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# THE INSTRUCTOR,

FOR

NOVA SCOTIA, NEW BRUNSWICK,  
AND PRINCE EDWARD ISLAND.

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EDITED BY ALEXANDER MURRO.

Bay Verte, New Brunswick.

All Communications to be addressed to the Editor, POST PAID.

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## Agriculture—The Main Stay of the Provinces.

Every age has its peculiarities, and so has the present; "how to make money," is not only a peculiarity of the present age, but one of its principal idols. Where shall I go, or what shall I do, in order to "make money?" is the universal cry. Consequently, as money-making is now the order of the day, and as he who conducts a public paper must, in order to have his writings perused, show how money can be most advantageously made; we propose that those who can do so,

### TRY AGRICULTURE.

All cannot be professional men; all cannot be officers of State, rich merchants, bankers, etc.; some—the mass of society—must pursue physical labour, in order to procure a livelihood; and if any one of the various industrial avocations in life, the pursuit of which is more profitable than another, we believe, (in these provinces) it is agriculture. Our lumbering, shipbuilding, mechanical, and manufacturing pursuits, in general, have failed to reward their pursuers with a sufficiency to supply the actual wants of life; these pursuits have done but little towards the substantial advancement of the country; they have been the means of overstocking the country with a floating population, who are affected by every panic in commerce.

We do not pretend to underrate the advantages arising out of the prosecution of this class of the industrial pursuits; but we do say that the proportion of the population engaged in them is too great;—we want more cultivators of the soil; we want more labourers in the field, even if we have less in the shipyards and lumber woods. We fully admit the necessity of keeping all departments of business in a healthy state; we must have roads, railroads, telegraph lines, towns

and cities; we must have agricultural implements, and the various articles of commerce. The prosecution of the various trades that come under the head of mechanical are necessary to a healthy state of commerce and agricultural prosperity. But the economization of time, in the industrial pursuits, and the expenditure of labour to the best advantage, are matters of primary importance.

There is a large class of persons in these provinces, consisting of lumbermen, and manufacturers of lumber, whipbuilders and fishermen, who are not profitably employed more than half of their time; consequently a disproportion of the population is engaged at these pursuits, to the neglect of agriculture; and a large portion of those engaged in agriculture do not work over two-thirds of their time, and those who do till the soil have little or no system,—still agriculture pays. If the agriculturist experiences seasons of failures in his crops, which are sometimes succeeded by financial difficulties; he still has his farm, on which he again sows and plants, when a year or two of good crops places him in a prosperous state.

The farmer has a decided advantage—he not only makes up in years of prosperity what he may have lost in years of adversity, but he adds by way of improvements to the worth of his farm; while the humble artisan has little left but his tools, which are generally the worse of wear; and while the products of our forests have been floated to other countries, and the manufacturers, as is too often the case, deprived of their earnings.

New Brunswick and Nova Scotia have millions of acres of excellent land still uncultivated, and what is cultivated is but partially improved. Necessity will compel us to adopt a better system of agriculture; it will compel us to economise time to better advantage; it will compel us to cultivate more land and make every acre we do cultivate tell to better advantage. Some kinds of crops, such as potatoes and wheat, in some places and in some seasons fail to a limited extent; but there is no season or place but what some of the numerous products of the country yield abundantly; consequently every farmer should sow and plant variety, and at various seasons.

Many of our lumberers, shipcarpenters, etc., in seasons of commercial reverses fly to the farm, believing it to be the safest and most profitable business; but when "good times" return—when lumber and ships are in good demand at remunerative prices, these lumbering and shipbuilding farmers forsake the farms through the desire to make "large fortunes in a day," by some lucky stroke, and are again into manufacturing operations. Not content with the slow but sure and more certain process of accumulating wealth, the farms are deserted and left to produce weeds, and not unfrequently to be reclaimed by the forest; such is the case in hundreds of instances in the lumbering districts of these provinces, while the intelligent and industrious farmer remains where he is and when the golden days of harvest come, finds that he has acted wisely.

