

Rural Economy.

THE ROAD TO POOR FARMING.

- 1. Invest all your capital in land, and run in debt for more.
2. Hire money to stock your farm.
3. Have no faith in your own business, and be always ready to sell out.
4. Buy mean cows, spavined horses, poor oxen, and cheap tools.
5. Feed poor hay and mouldy cornstalks exclusively, in order to keep your stock tame: fiery cattle are terribly hard on old, rickety wagons and plows.
6. Use the oil of hickory whenever your oxen need strength: it is cheaper than hay or meal, and keeps the hair lively, and pounds out all the grubs.
7. Select such calves for stock as the butchers shun—beauties of runts, thin in the hams, and pot-bellied; but be sure and keep their blood thin by scanty herbage.
8. Be cautious about manufacturing manure; it makes the fields look black and mournful about planting time; besides, it is a deal of work to haul it.
9. Never waste time by setting out fruit and shade trees; fruit and leaves rotting around a place make it unhealthy.

A DEFENCE OF PIGEONS.

No matter at what time of the year a pigeon's crop may be opened, it will be found to contain at least eight times as much of the seeds of weeds as of wheat, or rye, or corn, or other grains. It is also very remarkable that the grains thus taken from the field are the defective ones. They take only the worthless seeds. For these reasons, these birds should be regarded as the best weeders that a farmer can employ; for while he merely chops up a weed, often when it is so well grown that it ripens its seeds on the ground where he may have left it, the pigeons come along and make clean work by eating them. The farmer removes merely the weeds, but the pigeons remove the cause of them.
Any one who has kept these birds on his premises must have noticed how fond they are of pecking among the rubbish which is thrown out from a barn floor after threshing wheat or other grain. They will search there, for many days together, hunting out the shriveled grains, the poppy-seeds and cockle, and other pests of the farm, thus getting many a good meal from seeds that barnyard fowls never condescend to pick up. When the latter get into a garden, they scratch and tear up everything, as though they were searching for a wager; but a pigeon is better bred by nature—he never scratches; hence he disturbs no seeds the gardener may have planted. When he gets into the garden, it is either to get a nibble at the pea-vines or the beans, as he is extravagantly fond of both, or to search for weeds. This fondness of the pigeon tribe for seeds of plants injurious to the farm is much better known in Europe than with us. At one time in certain districts of France, where large numbers of pigeons had been kept, they were nearly all killed off. These districts had been famous for the fine, clean, and excellent quality of the wheat raised within them. But very soon after the number of pigeons had been reduced, the land became overgrown with weeds that choked the crops. The straw, in consequence grew thin and weak, while the grain was so deficient in plumpness and weight as to render it unfit for seed. Every farmer remarked the difference when the districts had plenty of pigeons and when they had only a few. The people, therefore, returned to pigeon-keeping. Every landlord, in renting his farm, required his tenants to build a pigeon-house or dove-cot, in order to insure crops. Many of these were very expensive structures. It has been further observed in other districts in France, that where pigeons are most abundant, there the wheat fields are most productive, and that they never touch seed which has been rolled in lime.—Our Young Folks.

PUT IT OUT OF SIGHT.

Some years ago, as I was told, a farmer, who had long been annoyed at the unsightly appearance of a large stone quite near his door, determined to remove it, and for this purpose dug about it, fastened chains to it, and thus attaching it to a yoke of oxen, tried by their strength to drag it away. But all in vain; it seemed too firmly imbedded in the earth to yield to any outward force. While thus engaged, a stranger came up and inquired the way to a neighboring town. The needed directions were given, and still the stranger lingered, as if interested in the progress of the work. At length the farmer said:—"I would give five dollars if that stone were out of sight." "Would you?" said the stranger. "I thought you wanted to remove it." "That's just it," said the farmer. "I want it out of sight." "I will put it out of sight for five dollars; though, as it is getting on well toward noon, I should like to have my dinner thrown into the bargain." "Very well," said the farmer, "you shall have the money and your dinner thrown in." Accordingly the stranger pulled off his coat, and having propped the stone so as to hold it firmly in its place, he took the shovel and began digging away the earth from underneath, until he had made a hole large enough to receive it, and yet leave room above for a foot or two of soil. He then removed the props, and the stone sunk into the place prepared for it, and he speedily covered it with earth, and it was buried from sight forever.

MICHIGAN APPLE CROP.

The Detroit Free Press estimates that the farmers of Michigan will realize at least a million and a half dollars from their apples the present season. The great demand and high prices have caused the fruit to be sent to market earlier than usual. We sum up our estimates of the amount shipped thus far at four hundred and ten thousand barrels. The prices paid have ranged from \$3 to \$4 25. "We place the average at \$3 50, although it will probably exceed that figure. This gives the round sum of \$1,435,000 as the proceeds of the crop of apples shipped out of the State."

