

Rural Economy.

JACOB STRAWN AGAIN.

Mr. Editor.—In your paper of the 12th inst. you have an article headed "Jacob Strawn—the Great Illinois Farmer," in which are many misstatements, and aslander on the energetic, enterprising, benevolent citizens of the town of Jacksonville.

The writer states that "he built pretty much the whole village of Jacksonville." Now, sir, that is not true; the only house he ever built in the town was a two-story building known as Strawn's Hall, in which are three storehouses on the first floor, and the hall occupying the second story;

The town of Jacksonville is a place of eight or ten thousand inhabitants. The Illinois State Institution for the Insane is located here; also the Deaf and Dumb, and the Institution for the Blind—all State Institutions. The Illinois College, the Presbyterian Female Academy, and the Illinois Conference Methodist Female College are all located here.

The writer also states that "he represented his district in the legislature." Now, sir, that is not true. He never represented this district, or any other, in the Legislature of Illinois. And therefore his "noted available good sense" did not render any assistance to that honorable branch of our State Government; and it is doubtful if he could have done so if he had been there, unless they wanted to drive a trade in cattle.

Time will not permit the notice of any more of the misstatements in that article. It is sufficient to say, that he was not the man to hold up as an example worthy of emulation to the young men of our country. The best that can truly be said of him, is that he was energetic, industrious, persevering; was a good judge of cattle and made money. He was not a Christian man, never was a member of a church, and gave no evidence of a religious life; or, if he did, it was at the eleventh or twelfth hour.

There are many better men, whose Christian life of industry and good deeds have passed away, whose praises are unprinted, unheralded and unsung. Respect for the family and friends of the deceased requires that the mantle of Christian charity be let fall over much that might be said of him.

A CITIZEN. JACKSONVILLE, ILLINOIS, April 16, 1866.

THE GARDEN.

The garden is a bound volume of agricultural life, written in poetry. In it the farmer and his family set the great industries of the plow, spade and hoe in rhyme. Every flower or fruit-bearing tree is a green syllable after the graceful type and curve of Eden. Every bed of flowers is an acrostic to nature, written in the illustrated capitals of her own alphabet. Every bed of beets, celery, or savory roots or bulbs, is a page of blank verse, full of belles lettres agriculture. The farmer may be known by his garden. It contains the synopsis of his character in letters that may be read across the road. The barometer hung by his door will indicate certain facts about the weather, but the garden, lying on the sunny side of the house, marks with great precision, the degree of mind and heart culture which he has reached. It will embody and reflect his tastes, the bent and bias of his perceptions of grace and beauty. In it he holds up the mirror of his inner life to all who pass; and with an observant eye they may see all the features of his intellectual being in it. In that choice rood of earth he records his progress in mental cultivation and professional experience. In it he marks, by some intelligent sign, his scientific and successful oecumenies in the cornfield. In it you may see the germs of his reading, and you can almost tell the number and nature of his books. In it he will reproduce the seed-thought he has culled from the printed pages of his library. In it he will post an answer to the question whether he has any reading at all. Many a nominal farmer's house has been passed by the book agent without a call, because he saw a blunt, gruff negative to the question in the garden or yard.—Ethel Burrill.

CLEAN THE CELLARS.

We advise farmers and others to be particular and thorough in cleaning their cellars, sinks, &c., and in removing all filth and rubbish from the vicinity of their dwellings. We advise it as a cholera preventive, and, likewise, as a precaution against the approach of various forms of sickness to which we are particularly liable in the summer season. Do not wait until hot weather comes, and the foul smell of decayed vegetables in the cellar renders the work a necessity, but purify your premises now.

Soon as danger from freezing is over, all vegetables keep better if removed to an upper room where the air is dryer. After removing such from the cellar, and clearing away the debris, it is well to scrape off a little of the bottom, if it be of dirt, and take it away, and then scatter some quick-

lime, or other disinfectant, in various places. Don't neglect to white-wash the walls and ceiling overhead. Then give the cellar a free airing when the weather is warm and dry. Provide, also, for a free circulation of air throughout the entire season. We believe that farmers' cellars can often justly be charged with producing much sickness, and the proper cleansing of them is a matter that cannot be safely neglected during the coming season. Clean up the yards also, and be watchful that there is no decaying vegetable matter in proximity to the dwelling.

