

we go to what we call our foreign field we find the same people, whose specimens we are familiar with at home. This Irish problem, what is to be its result, in Ireland itself, and in this prodigious influx to our shores? What is the difficulty with Ireland? Some tell us it is because they are Celts and not Anglo-Saxons. Others, that it is because they are Roman Catholics and not Presbyterians, or other Protestants. Others say it is because the priests eat up their substance. Neither one nor all of these solutions meet the questions. These same Celts and Catholics come to America by hundreds of thousands, and the priests come with them in full proportion; and the first you know, this poor man, who had nothing but his rags and his two hands, is found with money in the Savings' bank; he owns real estate; from a laborer on the railroad he becomes a contractor; he reads the newspapers, and a man who reads the newspapers is as likely as not to be reading the Bible in some version; in short, he is in all respects a man, and an integral portion of our republican social state. He becomes an apostle of new principles to his native country. What unknown sums of money are sent to Ireland, to gladden the hearts of poor relations, or still more likely, to bring them to this land of freedom and plenty. What can the priest do with that man? He gives it up. And this is a sample of the relation which the Christianity of this country has with the destinies of Christianity everywhere. The responsibilities growing out of these relations may well make us awake to new efforts. We see the work going on which God has promised, "Behold, I make all things new."

The benediction was pronounced by the President, the audience retired, and the members of the Society assembled for the choice of officers and the transaction of the usual business.

American Sunday-School Union.

The anniversary of this Society was held at the Tabernacle on Tuesday evening, May 7th. Prayer having been offered by the President, Rev. Dr. Ferris, and the Annual Report read by the Corresponding Secretary, Rev. Mr. Packard, of Philadelphia, was introduced to the audience as a representative from the American Sunday-School Union. Mr. P. said that he had thought of late that if he had the gift for writing a book, he should choose for his subject, *The Power of Hidden Influence*. He very much feared that in this prosperous, and he would add, somewhat noisy city, and in this new country, presenting a scene of constant excitement and change, the importance of this kind of influence was in danger of being overlooked. How can we account for the fact that John Harris, after he had acquired as an author a high and honorable fame, should return to Bristol, and by himself seek the room, and sit down in the very seat where he used to go as a Sabbath-school scholar? The secret influence of the Sabbath-school had been exerting its power from childhood, and that power was not yet exhausted. All the glory of the Sunday School lies in the efficiency of its unseen influence. The Report of our Society shows that the men who fill our prisons were never members of a Sunday-school, and hence that Sabbath-schools are fitted to educate children into the love and practice of morality and honesty. This goes to a man in Georgia, who owns forty miles of railroad, and he at once concludes as a matter of police regulation, if for no other reason, to have Sunday Schools established along the line of his road; and asks of us a missionary, to whom he gives free passage along the road while engaged in his mission. The influence from which he expects so much is hidden.

He feared that the humble agency employed by the Sunday-School Society, led many to under-estimate its importance. We have to do with children, and on that account people are apt to think of the American Sunday-School Union as a *great little society*. The missionary sent out by us has a peculiar work to do, and none but he can do it. It is a very different work from that of the Home Missionary. He starts a church with a view to the establishment of the Sunday-school; but our missionary starts a Sabbath-school with a view to the establishment of a church. The Home Missionary labors for a particular denomination; but the Sunday-school missionary seeks to bring all under the influence of the truth.

During the past year the American Sunday-School Union has employed 103 missionaries, for periods varying from a year to three weeks, and they have labored as hard as any mission-

aries on the face of the globe. They have established 1200 new schools, and circulated \$28,000 worth of books, which cost—not a dollar a piece—but ten cents a piece. The cost of sustaining all these 103 missionaries, has been about \$11,000, making the Sunday-schools cost only a little more than \$10 each.

Rev. Mr. Willets, of Philadelphia, said:—Though the influence of the Sunday-school is hidden, its results are open and palpable. We cannot explain the workings of truth in the mind that receives it, but we can point to living epistles known and read of all men as its products. The farmer cannot tell the process by which the growth of grain is consequent upon the sowing of seed; but he can show you in his barn and granary the proof that it is so. We can see the character of the instruction employed in the Sabbath-school; it is a school for the whole man. The Bible is our best book; and our pupils are brought to grapple with the truths of God, and thus made strong. Our instructions not only go to the understanding in a path of light, but exert a sanctifying influence upon the heart. The subjects of our instruction are not hidden; our schools are common schools, designed for all. I love common things, said Mr. W. They constitute our richest blessings. The sun gilds with his golden light the cottage of the peasant as well as the palace of the king. Our society confers its blessings in the same manner upon all. When we see a child in the street needing the bread of life, we do not ask whose child it is. It is enough for us to know that it is "somebody's child." The friends of our efforts—who can estimate them? Why, sir, our Society is doing more for our country nationally—more for its independence—more for the perpetuity of its institutions—than all our Legislatures—with their long speeches put together. If our instrumentality is small, God is able to give great efficiency to small things. The rod of Moses was a small thing; the sling of David was a small thing; but God made both efficient for the accomplishment of great results.