OILING LEATHER.

The Scientific American says that oils should not be applied to dry leather, as they would invariably injure it. If you wish to oil a harness, wet it over night, cover it with a blanket, and in the morning it will be dry and supple; then apply neat's foot oil in small quantities, and with so much elbow grease as will insure its disseminating itself throughout the leather. A soft, pliant harness is easy to handle, and lasts longer than a neglected one. Never use vegetable oils on leather; and among animal oils, neat's foot is the best.

EGGS FOR BURNS.—The white of an egg has proved the most efficacious remedy for burns. Seven or eight successive (hourly) applications of this substance soothe pain, and effectually exclude the burned parts from the air. This simple remedy is far preferable to collodion, or even cotton.

Miscellaneous.

THE ONE HUMANITY.

The phrase which is now used as a rallying cry by the Democratic party, "that this is a white man's country," and which they are seeking to embody in their policy towards the South, expresses the very lowest conception of government.

It is a low conception of government that it exists merely for protection; in other words, to keep the hands of one man from invading the person or property of another. The true reason of political society is the education and elevation of our humanity. It is not merely a *modus vivendi*, but a *modus vivendi*, as Aristotle so tersely expresses it—not merely to live but to live well. The true political economy is not wealth, nor commerce, nor works of internal improvement, nor anything that enters into what is commonly called national prosperity, except as subordinate to a nobler aim, and that is, to carry the human culture to its highest perfection—to produce the noblest style of man collectively and in each individual embraced in the political organization. It is to raise us from that low, selfish, animal, individualizing life which we live, each man by himself, into that higher and more rational humanity which we live with others. It is this alone that makes the state truly what a false and ignorant conservatism is so fond of styling it—a divine institution. It is this alone that can realize that old Socratic idea which is never to be surrendered—the glorious dream of a perfect earthly republic whose "rulers are philosophers," and in whose temple there dwelleth the "perfect righteousness." It is this alone that can raise to its highest dignity the state on earth, by making it one, at last, with the upper *politeuma*, or church "that cometh down from God out of heaven."

This is the Bible doctrine of the state. Such, too, however, improperly conceived, was the view of the great thinkers of antiquity. With them, however, it had one most serious and vital defect. They founded the state too much, or too exclusively, we might say, on race; and hence their failure. Christianity has changed this by bringing in a new principle; and now human political institutions have another trial, with a better, though it may be long a delayed hope. It has brought out and placed in the front that glorious truth which Paul preached on Mars Hill, in the midst of the race-biased Athenians: "God hath made of one blood all nations of men to dwell upon all the face of the earth." The aim of the Christian state is no longer to make the best Greeks, or the best Romans, or the best Anglo-Saxons, but the best men. It is no longer a "white" man's government, any more than it is a red man's or a black man's. All such preposterous assumptions stamp it as anti-Christian, and forfeit its claim to be regarded as a vicegerency of God. If we may use the language of the mart and the manufactory, the great business of the state is to turn out the best specimens of the article *homo*. In other and better words we may say: its lofty ideal, its divine mission, is to help all the weak, to lift up all the fallen, to raise to the highest culture of which he is capable every son of Adam that breathes upon this territory.

This is not a theme for mere essay writing. It involves the greatest and most practical question now before this nation. We boast of having gone beyond others in social and political science, but we have come at last to a place where the claim is to be most solemnly tested. This question of race is put before us as a stone of stumbling, or a rock of exaltation. It is for the rising, or the falling of our Israel. We have a glorious call to the performance of the true mission of a Christian state. Do we feel that glory? Have we any true sense of the honor that God is putting upon us in appointing us to such a trial, such a mission—more distinctly announced to us than ever before to any nation under heaven? Over and over again, in every form but one, have we set forth the principle of human equality before the law. We have boasted of our land as the free home of all races. We have insulted other nations in the vehemence of our declamation. And now are we brought face to face with a question that will test it all. We are reluctant to concede to the African what we boast of giving to others—what we almost force upon others presenting no higher claims, apparently, of intellectual or of moral worth.

Why this odious distinction as against one race? It is because the loathsome trail of slavery has passed over us, leaving its foul slime upon its immediate victims and producing everywhere a misgiving as to their proper humanity. It has tainted the national mind. The doubt is openly avowed by some; it lies as an unsatisfied query in the minds of others; it lingers unconsciously, or semi-consciously, with many whose philanthropy or political consistency holds them back from confessing it even to themselves; it haunts the soul as a ghostly prejudice, even when philosophy and religion have made us reject it as a dogma. We do not fully and heartily believe that the negro is a man. We could not act or reason as we do, unless this were the case. Our moral world is not fully persuaded of it, notwithstanding the wreck of all true morality that must result from the belief, once thoroughly popularized, that men, or any that have seemingly the physical and

ethical characteristics of men, are really animals of distinct and graded species. Our religious world is held back from its hearty practical acknowledgment, notwithstanding the havoc which both reason and conscience tell us the contrary opinion, when it has once settled down into the common mind, must make in our Biblical and Christian theology.

