

Western Reserve Chronicle

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WHOLE NO. 2103.

FREEDOM OF SPEECH VINDICATED. SPEECH OF HON. J. R. GIDDINGS, ON THE PRESIDENT'S MESSAGE.

In the House of Representatives, December 10, 1856.

[CONCLUDED.]
I recently saw a statement of the amount of money expended by our "Southern Aid Societies," during the past year. Northern Christians and philanthropists raise money in the free States, to enlighten the heathen of India, of the Sandwich Islands, and of the three millions of enslaved people in our Southern States. They put forth their efforts and spend their money to extend the lights of civilization and Christianity to all those who are groping in moral darkness; and while they are doing this, is the President to assail and denounce them for agitating the subject, and discussing the evils of barbarism?

It has been asserted, on the opposite side of the House, that radical Abolitionists voted with the Republican party. I wish it were so. I think that duty requires them to vote with us; but I should not apologize for any association with them; particularly, I would not apologize to men who insist on carrying Slavery into our free States. Nor have I any apology for Garrison and Phillips, and those old school Abolitionists who refuse to vote under our Federal Constitution, because they regard it as upholding Slavery. They have the same right to entertain their own honest opinions that the President has to enjoy his.

They have the same right to proclaim their doctrines which the President has to avow his. He has no more right to reproach them than they have to reproach him. "Errors of opinion," says Jefferson, "may be safely tolerated, where truth is left free to combat them." The popular feeling of the North has been too long held in subjection to slaveholding dictation. Submission to the Slave Power has been carried so far that even a judge in my native State has substantially decided that a slaveholder may bring and hold his slaves upon the soil of the Keystone State. I feel humbled at this degradation, this servile submission to the propaganda of Slavery: I would say to the people, speak out your sentiments freely, but kindly; in the spirit of manly independence and Christian dignity, avow your own opinions; compare ideas with each other, and unfold your own moral being; learn more and more of nature and of nature's God; examine, discuss, and study the natural, the God given rights of mankind; and permit no dictator, no petty tyrant, to limit your thoughts. Do not permit yourselves to be influenced by arrogance or usurpation. Bear in mind that public men are your servants, not your masters, dependent on you for the official breath which they inhale. They cease to hold political existence when you frown upon them.

I will notice one further charge of the President. It is directed against our State Governments and the people. It reads as follows:
"The second step in this path of evil consisted of acts of the people of the States, and in several instances of their Governments, aimed to facilitate the escape of persons held to service in the Southern States."

Not content with his charge against Congress and the people of the Free States, he goes one step farther, and assails our State Governments. All are aware that several of our Free State Legislatures have prohibited the use of their jails for imprisoning fugitive slaves. They are unwilling to be involved in the disgraceful business of aiding the piratical seizure of human beings who are seeking liberty. Others have felt more deeply the degradation of that infamous work, and have prohibited their State officers from disgracing themselves and State by engaging in it. He does not charge them with any violation of the Constitution, or of any law, nor of any moral or Christian duty. On the contrary, he charges them with thus performing their duty to themselves and to mankind. He seems to have forgotten that our Governors and members of the Legislature hold their offices from the people, and not from him; that they are accountable to the people, and not to him.

But the President has no word of disapproval for those State Governments who seize our freemen and enslave them. His wrath is all directed towards the lovers of Liberty. Why, sir, at this moment, citizens of my own State, born free, with the same inalienable right to enjoy life and liberty which the President possesses, have been seized under laws enacted by State Governments of the South, enslaved, and now sigh and weep in chains. I doubt whether there is a Free State of this Union which has

not some citizens now pining in Southern Slavery, by reason of Southern State laws. Sir, when the semi barbarians of Algiers committed precisely the same outrages, when they seized and enslaved our people, we did not remain silent, with our arms folded, but we sent an army and a fleet there, and butchered those slaveholders without mercy. The civilized world pronounced them barbarians, unfit for human association, and fully justified us in waging an exterminating war against them. But now, when the slave States perpetrate the same outrages upon our free-born citizens, the President does not even refer to the fact. On that, he and his whole party, including the whole race of dough-faces, remain silent, while he endeavors, with whatever influence his office has clothed him, to cast reproach upon free State Governments, who refuse to assist in returning the flying bondman to the Platonic regions of Slavery. I rejoice that Massachusetts has stood up in the dignity of her own sovereignty, and refused to permit her prisons to be officers to be polluted by rendering assistance to brutal slave-catchers.