PLANT STRAWBERRIES.

All should have as many strawberries as they want to eat, and spring is the time to set out the vines. They will grow in almost any situation, and under almost any circumstances. It is nearly as cheap to have a bed of strawberries as a bed of sorrel. They will grow upon the same kind of land, and with as little care, but, perhaps, there is no fruit that pays better for having good cultivation.

If you are determined to have strawberries, and not take any care of them, plough the ground and set the vines about a foot apart, and let them cover the ground as soon as possible, merely pulling up the weeds as soon as they get high enough, and you will have strawberries in due season, and all that you deserve.

But we hope you will do better than this, and dig up the ground as deep as you can afford to, and set the vines about two feet apart, and keep them hoed, and cut off the runners as fast as they come, and see what nice, large hills they will be by next fall (as large as a peck measure); and such fruit as you will get off such vines! Try as large a bed as you can of the best varieties that you can find, and you will not be sorry.—Furmer's Almanac.

EXPERIMENT IN GRASS CULTURE.

An English farmer writes to the Mark Lane Express an account of an accidental experiment in grass culture which occurred on his farm a few years ago. He says that his plowman mistook orders and plowed half an acre in one of his grass fields before the mistake was discovered. This was in the fall, and the land lay with the roots of the grass turned up to the weather during the winter. In the spring the sods were turned down carefully and the land rolled. The result was, that the grass grew richer and higher in the plowed part than in any other portion of the field, so much so that the difference could be noticed from a considerable distance. The improvement in the grass of the plowed part has been permanent.

THE FLOWER GARDEN.

Set out the annuals you may have got forward in windows or frames, that is the hardy ones. The plan used to be to set out in a shower; but the plan is barbarous. No wonder, with each old foggy rule, our handsome young ladies are disgusted with gardening. Let the girls lift the seedlings carefully from the soil in the pots, set the roots in a saucer of water, take them to their assigned places in the garden, and from the water dribble them at once in. Cover for twenty-four hours with an inverted flower-pot—next day cover only six hours during the middle of the day,—next but an hour or so during hot sun, if there be any; and the plant is safe.

Scientific.

HOW OLD IS MAN?

The question of man's age upon the globe becomes really serious in presence of the caves and of the drift period. The evidence of the "finds" in the drift, especially, points to the existence of man on the earth at a period far back of the assumed Biblical date of his creation. We cannot well doubt that the weapons and implements of stone found so abundantly in the drift were of human workmanship; nor is it easy to account for their deposit in such a formation without allowing a vast margin of time for the pre-historic races. Such evidence cannot be set aside by an appeal to Genesis; it must stand upon its own merits, and every well-attested fact must be received without reference to the question of harmonizing it with the Mosaic history of man.

But, on the other hand, it must be remembered that the data are as yet too meagre for a scientific determination of the antiquity of man; and, as was forcibly said by Mr. Wright at the Birmingham meeting of the British Association, "there is a spirit of too hasty generalizing in relation to these pre-historic times, as shown in the theory that they were divided into three periods or ages, distinguished by the names of Stone age, Bronze age, and Iron age." According to this theory, man existed at the first in a rude, savage state, when his only implements were of unpolished stone. At a much later period, the invention of bronze enabled him to fashion his implements of that material. Still later, he acquired the more difficult art of working iron; when stone and bronze disappeared from common use.

But this is arbitrary, and is not borne out by facts. The use of rude implements marks a state of barbarism, but not necessarily a high antiquity, nor the primordial type of existence. Upon the American continent, the stone hatchet and flint arrow-head of the Indian are contemporaneous with the locomotive, the sewing-machine, the telegraph, the Sharp's rifle of the Anglo-American. The household utensils and personal ornaments of the English peasantry and the Irish tenantry are in striking contrast with the skilled labor of Leeds and Birmingham. The rude occupants of the Swiss lake-huts and of the Danish sea-board may have been contemporaries of the civilized nations of the East. History, tradition, language, monuments, and physical geography all point to Middle Asia as the cradle of the human race; and it is as rational to believe that man, endowed by the Creator with supremacy over the physical world, started at a high level, and that wandering tribes of pioneers degenerated—as is the tendency of such migrations—as that man began his existence at the low level of the stone age, and rose, by slow advances, to the age of iron.