Another drawback to our agricultural interests is instability. Some farmers are always on the wing—roving about from place to place, in the vain hope of finding a better location. Now while this migratory idea floats in the brain, it is

heedless to talk of success. A few years ago a large number of families left these provinces for Illinois, Wisconsin, and other States of the American Union; latterly the rush has been to California and Australia. Some of those who have been able to battle hardship and disease have returned, a few, very few of them with a little gold. Of those who have gone to the 'far west' very few make more than a bare living; certainly they have done no better, if as well as those who remained in the provinces.

We are promised, by Him who cannot err, both seed time and harvest, so stick to the farm. Farming is honourable, healthful and profitable. If one half of the mechanics who starve in cities, one half of those who spend their winters in lumber camps, and the summers in wasting their earnings, along with hundreds of others who are doing nothing, and worse than nothing, would go on to farms, it would be better for their families and the country in general. If more attention was paid to agriculture, Nova Scotia and New Brunswick would become, like Prince Edward Island, exporters of flour, in place of such large importers, as at present.

So we conclude from these and a host of other facts that might be adduced that *farming will pay best.*

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### THE EDUCATION of a FARMER.

The following extract from a Lecture, by Dr. Tone, is well worthy a careful perusal. It is full of practical sound sense, applicable as well to the people of New Brunswick, as it is to the neighboring Union, where it was delivered:—

But our young man requires an education to become a successful farmer. Much has been written on this point, and to my mind, with but very little success. Theorists have pictured to themselves agricultural colleges and schools, where the farmers' sons could go and acquire an education to become farmers. But boys educated in this way make poor farmers in this country. A series of years spent in study unnerves the physical system, and the boy who takes hold of the hoe after he comes from his school, in one half hour wilts beneath the hot sun, and lays it down in disgust. One of our colleges has, since its organization, introduced a partial course, where the young farmer can enter and attend the study of chemistry, natural philosophy, mechanics, and other studies that might be of service in agriculture, but I have yet to learn that one such young man has ever become a farmer. My own experience on this point has been by no means limited. I have had hundreds of farmers' sons engaged in the study of chemistry, and have directed their attention to agricultural chemistry. They enjoyed the study, and it has made them wiser men; but out of the whole number, I know of only two that have settled down to farming; but these two, I am happy to say, are among the most promising far-

mers in this State. The apothecary's shop, the physician's office, some trade or profession, has more attraction to that class than any other. I am sorry to acknowledge that it is so, but when stubborn facts stare us in the face, all theories are at a discount.

Without attempting to discuss this subject here, I would say to every young farmer present—learn all you can. There is scarcely anything in the range of human learning that may not be of value to every man. A single book on agriculture will furnish an exhaustible mine of wealth to the young farmer. We occasionally meet with such a man, who has studied a single work. He is at once shrewd, intelligent and happy. He has something to think about.

Did our farms consist of thousands of acres each, and go from father to son, it might be well to establish agricultural colleges, as in Europe; but property is more equally divided here, and the common school must be the college of most of our farmers' boys. Let the farmer learn from everything and everybody. Said a young farmer once in my hearing, 'I learned the easiest method of unloading a cart filled with apples, from a town pauper, who was considered a fool by everybody.' Some men will see and learn more in an hour than others in a week or a month.

Before closing this subject I wish to be distinctly understood respecting agricultural education. Agricultural colleges and schools will in due time be established in this country, but they will be the schools that will educate the teachers, who in turn shall educate the masses of our population. Hence the close connection between the prosperity of our common school system and the elevation of the farmer.

But our young man has secured a farm. Perchance it has upon it some old buildings much out of repair. Allow me to make a suggestion, or rather to ask a question of those who have had much experience in these matters. Is it better to attempt to repair an old farm house, or to tear it down and build anew? My own experience is, that generally nothing is saved by repairing an old building. Better, young man live in it as it is than to repair it with the hope of saving something, and then having nothing that will satisfy you. It is no uncommon thing to see a man attempt to save a portion of a building, and enlarge it in length, breadth, or height, and the result has usually been a monstrosity. It costs at least fifty dollars to put a new window into an old building, and make everything around to one's wishes. Hence it is no uncommon thing for a man who has had the good fortune to have his old buildings burned to the ground, to be vastly better off in a few years by the erection of new ones, than he possibly could have been by repairing the old.