Mr. BOYCE. I ask the gentleman from Ohio, whether there is any law in any free State which prohibits the introduction of free negroes into such States?

Mr. GIDDINGS. I believe there is such a law in the Democratic State of Indiana.

Mr. BOYCE. As I heard no complaint of such a law in any of the Northern States, I thought perhaps none could have existed.

Mr. GIDDINGS. I am very sorry that such laws were enacted by Democrats, even in my own State; but we did complain of them; and when the Republicans got the power, they repealed them in Ohio. They only existed during the darker ages of Locofoco rule, but disappeared upon the dawn of Republican civilization. [Laughter.]

I was speaking of the undignified spectacle presented by this message. I suppose its authorship cannot be mistaken by any one who served in this hall with the present Attorney General. The astute sophistry and carelessness, not to say disregard of facts, are characteristic of that officer, whose sincerity of purpose on behalf of Slavery ought not to be doubted. He established that fact fully while here. I recollect on a certain occasion I presented resolutions, declaring the right of the people of the free States to be free and exempt from the disgrace and crime of supporting the slave trade; and that distinguished member pronounced such resolutions "an approximation to treason." He doubtless feels that anything now said in behalf of Freedom, is an advance towards treason. Nor is the President destitute of provocation to speak on this subject.—New England has blotted out the Slave Democracy from that land of the Pilgrims. He and his supporters have been discarded; and now, as he is about to depart, conscious that the places which I now know him shall know him no more forever, he exhibits "his ruling passion strong in death."

But the President again resumes his lecture to the people of the free States. They appear to be the cause of all his trouble. Again he reproaches and scolds those who gave him political life, who raised him to power and place. As he is retiring from the Executive Chair to that political grave from which there is no resurrection, he does not exhibit the ordinary Christian resignation. He utters no prayer for the people, for the liberties of mankind; he invokes no blessings upon his native land. He exhorts his dying breath in calumniating the people for their devotion to Freedom, and denounces them for not assisting the slave-catcher in securing his victims as they flee from bondage far worse than death. Sir, with what circumstances are we surrounded? In what age do we live? that the Chief Magistrate of the nation should thus condemn the best sympathies of the human heart, and seek to change the law of our natures, to eradicate from the human soul the law which was written upon it by the finger of God.

Why, sir, I never saw a pining fugitive speeding his way to a land of Freedom, that an involuntary invocation did not burst from his lips, that he would aid him in his flight! Such are the feelings of every man in our free States, whose heart has not become hardened in iniquity. I do not confine this virtue to Republicans, nor to Anti-Slavery men; I speak of all men, of all parties, in all Christian communities. Northern Democrats feel it; they ordinarily bow to this higher law of their natures, and they only prove recreant to the law of the "Most High," when they regard the interests of the Democratic party as superior to God's law and the rights of mankind.

Mr. GIDDINGS. I know nothing of the particular case referred to by the member from Mississippi; but here, in this city, we have seen enough of those horrors of the slave trade which chill the soul, and appeal to the deepest sympathies of our nature. I have often referred to them in this Hall. Why, sir, during the first session of my service in Congress, a woman in this city sold her slave to the dealers in human flesh, many of whom yet linger around us.—He was a man of family; and when he learned his sad fate he attempted to put an end to his existence by cutting his own throat. He was prevented by those near him, but soon broke from them, ran to the bridge over the canal on Seventh street, and participated himself into a watery grave, rather than meet the horrors of the slave market. I think it is near twenty years since Mr. Adams called attention to the case of a slave mother, with her two children, confined in the slave prison on Seventh street and Maryland avenue; and when, with none but her sleeping children in the lone dungeon, she thought of the miserable exist-

ence which she and her children were doomed to drag out on the cotton or sugar plantation of the South, her mind became affected, and her reason deranged, she murdered the children of her own body; and then, laying violent hands upon herself, she rushed to the presence of her God, and there made her appeal for vengeance upon those who sustain the laws under which she was subjected to Slavery.

More recently, in Covington, Kentucky, a father and mother, with their three children, shut up in a slave dungeon and doomed to a Southern slave market, where there was no eye to pity and no arm to save, by mutual agreement sent the souls of their children to Heaven, rather than suffer them to descend to the hell of Slavery, and then committed suicide, and burst into the presence of God, and made their appeal against those who now sustain crimes which rise to Heaven, and call for vengeance upon our guilty land.