Complaint is made that there is not a sufficiency of preachers. Where, young women—where, young men, can you find a nobler, more promising field of effort? But one says, "I have no influence: I am not adapted to this work." No influence! This is a very silly plea. It reminds me of a fable, which I will repeat:—A man once had a field of corn—so the story goes—which was drooping and ready to die for want of rain. One day, as he was in the field, he heard the drops of rain talking. Said one little drop to its neighbor, "Do you see that man down there?—how sorrowful he looks! What a long face he has! let's go down and help him." "No," said the other, "what do you think you can do; you cannot moisten that great field," and so they concluded not to go down. The next day the man heard them talking again; and this time the little drop which first spoke, seemed to get a true idea of the matter. Said he, "I am going down, any way, to do what I can;" and down he went, and struck right on the tip of the man's nose. In a moment his face shortened and brightened up as if by magic. Pretty soon another little drop, influenced by the example of the first, came down, and another and another, till the man was obliged to go home: but the field was watered, and the crop saved.

After a few remarks concerning the complaint often made, that "there is no end to giving," the speaker concluded.

Rev. Mr. Magoon, of New York, then addressed the audience, after which the services were concluded with the benediction, by the President.

The Farm.

CORN.

The Proper Time for Planting.—We should be governed more by the state of the land, than day of the month. If the land be warm and dry, we may plant the last week in April. As a general rule, from the first day of May to the tenth, is the best time to plant.

The Best Kind of Corn to Plant.—We have planted many of the different varieties of corn for a few years past, but have found none that we like so well as that which we have raised the longest. This, I think, is the case with most farmers; they succeed better with their old variety, than with new varieties. Corn is not like the potato, in this respect. We sometimes get a new variety of potato, that does well for a few years, and then fails. Not so with Indian corn. Like a true friend, it

improves upon long acquaintance. At one time, the Baden corn was highly recommended, as it would produce many ears upon a stalk, but when planted as close as we planted, it produced no good ears. There can be no objection to two good ears growing upon one stalk; but, as a general thing, if the nutriment which goes to support the husks and cob of the extra ears, was to go into one good ear, it would be more valuable than two poor ones.

The twelve-rowed corn is thought highly of by some, but with us, it does not yield so well as some of the eight-rowed varieties, and the cob being large, it does not dry well. We have sometimes planted a white eight-rowed kind, which yields well, and is very hard and flinty; but it falls down much more than some other kinds, and it does not give so good a color to the milk and butter, when fed to milch cows. As a general rule, that is the best variety, which produces the greatest amount of grain, in proportion to the stalk and cob.

Selecting the Seed.—Preserve the early ears for seed, is what we are often told to do. This may be well, if we raise a large, late variety; but would it not be well to save the best ears for seed, rather than the early ones? I have never seen a very early kind of corn, that was very productive.

The Proper Distance Apart, at which to Plant.—If we plant corn without any regard to sowing grass seed among it, three feet and a half apart, each way is the proper distance. But if we wish to sow grass seed among it, we had better plant four feet apart; it is better passing through it, when the corn is large, and the land is not shaded so much. When planted this distance apart, we may lay five stalks in each hill.

Hilling Corn.—I was taught to make a large, flat, square hill, at the first time of hoeing; to raise it some at the second hoeing; at the third, or last hoeing, to draw all the loose dirt up around the corn; and was told to do this, so that the corn might stand up the better. I know not where this idea originated. Perhaps it sprung from the practice of using the stay and corset, to keep the form erect.—Experience and common sense alike teach, that both will be better off, without such support. If all the manure has been put in the hill, it may be necessary to make some hill about the corn, to prevent the manure from drying up.—*Transactions of the Agricultural Societies in the State of Massachusetts.*

Action of Lime on Animal and Vegetable Substances.

It is generally believed that lime possesses a powerful tendency to corrode and destroy animal bodies, and that when placed in contact with it, they soon decompose and disappear. With this view it has been added to graves to promote a rapid decay. Dr. John Davy has made a series of experiments upon the action of lime on animal and vegetable substances, the results of which show that it not only does not promote their decomposition, but that it exercises a decided preventive and antiseptic power, and that putrefaction, when once commenced, is speedily arrested by this agent.