But our young farmers' next step will be to secure a good wife, for this is of the utmost importance to successful agriculture, or as Don Quixote says, 'to be without a wife is a tree without leaves and fruit,

and a body without a soul.' I need say but little on this point, for this country is remarkable for good farmers' wives, and I do know that there are daughters in abundance who are much more promising than even their mothers were. I will therefore only gently hint, that in making a selection, have regard to one of a good constitution, and possessing a substantial English education; and it would be very convenient, though not at all indispensable, if she could secure from the old gentleman a few hundred dollars, to finish paying for that farm.

#### THE FARMER TO BE AN ADVOCATE OF PROGRESS.

The intelligent farmer of the present day should openly declare himself a man of progress. It is a striking historical fact, that mankind have been inclined to oppose the introduction of every new discovery. When saw-mills, to run by water power, were invented in England three hundred years ago, the workmen of the neighbourhood who had been accustomed to saw all their boards by hand, met and tore down every mill. It has not been thirty years since the same thing was done in England on the introduction of threshing machines. For a time every machine in some parishes was seized and broken. Reaping and mowing machines have met the same fate in Ireland the present year. Many a farmer in Maine thirty years ago would not allow the plow or the horse harrow to go through his corn or potatoes. The horse rake suffered a long persecution. The cast iron plow was a great innovation. Stationary men would prefer that the old Saxon law should still be in force, requiring every plowman to make his own instrument before he could be allowed to hold one.

There is even now a strong prejudice against one of the greatest improvements of the day, in the use of the hay cap. No farmer who has once had them properly made, will ever be satisfied to do without them.

Reading and thinking farmers will always be ready to seize upon every implement that will facilitate their operations. Hence in this country alone, hundreds of patents have been granted for reaping and mowing machines, and I predict the time not far distant when a one horse mowing machine will be as necessary to the Androscoggin farmer as his plow.

Strike out of existence, if you please, your light hoes and shovels, your horse-rakes your corn-shellers, your cultivators, your seed planters and sowers, your cast iron plows and threshing machines, and pay the same price for labour as you now do, and see how your accounts of debt and credit would balance at the end of each year. The mere slave of toil cares nothing for improvements, but to the well educated farmer of New England, every improvement, is and should be hailed with delight. As well might your manufacturers of cotton cloth turn back to the old-fashioned spinning wheel, and think to compete with

modern machinery, as for you to succeed in farming without watching carefully for every improvement.

As the successful farmer must be a progressive one, allow me to suggest a few topics for your future consideration ; and among these is

#### THE THOROUGH PULVERIZATION OF THE SOIL.

For several years past it has occurred to me that sufficient attention has not generally been paid by farmers to a thorough preparation of the ground for a crop. The mere question of deep or shallow ploughing is not enough. The gardener who runs his spade through the soil, and merely turns it over, well knows that his more delicate vegetables would never thrive there, so he carefully pulverizes every clod. The fibrous root of plants will penetrate clods ; they will wind around them, the same as around a stone.

Farmers have within a few years made great improvements in ploughing, but not enough in harrowing. We need yet a new harrow, one that shall combine the principles of the old fashioned instrument, the English or Scotch grubber, and the cultivator ; one that shall completely divide the surface of the soil, rendering it light and easy to work. On your sandy lands this may not be so necessary ; but I submit it to the good sense of you, gentleman farmers, if you would not find your hoeing much easier, and your crop much improved, by thoroughly harrowing or cultivating your strong upland, and clayey soils. The finer your soil, as a general rule, the more fibrous the roots of your plant, and the more fibrous these are, the more thriving the plant itself. Farmers are generally ready to adopt an improvement, when convinced of its truth. I know of no better method to convince them of the principle here advanced, than to ask them to put in practice in their fields, what they know to be necessary in the garden.

It is true that the time of the farmer is precious in seed time in this climate ; but if the ground be sufficiently dry, the farmer who will spend as much time as he can possibly spare in a careful pulverization of the soil, will find himself amply rewarded.

Seed placed in the ground needs light and air to vegetate and thrive, and if the soil be sufficiently loose, it will absorb air and the gases in abundance. Did you ever notice how loath that hill of potatoes was to come up that you covered up with a coating of clay mortar ? How sickly it looked, and ashamed to be seen by its neighbors ? The air could not reach it. Do you remember how much better those cabbages and cucumbers looked when you stirred the soil around them ?