Why, sir, it is scarcely a year since Margaret Garner, upon the soil of Ohio, bathed her hands in the blood of her babe, rather than permit the slave-catcher to carry it back to a life of chains, and sighs, and tears, and bitter suffering. And those miserable wretches, subjected to such outrages, the member from Mississippi would represent as occupying a position equal with our laboring freemen of the North. Again I say, may God forgive him. I pity his ignorance of our laboring population.

I return to the message. More than half of it is occupied in attempting to cast reproach upon members of Congress State Legislatures, and the people, for thinking their own thoughts and speaking their own words. This, sir, has been the theme of tyrants, despots, and oligarchs, in all ages of the world. Eight hundred years since, it presented the principal difficulty in establishing our holy religion. Its founder met the intolerant rulers of that day in language of stern defiance. He pronounced wo unto scribes, pharisees, and hypocrites. The same intolerance exhibited in this message caused the arrest and crucifixion of the immaculate Nazarene; and since that period, Christianity and civilization have contended against it.—During the dark ages, intolerance reigned throughout the world. Tyrants and priests dictated to men what they should believe and what they should speak.—The Inquisition, the rack, the torture, anathemas and maledictions, held the world in ignorance, until the lamp of Christianity faintly flickered in the socket.

When the Reformation broke out, men began to think and speak their thoughts; intelligence increased, Christianity extended, and civilization beamed upon the earth with increased splendor; but it has not yet fully overcome the spirit of religious and civil despotism. Here, in our own land, we have seen tyranny in various forms. For many years it exhibited itself in this Hall in the form of gag-laws; resolutions to suppress the freedom of speech; resolutions of censure upon members who spoke and acted contrary to the dictates of the Slave Power; by rejecting petitions of the people; by constant threats to dissolve the Union; and, recently, by violence upon a distinguished member of the other branch of Congress. All through the slave States, it is found in statutes prohibiting the freedom of speech and punishing those who teach slaves to read the Scriptures or speak in favor of human rights. It is manifested by acts of violence toward those who speak in favor of Liberty; by driving from those States men who vote according to the dictates of their judgments and consciences. In Kansas, it is manifested by bogus statutes, making it death to utter sentiments of Liberty. It is manifested throughout the North by the Democratic press and Democratic speakers, and by some of our religious organizations and ministers, who inveigh against discussion of those doctrines of the gospel and of our fathers. Even our religion and our literature has been corrupted by these efforts to suppress discussion of the Divine commandment, "Thou shalt love thy neighbor as thyself." The Democratic party, including many preachers and church members, have labored, and still are laboring, to repeal this dictate of the Gospel, as well as that which commands us to "do unto others as we would have them do unto us." Yet the tide of reform rolls on, in spite of all these influences. The ear of Liberty is in motion. Those who stand before it, must hasten out of the way, or be crushed beneath its irresistible power.

It is at such a time, and under such circumstances, that the President reads his political death-warrant, issued by the people. Like Belshazzar, he sees the handwriting upon the wall, but he needs no Daniel to give the interpretation thereof. He must depart. The cold sweat

REMOVAL OF THE INHABITANTS OF PITCAIRN'S ISLAND.

We learn by late English papers that the descendants of the mutineers of the English ship *Bounty*, whose romantic history has excited a world wide interest have been removed from Pitcairn's Island, in consequence of the colony having outgrown the means of sustenance which the Island afforded. They were transferred to Norfolk Island, together with all their goods and chattels.

There are only eight of the first generation of settlers left—two men and six women. The oldest man is about sixty-one, or sixty-two, and the oldest woman between seventy and eighty. Charles Christian is the grandson of the ringleader of the mutineers. The number of persons removed was 199, 97 males and 102 females, one child having been born on the voyage, and named Dennison, after the Governor General of New South Wales. Pitcairn's Island is situated in lat. 25 4 S., long. 130 25 W., and is only about four and a half miles in circumference, one mile and a half being its greatest length, not more than one square mile being available for cultivation; yet it has been the isolated home of a happy and thriving settlement of nearly 200 souls. Owing to the frugal and temperate habits of the people and the health of the climate the population has outgrown the circumscribed limits.

