

you must make your home pleasant and attractive to the young people.

Cultivate a full and suitable circle of young friends, and make all such feel that they are looked for at your house, expected, and fully welcome. Do not be displeased if your son sometimes desires to shorten the day's labor to attend some festal gathering with which perhaps you have no sympathy, and grudge him not the national holidays. You never had enough of them in your young days, and in this respect, your last days may be your best.

It is sad to see the silent, quiet homes that a few years since were running over with the joys of careless happy children.

It is sad to see old men tilling their farms with only alien help, but the sons may come back. "There is hope of a tree, if it be cut down, that it will spread again, and that the tender branch thereof will not cease. Though the root thereof wax old in the ground, yet, through the scent of waters, it will bud, and bring forth boughs like a plant."

So the world-weary man, whose heart, grown dry in political strife and money-getting, as the dead root in the ground, may come back to life and freshness of feeling, with the dew and the rain of the blessed country life.

It may be, also, that the boy who went away from us in the bright sunlight with such confidence of success, has overtaxed his powers, or, in some inscrutable event, has fallen in the race, and will come back to us in the deep shadows, to be buried with our hopes. There is comfort and cure for sorrow in the cultivation of the soil. The sharpest sting of disappointment loses its point when we have no time to brood over it.

In constant occupation, close to the great heart of nature, we are comforted as "one whom his mother comforteth."

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## FARMERS' MISTAKES.

By E. M. TEWKSBURY, *Catawissa, Pa.*

[Read at the Bloomsburg meeting.]

When the Secretary of the State Board of Agriculture requested me to furnish an essay for this meeting I began to cudgel my brains for a subject, and I concluded there had been a *mistake* made, and I said to myself, *farmers* are continually making mistakes. So I put the two ideas together, and christened it, "Farmers' Mistakes."

That farmers make mistakes, and very many of them, is patent to the most casual observer, but that he makes *more* mistakes than others in the various avocations of life would be saying too much, perhaps. I shall not attempt a general and detailed discussion of all the mistakes mentioned by me, which are not merely theoretical mistakes, but such as a life of close relationship with the farm and actual occupancy of the same have led me to observe.

*First. That of Birth.* There seems, generally, a disinclination on the part of most persons to pursue the avocation in which they are born, and, if pursued, a continual desire to change; hence, I observe that in nine tenths of our farmers that it is a mistake that they were born upon the farm. Other scenes are more inviting—other walks in

life more pleasant than the hum-drum of the farm; but as this mistake is an *accident*, I will not dwell upon it, but pass to another mistake.

*Second. Educational Mistake.* Here the field is so wide that it is with fear that we enter, and being nearly allied in their results with birth, hesitate in making a proposition. If true, that "'Tis education forms the common mind, and as the twig is bent the tree's inclined," then especially the early education of the child should be that which will be of the greatest use in after-life upon the farm. Just here the great mistake is made. The father says, "*John* is to be a farmer, *he* must have the education a farmer needs, *he* must know how to read, write, and cipher, and these are enough for him to know." Chemistry, philosophy, geology, astronomy, law, and theology are untaught. It is a mistake to presume a man, a farmer, is to occupy a position he is unfit to fill. It is a mistake to presume a man is fit to make laws who has no knowledge of law, and while *law* is presumed to be common sense codified, yet it requires something besides common sense to put it in codified form. I am supported in this by Fully, Coke, and Blackstone. The ills of which we, as farmers, mourn and complain will have a speedy end when we are fitted, by a proper education, to stand and intelligently combat the evils arrayed against us. That an education which does not fit a man for the practicabilities of life should be given, should be withheld from the youth, is the farmer's great educational mistake.