A highly successful farmer in this State tells us that he makes use of the grubber after plowing, by which he clears the soil of weeds, and carries his cultivation so far that he does not find it necessary to do more to his potatoes between planting and digging, than to run his double mouldboard plow through them, and he always secures a good crop by this mode of cultivation. But there is still another point.

## THE ROTATION OF CROPS.

While I know there are individuals among you who practice what I am about to advocate, yet it may not be amiss to ask the question of you, gentlemen, whether you should not rotate oftener. It is better to suffer a piece of land to run completely out before you break it up, or to do so when it is in a condition to produce a respectable crop? It is better to take a lean hog, fatten him and sell him or one in good flesh?

I have noticed this fact among a few farmers who rotate often, that they do not require near the amount of manure to secure a good crop that they otherwise would. A soil with a crop becomes hard and more subject to drought than one in good condition; and it becomes a question whether the farmer should not turn into pasture, or sell, all land that he cannot keep in a good state of cultivation. It seems to me that this would form a pretty good test for the farmer to judge of the size of the farm he should carry on.

It is well known that some vegetables will not do well for a succession of years on the same soil, while others may be continued for any length of time. The onion will do quite as well for half a century on the same spot, because it derives a large portion of its support from the atmosphere. This rule may hold good with all large plants, that have a small fibrous root, like that plant.

Experience has already indicated to the farmer what crops prove best in rotation, so that it is doubtful whether much more is to be learned in this direction until farther advances are made in scientific agriculture.

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 Reading Papers, &c.

There are many families living in the vicinity of post offices, who do not take papers or periodicals of any kind, who never read except some one makes them a present of an old paper, while there are others, not a few, that let their papers lie in the Post office for months. We fear that such people think but little about the improvement of the mind or the eventful character of the times in which they live.

We have no hesitation in saying, that such families are almost sure of growing up as blanks in society, unfit to deal with facts beyond those of their own grovelling and sensual appetites, or act well their part on the arena of human existence; Show us a family, who do not read, which is the best way to improve the mind, and we point you to a family who rank little, if any, above the Indians, who camp in our forests.

We know of families with a post office almost at their door, who allow their papers, etc., to lie for weeks without being called for. Parents who act in this way must expect their children to do the same. Others send for their papers on Saturday evening or Sabbath morning, so that the Sabbath may be devoted to the study of them.



This is no fancy sketch,—scores of examples might be given by way of illustration. However, we are proud to say that there is a growing desire for improvement in almost every community in the country; there are thousands who devote a portion of their time to reading, study, reflection, observation, and application, the best means of cultivating the mind, consequently are fit to act well their part in the great drama of human existence, for there, says the poet, all honor lies.

### Selling the Poor

is a common practice throughout the Lower Provinces. When any of our fellow-beings, through sickness, bodily infirmities, or by any of the many accidents and misfortunes of life, are brought to want, and not able to support themselves, application is made to the overseers of the poor, of whom there are three in each parish, for support, when these poor unfortunate creatures are advertised to be sold, and auctioned off like goods and chattels, to the lowest bidder. The purchasers not unfrequently are nearly as poor as those whom they have purchased, and often are devoid of feelings of humanity; so that the poor are in many cases but half starved and half clothed, and treated rather like brute beasts than human beings.

With the Bible in hand directing us to take care of the poor,—and all the horrors of southern slavery ringing in our ears, we still go on year after year, selling the poor as so many brute beasts.

Is it not a disgrace to civilization and the spirit of the age to continue auctioning off every year a portion of the human family?

Who is there among us, however wealthy, that may not be imposed upon in old age, and persuaded to sign away all right and title to property, and ultimately be driven to beggary; or who may not be forced to defend vexatious lawsuits, or by other accidents and misfortunes lose the very means intended to support old age.

There are numerous ways by which property takes unto itself wings and flies away. The possessors of large estates have often been reduced to extreme want. Such persons, while in prosperity, would be horror-struck if the thought would once enter the mind that they would in old age be sold at the auctioneer's hammer.

We think that every parish in the province has got scores of persons, who are fully competent to take charge of its poor, and see that they are supplied with the actual wants of life, without descending to the degrading practice, so prevalent in our country, of selling the poor.