Their new home—Norfolk Island—is situated in lat. 29 S. and lon. 168 10 E., being distant from Sidney about twelve hundred miles. It is six miles in length and four in breadth, and contains about 14,000 acres. It is well watered and there is a high hill in the centre called Mt. Pitt. For many years it was the penal settlement for the vilest and most incorrigible convicts sent from England to Van Diemen's Land. But since the abolition of transportation to Tasmania, the convicts have been withdrawn from the Island. The locality to which these settlers have thus voluntarily transferred themselves is infinitely preferable to their former circumscribed home, both in dimension, scenery and capabilities. It has been described as a little earthly paradise, and is capable of producing everything that can promote the well being of a community. There are 2000 or 3000 acres of fine land are now in cultivation, and as much more might be rendered fruitful. The island is very healthy, no epidemics are known there. The soil produces both tropical and European fruits, vegetables and grain, besides spices, the sugar cane, cinnamon, coffee, the pepper vine, tobacco, &c.

There were left at Norfolk Island for the use of its new occupants, 2,000 sheep, 450 head of cattle, and 20 horses, and provisions for twelve months, with everything requisite for the cultivation of the soil. The buildings on the island are of the most substantial character, and more than sufficient for the use of the Pitcairn settlers, who in their former home, dwelt in rude palm-hatched houses. The fine scenery, superior accommodations; enlarged Territory and increased field of operations for their industry, together with the ample provision made for their subsistence, must render their new homes a very attractive spot for these people of simple habits.

The history of this interesting colony, although known to a large portion of the reading community, may not be familiar to all. The ship *Bounty*, commanded by Capt. Bligh, was dispatched by the British Government to Tahiti, to convey young bread fruit trees to the West Indies. While on the voyage the crew mutinied, murdered the captain, set adrift a part of their number, and took the vessel to Pitcairn's Island, where they arrived in 1789, with nine Tahitian men and thirteen women. There were ten of the mutineers, and their fate was for a long time unknown. From them sprang the present thriving colony.

HARD TO CHOOSE.—I must give you one more fun-let concerning a little four year old friend of mine. It seems that a clergyman had been stopping at his father's house, and on going away, called little Eddy to him, and asked what he should give him for a present. Eddy, who had been brought up in the *best* of God, and had a great respect for the cloth, thought it was his duty to suggest something of a religious nature: so he answered hesitatingly: "I—I—think I should like a testament; but—I know I should like a squirt gun."

Honest loss is preferable to dishonest gain; for by the one a man suffers but once, but by the other his suffering is lasting.

The things which are remembered are few and unimportant, compared with those which are forgotten.

THE WAY TO HEALTH.

Which is the way to Health? the Hydro-path, the Allo-path, or the Homoeopath? Where there are so many paths it is so hard to know which to follow.—*Etinora Republic.*

The *Syracuse Journal* makes the following sensible answer to our queries: "The only true 'path' to Health is that which common sense dictates to man. Live within bounds of reason. Eat moderately—drink temperately—sleep regularly—avoid excess in anything—and preserve a conscience 'void of offence.' Some men eat themselves to death—some drink themselves to death—some wear out their lives by indolence—and some by over exertion—others are killed by the doctors, while not a few sink prematurely into the grave under the effects of vicious and beastly practices. None of the Paths are worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave.

We know scores of young men who are thus ruining themselves. It is sad to see the strong frame of manhood enervated and effeminized in the prime of life—see the cheek become pale, the eye dim, the nerves unstrung, and the mind enfeebled at the very time when strength is needed and health most desirable. Yet such cases are numerous in this age of excessive indulgence and youthful depravity. The remedy must be sought in something beside the apothecary's shop, or the doctor's knapsack. Moral culture, temperance, and a discreet economy of the natural resources of body and mind, constitute the true 'way to Health.'

The Homoeopath, the Allopath, and the Homoeopath may all be very serviceable to those who are wise enough to take care of themselves. But they might as well 'throw physic to the dogs' as to prescribe it to fools, brandy drinkers and debauchees.

"Which is the way to health?" Consult your own good sense—avoid grogshops and evil associations, and preserve unimpaired the functions of your being.

THE BANK OF ENGLAND CHARTER.

