedly prefer spreading the manure equally over the ground and ploughing it under, rather than strewing it in the furrows, as is sometimes done, considering the plan better both for the potato and the subsequent crop, and also much less laborious.

The after culture consists in stirring the ground several times, and keeping down the weeds. When planted in drills or tilled land, the sets by this method being generally buried at a considerable depth, the drills may be harrowed down as the plants are appearing above ground, which will loosen the surface, and destroy the growth of weeds. In the course of a week or two, when the plants are four or five inches in height, the paring plough is used to turn the earth from the side of each drill into the intervals. This, after a few days more, is again turned by the plough towards the potatoes. After this, a hand hoeing and another earthing, about as the potatoes are coming into bloom, will be sufficient. Earthing up very deeply into sharp ridges is considered prejudicial, but the ground should be stirred up to as great a depth as possible during the early stages of growth. Potatoes planted on ley land may be cultivated altogether by hand, as the decomposing soil will remain permeable during summer, but if planted in straight rows, a slight ploughing may be given when the soil has quite decayed. Land after potatoes will be in good