This practice has been abandoned long ago in a large portion of Europe, and we do not remember of reading of but one tribe of heathens who sell those who may have been unfortunate in not obtaining sufficient means to support them in old age, and that tribe sells their poor to be slaves for life.

It seems to be hard for, "honest poverty" to come to such an end, and that by "man's inhumanity," which, in the language of Scotland's bard, "makes countless thousands mourn!"

### The Secularization of the Christian Ministry.

The Church of Christ has ever stood forth as a living vital element in the history of the world; under her banners have been enrolled an army of the greatest and best of men. The Christian Ministry has for its prototype, *Hum*, who is King of Kings and Lord of Lords, and a noble ancestry of prophets and apostles—a divine law for its guide, and the Holy Spirit for its sanctifier. Consequently, nothing secular should mar its beauty and spiritual character; the Church of Christ should stand far above the grovelling and selfish elements of the world.

Go forth, teaching and preaching, baptising, &c., in the name of the Father, Son, and Holy Ghost, was the commission given by Christ to his followers in the Christian Ministry.

In looking at the so-called Christian Ministry of the present day, it is really a difficult task to draw the line of distinction between it and the various professions and callings of life. Ministers seldom locate themselves where the greatest amount of religious destitution exists;—no but they generally place themselves where the most money can be obtained. And if more money can be made by teaching secular schools and academies, editing works on agriculture, phrenology, or by conducting partizan newspapers, or even by farming or merchandizing, they will give preaching the go-by.

It is no uncommon thing in these times to see a Rev. Mr. or Rev. Doctor descend from the high platform taken at his ordination, to that of a teacher of Algebra, Navigation, &c., or to the editorship of political partizan papers. Newspapers, edited by clergymen are esteemed by a large portion of the religious denomination from which they hail as but little inferior, if any, to the Bible; indeed they are, in many families both the Sabbath and week day companions. If such papers were really devoted to the advancement of Christianity, the objection would not be so great.

When we find clergymen accumulating thousands of pounds, and still crying "give, give," for the support and extension of Christianity, and give nothing themselves out of their great abundance, we ask where is apostolical succession? It is said that 900,000,000 of the human family are living outside of the pale of even nominal christianity; still many of the ministers of the gospel store up wealth, descend from the pulpit to that of a schoolmaster, not for the purpose of bringing people to Christ, but for the purpose of bringing more pocket money. Knowing these things as the public does, is it any wonder that many ask,—'is there any reality in christianity? or is it a mere myth?' or is it a reality, which those ministers who have so

far forgotten their ordination vows, as to hoard up wealth by thousands of pounds—enter the arena of party politics, and engage in all the secular affairs of life, have lost sight of. Money, money, is the god of the world—the Sabbath as well as week-day offering; money and prayers are inseparably connected. The age, it is true, has passed by, when images of gold and silver, and in the likeness of heathen gods, are worshipped; but the age now is, when greater adoration is paid to images made in the likeness of the various gold and silver coins and bank notes, in circulation, than was paid by the heathens to their gods. Evangelical religion is lapsing into a dead formalism; there are but few marks of reformation times, visible in any of the churches which claim a reformation ancestry.

Still there are some of all denominations of christians, who are fighting for Christ's crown and covenant—who are unfurling the banners of the cross, in heathen lands as well as in lands professedly Christian; in such cases, the beautiful image, once reflected by the great head of the church, upon the christian ministry, is still visible.

### Princes of Wales.

The title 'Prince of Wales,' was conferred on the oldest son of Edward the First of England, in order to appease the minds of the Welsh people, whom he had conquered, and who were dissatisfied and refused to own him as their monarch.

EDWARD, the first Prince of Wales, was born at Caernarvon Castle, in Wales, on the 25th of April, 1325; he was created Prince of Wales when he was but a few days old; ever since that period the eldest sons of the Kings of England have borne that title.

His father had conquered the Welsh, but they refused to own him as their monarch, alleging that the King was unacquainted with their language, manners, and customs; whereupon the King having assembled the Welsh Chieftains, asked them if they would receive a Prince born in Wales, who had never been in England, and no desire to change their laws or customs; they consented: the King then called upon them to do homage to his son, born a few days previous, at Caernarvon Castle.