It is generally believed, says the *Journal of Commerce*, that one of the first subjects which will engage the attention of the British Parliament, on its meeting the despatch of business on the third of next month, will be the Bank of England charter act, framed and passed by Sir Robert Peel, in 1844, and now approaching the termination of the stipulated period to which its operation was limited. Public opinion in England as to the merits of this important question is represented by three parties, the first advocating the simple renewal of the charter in its present form; the second proposing some important modifications of its provisions, more particularly as regards the fixed proportion now existing between the issue of notes and the metallic reserve of the bank; and the third demanding its complete annulment on the ground that it artificially restricts the currency of the country and prevents relief being given to that derangement of the money market which admits of being effectually remedied by an increase of the circulation. The three parties are already in the field, seeking by legitimate agitation to influence the deliberations of Parliament in favor of their respective opinions. Each party numbers in its ranks men of experience, ability and standing; is supported by influential organs of the metropolitan and provincial press, and is well and ably represented in the Legislature.

A SPECK OF ROMANCE.

The *Louisville Journal* states that a lovely widow, fair, fascinating, but not forty, residing on Main between First and Brook streets, in that city has been for some weeks the object of devoted attention the part of a young gentleman of Louisville. He progressed so far, indeed, as an engagement. But between him and the consummation of his hopes there stalked a grim monster, in the shape of an ancient gentleman with a heavy purse. The yellow gold overbalanced the youth and good looks of the young man, and the venerable lover was accepted. Yesterday the couple were about starting out to celebrate their marital vows, when the first lover confronted them. The old chap was all alive with excitement and anticipatory pleasure. He consequently, in the exuberance of his soul, pulled out one hundred and fifty dollars from his pocket, and hoped the young man would be satisfied. The young man was satisfied, and although minus a wife is \$150 in funds.

Whatever you dislike in others be sure to correct in yourself.

THE SOURCES OF THE MISSISSIPPI RIVER.

Lift a bucket of water from the Mississippi river at New Orleans, and ask yourself the question: "From whence it came," and the answer may be, from the sandy deserts of New Mexico, from the pine hills of Carolina, from the rolling prairies of Nebraska, or from cotton fields of Georgia; from the British possessions north of the 29th degree of latitude, separated by the thin ridge of ice covered rocks from streams that flow into the Arctic Ocean, or from bowers of orange and magnolia that perfume the cane fields of Louisiana; from the frozen lakes that gem the bosoms of Minnesota and Wisconsin, or from the sunny fountains that gush up from the snowy plains of Alabama and Tennessee; from the lake bound peninsulas of Michigan; from the hill sides of waving grain in Pennsylvania and New York; from the tobacco fields of Virginia and Maryland. It may be a part of those mighty volumes that roll their never tiring waves through Iowa and Missouri, through Illinois, Indiana and Ohio; through Kentucky, Arkansas, Mississippi and Texas.

It is a part of the ten thousand little rills that come hymning the way from that mountain range wherein arise the Columbia and Colorado of the West, or of those from whence the Delaware and Susquehanna hastened away to meet the rising sun. In the spurs of the Alleghany it has saluted the springs of the Roanoke and the Saluda, and far beyond the bleak hills it has locked arms with the mighty Saskatchewan as he hurried on his cheerless journey to Hudson's Bay.—The springs of the Conewago listen to the Niagara, and the fountains of the Plate overlook the craters of the extinct volcanoes of Utah. It has fertilized a county greater than the empire of Alexander, and has carried a richer commerce than all the rivers tributary to Imperial Rome.

I would rather, when I am laid in the grave, that some one in his manhood should stand over me, and say: "There lies one who was a real friend to me, and privately warned me of the danger of the young. No one knew it, but he aided me in the time of need. I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children: "There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I would rather that such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable, in my estimation, than the most costly epitaph ever read.

PATRICK.—"I remember," says the celebrated Wesley, "hearing my father say to my mother." How could you have the patience to tell that blockhead the same thing twenty times over? "Why," said she, "if I had told him but nineteen times, I should have lost all my labor."

To one who said, "I do not believe there is an honest man in the world," another replied, "It is impossible that one man should know all the world, but quite possible that one may know him self."

There is a great difference between talking and acting. The men who promise the most and talk the loudest, are the men who flinch at the moment of need, and turn the cold shoulder.

Our hearts are like an instrument of music well tuned; they will make no melody in the ear of God unless they be gently touched by the finger of the Spirit.