Moreover, the very implements which are said to characterize distinct epochs are intermingled in many of these "pre-historic finds." An eminent authority in the archæology of Great Britain—Mr. Wright—says: "The mere presence of a stone implement does not prove that the deposit was British any more than Roman. Stone implements have often been found on Roman sites in this island; they have often been found in Saxon graves in Kent; and I have myself found flint flakes, evidently placed there by the hand of man, in Saxon graves in the Isle of Wight, perfectly resembling those of which the geologists have talked so much of late." Similar flint flakes have been found in Roman graves in Normandy. We have the same authority, sustained by that of De Caumont and other distinguished archæologists, for saying that the bronze implements are very frequently found in ruins known to belong to the Roman period, and that bronze and iron weapons often occur in juxtaposition in Roman remains. "The bronze swords, the bronze shields, the bronze spears, the bronze daggers which have been found in Britain, are all Roman in character and in their primary origin. . . . In this part of the world, the use of bronze did not precede that of iron."

The division of pre-historic times into the three periods of Stone, Bronze, and Iron is thus seen to be arbitrary; and the theory of the advance of the race from rude beginnings by successive stages marked by improvements in the arts of life—a progress requiring immense epochs for its development—is simply conjectural. It is not a necessary sequence from the facts of science. It is quite as credible that the human race began its existence with a high degree of intellectual endowment, and that, in later times, the civilized and the barbarian, the iron and the stone, were cotemporary phases of humanity.

The Biblical account of the origin of the world and of man has certain internal marks of Divine authenticity. The sacred books of other ancient peoples are eminently autochthonous in their spirit and fabulous in their antiquity. They magnify the ancestry and the duration of the races to which they severally pertain. But the sacred books of the Hebrews do not attempt to magnify them as a people in their origin or their antiquity. Adam is not the progenitor of the Jews, but of mankind. His home is not in Palestine, but in Mesopotamia. He is not a being of the fabulous past, but one whose personality is reached by a well-connected tradition.

In the account of the Creation given in Genesis, there are no absurdities or puerilities, such as discredit all other ancient cosmogonies in the light of modern science. The sublime simplicity of the narrative is a note of its inspiration, and its grand outlines accord with the latest results of science. We cannot doubt, therefore, that any seeming discrepancies between the Bible and science in respect to the antiquity of man may be harmonized, whenever the facts shall be finally established. But in the present unsettled state of the question, we are not shut up to the alternative of harmonizing science and the Scriptures, or rejecting the Bible. Let each stand upon its own evidence, abiding the issue of fact. And though we should never be able fully to harmonize them, it might yet be that both the Bible and Nature were from God, and both are true.

In one point certainly they are agreed. Science teaches that man had a beginning. There was an epoch when he appeared for the first time on the surface of the globe. It teaches also that there was nothing in nature adequate to the production of such a thing. And even on the theory that he began to exist at the low level of the Stone age, he there appears as the inventor, the builder, the master of nature, adapting all physical materials to his own use, exterminating monster creatures, gaining the ascendancy over the world, "replenishing the earth and subduing it, and having dominion over the fish of the sea, and over every living thing that moveth upon the earth."—Hours at Home.

* Wright on Bronze Weapons; Anthropological Review, No. 12, p. 81.

Miscellaneous.

SAMUEL FISKE.

The following reminiscences of Rev. Samuel Fiske, popularly known as "Dunn Browne" are from an article in the last Congregational Quarterly.