EDWARD, Prince of Wales, (surnamed, the Black Prince,) at the battle of Cressy, fought August 26th, 1346, adopted the motto comprising the German words 'Ich Dien,' 'I serve,' which motto was found under the Three Osirich Feathers, which the King of Bohemia (slain in the battle) wore on his helmet, and which EDWARD at the time adopted, and it has ever since continued to be the motto of the Prince of Wales.

There has been, including the present Prince of Wales, twenty Princes of Wales. Many of these of the Royal Family of England,

entitled Princes of Wales were not of the most happy order, while others have been a credit to British Royalty. Indeed many of the families that have reigned on the British Throne have been a disgrace to the Nation.

But not so however, of the present reigning family. There never was a monarch on the throne of any Nation, so far as history affords us information, so exemplary in all the virtues that adorn the character of Royalty, as the present Queen of England. Consequently we have no fears but what the descendents of the illustrious heads of this family will train their descendents to walk in their footsteps. And if the present Prince of Wales, who bears a virtuous character, is spared, he may one day be called to reign over the British Empire; in so, it is to be hoped he will carry those many virtues which he now possesses with him to the throne.

We copy the following from *Menno*, in the *Christian Messenger*, entitled:—

## AN IMPROVED GENEALOGY.

DEAR SIR,—I ask permission to give your readers an improved genealogy of our much honored Queen; in which there will be no reference to cousins and nieces, but a direct succession will be traced, up to Egbert. I have appended some dates, for the information of our young friends.

	Died.
Victoria, Queen of Great Britain, &c. &c.,	
Daughter of the Duke of Kent, who was	1820
Son of George III., who was	1820
Son of Frederic, Prince of Wales, who was	1750
Son of George II., who was	1760
Son of George I., who was	1727
Son of the Princess Sophia, who was	1714
Daughter of the Princess Elizabeth, who was	
Daughter of James II., who was	1625
Son of Mary, Queen of Scots, who was	1587
Daughter of James V. of Scotland, who was	1542
Son of James, IV. and Margaret, who was	
Daughter of Henry VII. and Elizabeth, who was	
Daughter of Edward IV. who was	1463
Son of Richard, Duke of York, who was	
Son of Richard, Earl of Cambridge, who was	
Son of Edmund, Duke of York, who was	
Son of Edward III., who was	1377
Son of Edward II., who was	1327
Son of Edward I., who was	1307
Son of Henry II., who was	1172

Son of John, who was	1216
Son of Henry II., who was	1189
Son of Geoffry Plantagenet, and Matilda who was	
Daughter of Henry I., and Matilda, who was	
Daughter of Margaret, who was	
Daughter of Edward, who was	
Son of Edmund Ironsides, who was	1016
Son of Ethelred II., who was	1016
Son of Edgar, who was	974
Son of Edmund I. who was	947
Son of Edward the Elder, who was	924
Son of Alfred the Great, who was	901
Son of Ethelwolf, who was	857
Son of Egbert.	837

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### Taxation in aid of Schools.

This, the only legitimate principle through which education will be extended to the mass of society, is again upon the public carpet. A year ago it was, almost, the absorbing subject; the press of both sides of politics were in its favor; still nothing practically has been done,—we stand as we were.

Mr. Bennet, the Superintendent of Education, is now advocating its adoption, it is said by some, with a view to the withdrawal of the provincial allowance from the elementary Schools.

The reasons assigned for such a step is, the heavy liabilities incurred by the province, by the construction of railways, the interest on which is nearly eighty thousand pounds per annum.

The *Head Quarters* argues, that the counties through which the railways pass, should pay any additional tax that may be imposed, and not the counties that receive no benefit from these works. We are fully satisfied that the pecuniary difficulties in which the province is so deeply involved, calls for public retrenchment, but to begin by abolishing the grants to the schools would be detrimental to the best interests of the country. Let the Government begin by a general system of retrenchment—let the offices of Postmaster General and Board of Works be abolished, each of which would save the province twelve hundred pounds at least—let the office of Solicitor General be abolished, and the grants be withdrawn from sectarian institutions of education, which alone, besides many other items, would save to the province, annually, between six and seven thousand pounds. The railway from St. John to Shediac, now complete, a saving of fourteen thousand pounds per annum may be made in this department. In the whole a saving of twenty thousand pounds a year may easily be made; a sum nearly equal to the amount annually paid in aid of elementary schools.