Were it not for this, we could not treat the colored man as we do in our social and religious relations; we could not bear the moral and political inconsistency; we could not face either the world or our own convictions; we should have to shut our Bibles; we could not read, or hear to hear read, our Declaration of Independence. Thus are we compelled in self-defence to dehumanize the negro. It is demanded as an opiate to conscience. If he is truly a man, as we are men, then we are so greatly guilty. Even the vilest party discipline would have to yield to the claim of acknowledged manhood. There is a party among us that has reached the minimum of littleness, and the maximum of loathsomeness, in making the scorn and debasement of a crushed race the sole foundation of their political edifice. Its column has no other base than the bruised head of the negro. It is a party that has squandered everything else that ever had the semblance of principle, and now this cry of "nigger" is the only capital remaining to it. Yet even this party, low and hard as it has become, could not keep together its own ignorant followers against a clear and settled recognition of the humanity of those whom they would thus treat as outcasts from the political and social polity. Even the Copperhead Democrat would become ashamed of himself; he could not face the questions that would arise if stripped of his vile plea (whether believed by himself or not) of the African's want of a proper manhood. So true it is that a false feeling outside of his party is the ailment that gives it all its poisonous vitality.

Is the negro a man? Say what we will, this is the real issue in the controversy respecting him. It underlies all others. It affects our reasoning in respect to all other aspects of the debate; it colors our speech, it gives a hue to our thought, it weakens our best arguments, it gives strength to our worst fallacies. We say it boldly, and appeal to the public consciousness. It is everywhere, and most truly was it said by General Howard, that "nothing but the spirit of Christ can overcome it." Strange that such a declaration should have been left to be made by one of our major generals, only to be denounced by a republican press as canting and sectarian!

We must meet the issue fairly, and settle it at once and forever, before we can deal with others that are collateral to it. We do not sufficiently think how vital and fundamental this question is. We are evading it. Some do this consciously, many unconsciously, and without any distinct idea of the nature and results of their reasoning. We talk humbly, or affect to do so, without seeming to be aware that the style we adopt, the arguments we employ, though seemingly in his favor, are really dehumanizing the subject to which they are applied. We do not speak or write thus concerning any other classes among us, however low we may think them in the outward social scale. Even when we advocate the cause of the African, we do it in a manner that would be thought insulting and utterly undemocratic in any other case. We use the language of masters and owners. The style of our ordinary questions betrays this. It is not what is due to them, as men equally with ourselves coming under the reciprocal obligation of the golden rule, but "what shall we do with them, what shall we give or concede, or what shall we withhold. Who would thus defend Irish citizenship, or the admission of Irishmen to our railroad cars, or to our churches, or to our communication-ables? The way in which we speak to the colored man, and of the colored man, shows an unconscious yielding to the anti-Christian prejudice we are striving to overcome. Frederick Douglass said that Mr. Lincoln was the only man he knew that could talk to a colored person without some appearance of condescension. The fact reveals one of the noblest traits in the noble character of our martyred President. But the general observation of the shrewd and intelligent Douglass was undoubtedly true. There is a timidity, an apologetic pleading, that we would not think of adopting if we were advocating a right grounded on the clear, conscious acknowledgment that those who are thus defended are really men, and have the same rights which our religious code, no less than our Declaration of Independence, challenges for all men.

We might dwell here, or we may dwell at some other time, on some of the fearful consequences that have been barely alluded to, of the effect which the leaving this issue unsettled, or settled wrong, would have upon the most important aspects of human belief—its debasement of our politics, its degradation of our psychology, the ruin it would make in our theology, its undermining of Christian belief, its tendency to darken even natural religion, with all the proofs it is supposed to offer of human dignity and human immortality—all gone the moment we begin to make essential distinctions in humanity, or to treat it at all as a mere matter of degree, or to take one step downwards on that Stygian ladder that shall connect our human, through successive gradations, with all the brutal animality that lies below. The degradation of one part is the degradation of all, and hence the thought we would labor to impress, that every man has both a selfish and a fraternal interest in the elevation of every other man.—The Nation.

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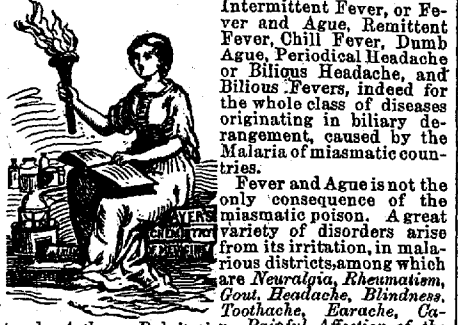
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