*Third.* The next great farmer's mistake is, that of marriage; not that the marital relation is an improper one, but, on the contrary, one of the most important and honorable. God said in the beginning: "It is not good for man to be alone." Hence, the gift of a wife to the first farmer, Adam. Had not Eve been the direct gift of God to Adam, I should have supposed it had been a great mistake upon the part of Adam in making the selection. Any farmer makes a mistake that attempts to carry on a farm without a wife. If that is true, then there is great danger of making a mistake in the selection of a wife. Allow me to dwell upon this mistake of farmers at some length, for if a mistake is here made, it is a life mistake. The future weal or woe of life to the farmer, in the main, depends upon the selection of a wife. It is a mistake for a farmer to marry a woman who is not fitted for the important sphere upon which she enters. I know most women are *able* to raise *Cain*; but that does not alone fit her for a farmer's wife, more than it did Eve upon the first great farm. The farmer's wife should be one that loves farm life, that enters with zeal into all the minutiae of farm work and management. Must be one that will be a help-meet, as well as a help eat. It is a mistake for a farmer to marry for appearance only, one that is fitted for dress and dress parade; and whose material only fits her for a belle. The culinary articles of the household are not of *bell* (e) metal. As the farmer's life is one of toil and anxiety, it behooves him to select a life partner, a wife who can aid him in his arduous labors, who can give that sympathy so much needed in his hours of disappointment, grief, and loss. The farmer makes a mistake in marrying a wife for *work* only. The wife should be a *manager*—a *director*—not only of the household, but, if necessary, of the farm. Had Eve attended strictly to the duties of Adam's farm, instead of gossiping with her neighbors, or some fruit-tree agent, strolling about the country, his affairs would have gone on more prosperously. It is a mistake for a farmer to marry a woman,

no matter what her qualifications otherwise are, if she be devoid of moral principle. The wise man said: "Who can find a virtuous woman? (wife) for her price is far above rubies. A virtuous woman is a crown to her husband; but she that maketh ashamed, is as rottenness to the bones." It is a mistake to establish a home on any other foundation than that of virtue, morality, and Christianity. Out from the hearthstone, and the mother's and farmer's wife's influence, have gone the sons that have swayed the destinies of nations. Everywhere we find them, wearing alike the clerical robes, and the judicial ermine, sitting in executive chairs, and moving in legislative halls. The farmer's wife, isolated from the degenerating influences and vices of society, so-called, if a woman of worth, is able to impart such instruction to her family as will tell upon the ages following. I will repeat, it is a mistake for a farmer not to marry; and, in my opinion, a great mistake not to marry young; or, rather, it is a mistake for a farmer to wait for *father and mother to die*, and himself settled in the world, before he becomes a married man. Speaking of being settled in life, leads me to another proposition that farmers make.

*Fourth. Mistake in Location.* But, if the farmer has been born amid favorable surroundings, such as conduce to a love of farming; has received an education that fits him for a farmer and proper member of society; if he has married early and well, then the location of the farm, if mistaken, may be, to some extent, overcome if properly cared for; hence, will not dwell upon mistaken locations other than to say that when once located—settled—it is better to stick to the farm—to improve it—than to make the mistake of continually moving. Other things being equal, nothing but unhealthy location should cause him to move.

*Fifth. Mistakes of Management.* To my mind, the leading mistakes of farmers under this head are four in number, viz: (1) *manuring*, (2) *tillage*, (3) *marketing*, (4) *fencing*. That either of the four mistakes named would be sufficient to base an essay upon, I am fully aware, therefore shall not call attention to the more general mistakes of each, without a particular discussion of all. The Vermont Yankee, upon his death-bed, called his son John to his bed-side and said: "John, *never; no, never*, go in debt." But, I suppose, thinking, perhaps, that he had made a farmer's mistake, modified the injunction by adding: "John, if you do go into debt, buy manure." The father certainly made no mistake in saying "buy manure" to the young farmer. It is a mistake for farmers (1st) to pursue the same course of manuring that farmers of years gone by pursued; (2d) to depend solely upon the same manurial sources that the farmers depended upon when the soil was in virgin state. The old and mistaken plan was to depend solely upon barn-yard manure and lime, plowed down *deep* for the roots of plants to work upon. A greater mistake was never made upon the farm than just this—not in applying the *matter*, especially the barn-yard manure, though I do doubt some as to lime, but the *manner* of application. Common sense ought to teach the farmer that it is a mistake in raising most, if not all, farm crops, not to apply the manure to the *plant* rather than to the roots thereof. (Same as applying bread and milk to the child's feet rather than to stomach.) It is a mistake to *purchase* manure when the farmer has a supply at hand that might be made available. Farmers make a mistake in not buying largely of commercial fertilizers, to be used in connection with barn-yard manure or alone; some fertilizer rich in phos-