We are not prepared, in these provinces, to support our schools, independent of the public allowance.

Consequently all the taxation we desire to see is, let each person be taxed according to his means, in order to raise the additional amount over and above the present Government allowance, required to pay teachers, build school-houses, and procure books, &c.

Without provincial support in aid of schools, education would dwindle into insignificance, and a large portion of the youth of the province grow up in ignorance of the simplest rudiments of knowledge.

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### Religious Frolics.

This title may appear somewhat incongruous to some of our readers, but for the want of a better at command, we adopt it, in order to convey a few ideas touching some of the practices of the day.

History points us in every age of the world to some leading peculiarity of the age, and so it is of the present; it has its peculiarities, which no doubt the next age will say were peculiarly its own.

If our Christian forefathers would arise from the dust of a hundred years, and again take their place upon the platform of society, witness the parade and show manifested by society—witness the religious frolics, bazaars, pic nics, soirees, tea-meetings, instituted for the purpose of raising money to build churches, and send missionaries to heathen lands, and for other philanthropic objects, they would be utterly astounded; if not confounded.

In days of yore, when money was required for the advancement of any religious object, an appeal was made to man's moral obligation to assist, means were supplied on the ground of duty; and as a free-will offering.

But how changed: when money is wanted for any such object in these times, an appeal is made to tea, bazaars, pic nics, etc., when tea is served up, in good style of course, for which each recipient pays the magic sum of *one shilling and ten pence half penny*. In addition there is a refreshment table, on which may be seen eatables and drinkables of various kinds, and toys of every variety; these articles are sold at about five hundred per cent advance on the original cost, and if any remains, it is auctioned off at the close to the highest bidder. The people attend cheerfully, bid lively, the boys court the girls, and sometimes the girls court the boys. And to make the whole affair pass off lively and piously, a goddly sprinkling of the clergy attend, who discourse sweet nonsense to the audience, who drink it in as sweetly.

At one of these pious bazaars, a short time ago, and among the pious relics offered for sale were a number of "secrets," which were auctioned off to the highest bidder; and as the novelty of telling a secret is generally the greatest novelty about it, in this case there was an

equal inclination to divulge, for the boys hid them off in the most animated manner, each handing a "secret" to some young lady, who was not long in divulging it; some of the secrets turned out to be soure, some sweets, earth, spice, and other things of a similar nature. Such are among the pious means or rather pious frauds adopted in the latter half of the nineteenth century, to obtain money to build churches.

During the time that the great total abstinence agitation was passing across the social horizon, when many of those who were not intoxicated with liquor, were almost fit to take leave of their senses, we recollect reading a placard on which was inscribed: A temperance picnic—tea in the Hall—after tea the meeting will be addressed by the Rev. Mr. so and so—and the whole to be concluded with a dance; and "dance they did, till broad day light, and went home with the girls in the morning."

Such were among the means adapted to advance temperance, one of the graces that adorn the Christian church. Doubting that the latter part of the programme would be carried into execution, we went to the Hall door during the dancing, when three fiddlers were supplying three sets of dancers with music. The tunes were, the common bill-room tunes, and the steps taken by the dancers, were similar, we imagine, to those taken by the damsel in scripture history, who danced off the head of John the Baptist.

Such is a brief epitome of some of the religious jollifications, and pious frauds, sanctioned and countenanced by all denominations of Christians, for the purpose of raising money to advance Christianity. *O tempora! O mores!*

The manner in which money is raised for Christian and philanthropic objects leads to a prostitution of sacred things. Those who contribute in this frolicking and gambling manner would do so as willingly if the object was to build a ladder to the moon. The principal argument in favour of this mode of raising money is, that many would not contribute to religious objects, were it not for the institution of such means. We would like to know how much of the money thus obtained, are contributed upon principle, the contributors really feeling an interest in the object for which the money is wanted? We fear not much. The most of it is contributed on the principle that many set upon, when they assist a neighbour to raise a barn, that is for the sake of a frolic.

The adoption of such means as are frequently employed for the advancement of christianity, are contrary to the tenour and spirit of the Bible; contrary to the practices of the Church of Christ in all ages but the present; and in place of being blessed by the great Head of the Church, we fear, without we retrace our steps, that he will say unto us, "I know you not."