Amount of Ruta Baga Turnips Consumed by Stock per Day.

An ox weighing 40 stone (560 lbs.) will eat about 100 lbs. of ruta бага or Swedish turnips a day along with straw or chaff. Ten sheep of 64 lbs. each, will eat about 200 lbs. in the field, and rather less in the house.—*Agricultural Gazette.*

Fixation of Ammonia.

100 gallons of undiluted urine will give off so much ammonia as to require 86½ lbs. of gypsum, 139 lbs. of green vitriol, or 123 lbs. of Epsom salts to furnish sulphuric acid to "fix" it. The Epsom salts are the best to use—the iron salt the worst.—*Id.*

Pruning Resinous Trees.

The worst time to prune these is in the spring when they are beginning to grow, the safest in autumn or winter.—*Id.*

Virtues of Smart Weed.

It is almost a sure remedy in a case of cholera. Steep and drink the same as any other herb tea. In the next place, it is worth \$5 per hundred for a stock of cattle, if it is cut and well cured when in full bloom. Give an ox, cow, or horse, one pound per week, during the time they are up to hay, and it will keep their bowels and hide loose. It is an excellent physic. If a horse has one pound a week, there is no danger of his having botts, or worms of

any kind; and they will eat it sooner than they will the best of hay.

Horticulture.

R. C. Winthrop, speaking of the achievements of this "fine art of common life," says: "It decorates the dwelling of the humblest laborer with undoubted originals, by the oldest masters, and places within his daily view fruit pieces such as Van Huysen never painted, and landscapes such as Poussin could only copy."

Weeds in Gravel Walks.

An English gardener has, for more than twenty years past, kept down the weeds in gravel walks, without any apparent bad effect, by sprinkling over them annually dry salt, in dry weather, and then sweeping it thinly and regularly with a broom.

Treatment of Fruit Trees Disposed to Canker.

Around all those trees which are manageable for size, and free from disease, a trench is taken out at such distance from the stem as may be judged by the branches sufficient to the preserving all the radicals, so deep as to get them undermined, and the soil carefully separated from the fibres, and thereby of no avail to the tree. The pit being again prepared, and made up to within nine or ten inches from the surface, fill with a layer of well-decomposed dung, mixed with the soil of the border, and next a layer of leaf soil, upon which the roots should be laid out, as in training the shoots upon a wall; this being done, cover with another layer of rotten leaves, and above another layer of rotten dung, then water well, so as to fix the soil round the roots; when settled, finish with the soil from the border—a mulching of straw or dung in frosty weather will be requisite, till the roots again take with the soil. The process of transplanting should be repeated as the appearance of the tree would justify.

Superior Grafting Wax.

The following mixture, namely, 1 pint linseed oil, 6 lbs. rosin, 1 lb. beeswax, makes a better and cheaper wax, than any I have used made from rosin, tallow, and beeswax. The oil will admit of a much greater proportion of rosin than the tallow. This wax will give entire satisfaction to those who use it.—*Horticulturist.*

Treatment of Animals.

One agreeable thought to a "reforming farmer" must be, that the improvement of farming tends greatly to increase the comfort of all the animals usually found on a farm.—Under the old system there was, and still is where it lingers, a great deal of unreflecting cruelty. The sheep, when kept for wool only is even yet, on some of our moorlands, left to his fate in the winter, and not uncommonly dies of starvation. "By the improved system," says Mr. Pusey, M. P., in a letter to the *Times*, "the farmer is taught to keep his animals in a thriving state steadily from their birth. Even horses, though not meant to be eaten, should not be stinted of food. Railway contractors hardly measured their horses' oats, and two well-fed horses can do as much work or more for the same provender which on the old system enabled three horses barely to crawl. We have now learnt that for our own interest every animal on a farm should live well, and that a hard stockmaster is a bad farmer."—*London News.*

To Varnish Water Colors.

Take equal quantities of Canada balsam and turpentine: mix them well in a bottle; then gum the picture over two or three times, according to the strength of the gum-water, using a soft brush, and taking care to avoid rubbing it. When quite dry, lay on the varnish with a soft brush; but be sure that all parts of the picture are well covered with gum. Take care that the varnish does not touch the picture before the gum is laid on, and use separate brushes.

TO GET A TIGHT RING OFF A FINGER.

Thread a needle flat in the eye with a strong thread: pass the head of the needle with care under the ring, and pull the thread through a few inches towards the hand; wrap the long end of the thread tightly round the finger, regularly, all down to the nail to reduce its size. Then lay hold of the short end of the thread and unwind it. The thread pressing against the ring will gradually remove it from the finger.