phoric acids—plant-food. Farmers make a mistake in tillage, or, rather, non-tillage. It is a mistake to drive over a field with a team and plow and call it farming; it is a mistake of the farmer to plow but *once*, for fall crop especially; it is a mistake to plow but once, and then late in seeding season, and sowing immediately thereon. Farmers make a mistake when, by proper manuring and thorough tillage, they have raised a crop, to improperly market it. It is a mistake to rush upon the market the surplus of the farm; it is a mistake of the farmer to market his products *dishonestly*. The farmer makes a mistake in not giving full value in all products sold; it is a mistake not to give full weights and measures, not only to his success as a farmer, but also, for it hath been written: "A false (weight) balance is an abomination unto the Lord, but a just weight is his delight;" it is a mistake for a farmer, in marketing all products of his farm, stock included, to sell it for anything *besides just what it is*. If a horse is vicious, sell it for such; if a cow is a miserable kicking brute, sell her for such. It is a mistake for a farmer to consider it *sharpness* to improperly market his products, when *dishonesty*, downright knavery, is the proper word to use.

I come now to consider the longest, crookedest, and most of it, mistake so far as management is concerned of all the multiplied angular and triangular mistakes of the American farmer, viz: Fencing. It is a mistake for a farmer to have *poor* fences. It is equally a mistake to have *too many* fences upon the farm. The common law presumes that the owner will take care of his own; that he will fence *in* rather than *out*. One of the mistakes made by the farmer is that he fences against "all the world and the rest of mankind," without due regard to his own rights or needs. If the common law presumes each and all to take care of his own, then it is certainly a mistake for the farmer to fence against the host of marauding, thieving stock set afloat upon our highways to pasture and pillage. And, also, a great mistake, not only for his own good, but the good of others, that he does not build a good and sufficient fence to hold all such stock and treat them as *strays* under the act of Assembly in such cases made and provided. It is a mistake for the farmer to complain of taxes and tariffs, or lack of tariff, when the most burdensome tax is the fence tax, caused by dividing the farm of, say, a hundred acres, into a dozen fields. Less fences, less fields; less fields, less pasturing; more stall and yard feeding, and more barn-yard manure; more manure, more grain crops and stocks; consequently, more cash; and, as "money makes the mare go," so by the farmer having less fences he is able to ride a fast horse if he likes. This leads us to make another proposition.

*Sixth.* That farmers make a mistake in the kind of stock and quality kept, and manner of its disposal. This proposition I shall not discuss, as it has been so fully considered by others, except as to disposal of surplus stock. The farmer makes a mistake in sending to the *shambles* a superior animal, when, by selling it at the same rate to his brother-farmer, he could perpetuate and multiply its species. This may not be a financial mistake to the *stock raiser* and seller, but certainly it is a great moral mistake, as it is a violation of the Golden Rule. It is a mistake for the farmer to withhold from his fellows his surplus at a reasonable compensation rather than hold for speculative purposes.

*Seventh.* Farmers make mistakes in not coöperating for their mutual benefit—socially, morally, and politically. Coöperation is a subject

illy understood by the American farmer. Some faint idea of its import has, of late years, been imparted to the people, but as yet they know nothing of it comparatively. Coöperation, as defined by Webster, "is the act of working or operating together to *one* end; joint operation, concurrent effort of labor." That the farmer does not do that which Webster defines coöperation, is patent to the most casual observer. They make a great mistake in not operating together to one end; no matter whether that be a political, financial, moral, or educational end. An army united, unbroken in ranks, is hard to be routed, but, once divided, it is easy to punish in detail; so, with the American farmer, operating singly, however worthy the object, and however much to the interest of the farmer and the country, his plans are easily thwarted; but, when operating together to one end, they are a power, known and felt.