Let us return to principle: let Ministers and others quit talking con-

sense at tea meetings—let the people be taught that it is an incumbent duty to give of their substance as a free will offering, for the benefit of christianity, and that all things connected with christianity should be done on principle, and for the glory of its author, in order to secure the Divine blessing.

In making these observations we do not reflect upon any one denomination more than another, all stand equally guilty alike, in obtaining money for religious purposes on improper grounds, and all are equally guilty of encouraging practices incompatible with the spirit of Christianity.

### Why do so many Young Men leave the Farm?

The following article, from the correspondence of the *Country Gentleman*, is as applicable to these Provinces as it is to the Union.

There certainly is something about much of our farming operations, that looks like, and, in fact, is drudgery and slavery, and tends to stamp agriculture as that pursuit which compels man to slave in order that he may eat, and eat in order that he may slave. Want of education—want of knowledge, science, and system has much to do in producing this state of things.

Messrs. Editors—I am just now spending a week in one of the old farming towns of Pennsylvania. In conversation with a clergyman of the place on the subject, he informed me that the majority of the most promising young men of the town, were leaving the farm and the workshop and going into other business. His simple reason was, that *labor was unpopular*. What a thought! The great profession of all professions, the profession too on which the millions of earth depend for subsistence, the source of all our wealth and enjoyment, unpopular! Columella says, the great reason is, a fixed and decided aversion to manual labor. And that this aversion to labor has been greatly increased by the improvement in schools and enlarged advantages of mental culture. That high mental culture unfits young men for engaging in hard work upon the farm or in the shop. I take issue with Columella. I deny both his premises and his conclusions. There is no aversion to labor. But, if there is, it is not owing to the improvements in schools nor, high mental culture, but entirely to our false and unnatural systems of education and false systems of agriculture.

*Illustration.*—More than forty years ago, a young man of my acquaintance, commenced life upon a small farm in New England. By industry and economy he was soon able to buy a second farm, and finally a third and a fourth and a fifth, until now, at the age of nearly seventy, he owns about eight hundred acres. In the meantime he has raised up a large family of children, six of which are sons. These children all received an education far above the common, so that in the



end they had obtained a high mental culture. One of those sons alone has become a farmer. All the others have gone or are going into other business.

There, that is it, says Columella, that case illustrates the truth of my position. But don't be too hasty. Let the boys speak for themselves. In conversation with these boys, a few years ago, I said to them, your father is giving you a fine chance for education. What is he going to make of you all? Farmers? One, a spokesman for the rest, answered, I don't know what he will make of us all, but I know what he will never make of me. He will never make a farmer of me. Why not, said I, don't you like to work? Why yes, I like work well enough, but after all our advantages for education we are made the veriest slaves in the world. From spring until fall, we boys have to travel from one to ten miles a day regularly. Our teams must be got up early. But they are always in the further end of the pasture, where there is the best feed, so that we frequently have to travel two or three miles before breakfast, and having got our breakfast, we have done a pretty good half day's work!

And this, Messrs. Editors, is a fair specimen of the influence of the present system of farming on the minds of boys. They never had one idea of the delights and pleasures of farming. Under another system of training those boys would all have turned their attention to the farm. They had but one ambition, and that was the greatest number of acres of anything and everything, but were never moved by the consideration of the greatest number of bushels on one acre. Now, if their attention and labor had all been directed and devoted to about one hundred and fifty acres, or two hundred at the most, they would have made more money, besides sharing largely in the pleasures of the farm. They would then have time to ornament their yards around their house, and to cultivate fruit. But now, a few shrubs was all that was growing about their house; with no fruit except apples of the most common sorts; and a few currants, and those poorly cultivated. But with the exception of the currant, there was not a single specimen of the smaller fruits growing about his house for ornament, pleasure, or profit. We have here the secret of the difficulty complained of by Columella.

But there is another difficulty, of which I will speak in the future. The gentleman to whom I referred, though he furnishes a good supply of political and religious reading for his family, never has taken a single agricultural paper for a single year.

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#### Miscellaneous.

The triumph of woman lies not in the admiration of her lover, but in the respect of her husband; and that can only be gained by a constant cultivation of those qualities which she knows he most values.