Professor Tyler says of him:—"Entering Amherst College in the autumn of 1844, as I believe, the youngest, and, as I know, the smallest, and, as his classmates will all agree, the brightest and smartest of his class, he took at once high rank as a scholar. Perhaps his forte was in mathematics; but he excelled also in the classics and all the departments. . . . I remember just where he sat, and just how he looked when he was Junior under my own instruction. In my mind's eye I see him now, curled up in the corner of his seat, scarcely occupying more room than a kitten, playful as a kitten too, still the boy, and in promise the coming man of the class, his eye flashing with interest, his face beaming with intellectual life and joy, and his whole body vibrating and throbbing in spontaneous sympathy with his active mind."

Many of his sallies are remembered, as well as his drawing food for mirth even from the Hebrew grammar. One recollection must suffice. At an examination of the class by the professor in theology, being questioned upon some topic, he omitted one point to which the professor called his attention. He remembered he said, that was treated, but had forgotten how. "Well, sir," said the professor, in his peculiar general way, "suppose you were on a Western steamboat, and somebody should ask you about that point, how would it do for you to answer, that Professor—said something about it, but you did not really know what?" "Ah," replied he, "no body will ever catch me on a Western steamboat without notes of Professor—'s lectures under my arm!" The imaginary scene was altogether too much for the gravity of the professor and the class. In 1852 he returned to Amherst, where he spent the next three years as tutor.

"Still a mere freshman in apparent age and size, and mistaken for such when he first came upon the college-grounds, some of the fathers of the freshman-class were disposed to patronize the young man, and more fatherly sophomores undertook to give him good advice touching his duty to his superiors. He enjoyed the mistake too well to correct it; and his amusement was only equalled by their surprise when they discovered their error by finding him in the tutor's chair, and themselves sitting under his instruction. About the same time a clergyman, laboring under the same mistake, asked him if he proposed to enter college. He replied that he had about made up his mind to take a shorter course into the ministry. The clergyman proceeded to argue the point, insisting on the superior value of a college education, when the tutor enlightened him by saying, 'Perhaps you do not understand my reasons for not entering college; it is because I have already been through, and knew all about it by experience.'"

When the call came for three hundred thousand men, he entered the army as a private soldier, but was soon promoted to the rank of captain, and fell at the head of his command, on the second day of the battle of the Wilderness, and died after sixteen days of suffering. His last hours are thus described:—

"When a surgical examination had removed the last ground of hope for his recovery, and a chill came over him which he took for the last, he said, 'Now death can't be far off; but presently he added, 'heaven is a better country than this.' Then, turning to his brother, he inquired, 'Asa, do you think heaven comes,—that is, immediately after death?' 'Well, I shall be there and know all about it pretty soon.' Then followed messages of love to absent friends, tender words to those by his side, particular charges touching his 'darling' children, and thoughtful instructions about his affairs, all as calm and tranquil as if he were in perfect health. The last night of his life, as his brother was sitting by his side by midnight, he seemed to be awake and thinking. Presently he said, 'I have been running everything over in my mind to see if I had left anything undone towards them;' meaning his wife and children. 'I can't think of anything I have left.' When assured that he had remembered everything and had nothing to do but just to lay himself in Jesus' arms, and rest, he smiled, as if well pleased; and when asked, 'You can love and trust him?' he said, 'yes, I can perfectly.' They repeated hymns to him, such as 'Jesus, lover of my soul,' and 'Rock of ages, cleft for me;' and he repeated them after them. His brother happening to pass between him and the light, he asked, 'Who is that?' 'Your brother Asa; you must not forget him.' Instantly carrying the significance of the words forward to that world whither he was so soon going, he said, 'heaven must be a very forgetful place if I do.' Sabbath morning, the day of his death, he greeted his sister with the salutation, 'To-day I shall get my marching orders; well, I am ready.' His brother asked him how he had rested. 'Oh, beautifully!' he answered; 'just like a sleeping angel.' Then he smiled, and added, 'But I don't look much like one, do I?' Thus cheerfully did he obey his last orders; thus naturally did he die, just as he lived, just like himself; thus beautifully did he pass from the Sabbath on earth to the Sabbath in heaven. And now he has fought his last fight, and conquered the last enemy."

It was on the 22d of May, in the hospital at Fredericksburg, that he passed away. His was one more brilliant name added to the long, sad, glorious list of patriot martyrs.

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