It is a mistake for farmers not to coöperate in political affairs. It is a mistake for farmers not to be well posted in the politics of the country, and to make their knowledge known and felt by the political parties of the country. It is a mistake for the farmer to allow himself to be led to the polls, like sheep in the shambles, to do the bidding of the masters and bosses. Let the motto of the American farmer be that "the spirit of the Puritan fathers still animates their descendants, demanding political and religious liberty to all," and that we may be inspired, as were "the heroes of the Revolution, immortalized at Lexington, Concord, and Bunker Hill, and will inspire their children to resist injustice, monopoly, and wrong." It is a mistake for the farmer to presume that coöperation can be effected by any other means than by *organization*. The world's history is replete with the fact that organization is the key of success.

With an organization, coöperation is easy and possible. It is a mistake for farmers to exclude from their organization *all* who are not farmers in the sense generally implied by the word farmer in America. The farmers' organization should take in every element of society that will conduce to the success of agriculture; hence, the great mistake of organizations that do not recognize women as a part and parcel of their organization, for woman more, if possible, than man is interested in that which makes a home, and nowhere can, perhaps, be found a higher type of home-life than exists beside the hearthstones of the farmers of our glorious land.

The last mistake of which I propose to speak at this meeting is that of diligence. The wise man said, "Seest thou a man diligent in business; he shall stand before (governors) kings, and not before mean men." "He that tilleth his land shall have bread, but he that followeth vain persons, &c., shall have poverty enough." Benjamin Franklin said if a man would have his farm (shop) keep him, he must keep his farm (shop); hence, I argue that it is a mistake for a farmer not to be diligent in his business. The Psalmist had this idea when he said, "Look well to the state of thy flock and herd." What other business more than the farmer's needs the watchful care of the Master?

America's great Solomon (Dr. Franklin) said: "He that by the farm would thrive, must himself hold the plow or drive." These high authorities presume that the husbandman particularly shall be a man attending strictly to his business. As the farmer's income is from comparatively obscure objects, it requires close attention to business. Is there a farmer in the sound of my voice but that notes with regret

some misspent time, entailing a loss of property? It may be claimed that the Psalmist had *all* businesses in view when he spoke of the "*diligent* man's hand bearing rule," and the "*diligent* man's hand making rich," but he most certainly had the farmer in view when he said, "I went by the *field* of the slothful, and by the vineyard of the man void of understanding, and, lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." "Yet a little sleep, a little slumber, a little folding of the hands to sleep, so shall thy poverty come, as one that travaileth, and thy want as an armed man." The American farmer—especially the Pennsylvania farmer—to be successful must be diligent, not slothful, laboring with his own hands, for the promise of the Great Master is that "the husbandman who labors shall first be partaker of the fruits." A word by way of explanation and I close.

These thoughts have been arranged hurriedly, and in moments snatched from labor, but not with a view of being captious or fault-finding. "It is human to err—make mistakes." I have always disliked looking upon the dark side of any subject, but, as I grow older, I can find we can *best succeed* by making a careful note of our mistakes, and by avoiding them in the future.

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## THE FENCE LAWS OF PENNSYLVANIA.

By Hon. GEORGE W. HOOD, *Indiana, Pa.*

*An address at the Conneautville meeting.*

It was a fundamental principle of our law that every man must keep his cattle on his own land, and if they strayed away on to other people's grounds, he was liable for any damage they caused by the trespass.

At common law, it was necessary that every man should keep a constant watch over his animals; or, if he did not do this, to surround his land with a fence. The first and primary object of the fence was to keep his own animals in, and *not* to keep other people's out; and if any land-owner kept cattle, he was bound to erect a fence around his entire close, whether his neighbor kept any cattle or not; but, of course, the same rule applied to his neighbor, because, if *he* kept any, he must, also, surround his farm with a fence.

But it was discovered that two parallel fences would be useless, and would be attended with very considerable expense; and as one and the same fence would answer for adjoining proprietors, it was provided by statute, March 11, 1842, "That when any persons shall improve lands adjacent to each other, or when any person shall inclose any lands adjoining another's land already fenced in, so that any part of the first person's fence is between them; in both these cases, the charge of such division fence, as far as is inclosed on both sides, shall be equally borne and maintained by both parties."

By the same act, the auditors of the respective townships were made fence-viewers, whose duty it was, within four days after notice given, to view and examine any line fences, and to make out a certificate in writing, setting forth whether, in their opinion, the fence