For the Farmer.

Practical Farming—Good Crops.

Messrs. Editors.—I have been for a number of years interested in agricultural pursuits, and during that time have devoted a part of my winter evenings to agricultural reading. Most of the books and essays begin with telling us a long story about what Lord A. B. or C. has done in England—or how the Belgians, Germans, Swiss, French, Italians or Chinese, conduct their farming—in short, they have ransacked the whole world for material, and overlooked what to us is the most important—Home.

Come forward, gentlemen, and tell your own stories. You, all of you, possess a fund of knowledge which is to you the secret of success. Let us have it, and in giving it to others you may receive a return that will be of incalculable value to you.

You need not say you don't understand writing well enough. If your own hands are too used to the hoe or plow to write easily, you have daughters, sons, or friends, who would be willing to write as you dictate to them.

Now, I don't mean to preach what I don't practice. My lands are from a coarse gravel to a peat-meadow; and to begin, I cart clay to my gravel land, and gravel to my peat land, and I think it is of great benefit, and the work is done in winter.

I plow my clay lands in the fall and lay the furrow slice at an angle, and let frost work at it.

Gravel lands are plowed in the spring, and the compost, (for I use it for every thing,) spread and plowed in, deepening the plowing each year.

My meadow land is drained so that the water is low enough to prevent the growth of the old water-grasses—put a pin in there—you would seldom hear of a reclaimed meadow going back to bull-heads and water-grasses, if they drained it low, or—in the first place.

My compost for dry lands, is meadow mud, leached ashes, and cattle manure—for low land, night soil, loam, horse manure and sand.

I can get 400 to 500 bushels of onions per acre. Manure, 7 cords compost of leached ashes, cattle manure, mud, and 20 bushels bone-ash, plowed in the spring. Sow as early as possible.—Of carrots, 20 tons per acre—manure the same. Cabbage, 30 tons, or 4000 heads of about 15 pounds each—manure, with the addition of a little night soil, is the same as for onions. Corn, I get 57 bushels per acre—same manure, harrowed and plowed under.

Potatoes I plant on the low lands, and when they don't rot, get about 175 bushels per acre.

Come, brother farmers, here is a rough outline, perhaps I may sometime get more into particulars. If any thing is of use to you in it, I am very glad, and to return give us all the methods of your own management.—*R. Denters, Mass.*

We thank our correspondent for the above, and hope he will favor our readers with further and more particular details of the modes by which he produces such crops. While there is, perhaps, some justice in his remarks on agricultural reading, we are a little afraid he forgets that the great principles that must underlie all good farming are the same wherever it is practiced. Drainage, rotation of crops, manures, and a clean and well-tilled soil are alike essential to it in Europe and America—as a general rule—the exceptions being confined to new lands and rich river bottoms, as yet undeveloped of their original and almost exhaustless wealth of plant food. Hence a knowledge of the practices of good farmers among the Belgians, Germans or French, is likely to give a Yankee the clue to successful practice at home, if understandingly used, as if the transactions of which it consists had taken place in his own immediate neighborhood. We have learned much of our best farming from the systems practiced in Great Britain, and are constantly learning more.

To carry off the surplus moisture of the soil, and keep it so that the roots of plants shall easily penetrate it, and the moisture of the atmosphere be absorbed by it in seasons of drought; economize and most economically apply the manures of the farm; to select the best soils for particular crops, and to cultivate them in the most profitable way, are all subjects on which we can yet profitably consult transatlantic experience.

But it is necessary that the farmer should exercise a power of generalization, if we may call it so, by which he can separate the details from the theory of practice elsewhere, whether in another county, another state, or another continent. He must think and judge for himself as to how far the experience of another man will suit his own soil and climate. There is one thing certain, that we shall never have a Compendium of farming for every farm in the country—and so long as this is true, so long will it be essential to success to think out, every man for himself, at least to some extent, the way in which he shall individually apply the great rules we have shown to be fundamental in all enlightened agriculture.

Meantime, to elucidate these principles and bring them to the knowledge of all farmers; to induce them by degrees to improve their present modes of practice, and to place before them in the strongest light the advantages of doing so,—these are just the reasons why, with our correspondent, we invite them all to "tell their own stories" in our paper, and for these reasons also, that we ask their aid in circulating it, and in drawing from others their ideas and modes.—*Albany Country Gentleman.*