

THE MICHIGAN FARMER.

A Weekly Agricultural, Horticultural, Family and News Journal.

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THE MICHIGAN FARMER,
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Have You a Cistern?

In regions where well and spring water is hard, every family should have a good cistern, for the housekeeper's convenience; and, in addition to this consideration, it will pay to have a good filter and use soft water for drinking and cooking purposes. Look at the crusts of lime that form in the teakettle when hard water is used! Scientific writers,—especially Physiologists and physicians—assure us that the lime thus proved to abound largely in hard water, is unwholesome; and it is wisdom to "keep an eye out" for all these little tributaries to the prodigious torrent of Disease that is daily sweeping down and engulfing vast numbers of our race, and to avoid them, at least when it can be done at so small an outlay of trouble and expense as is required to secure a good cistern.

A CHEAP WAY TO BUILD ONE.

J. C. Bishop, of Fond du Lac, Wis., writes to the *American Agriculturist* as follows:

"Two years ago the coming month, I dug a hole for a cistern, 9 feet deep—9 feet across at top, and 7 feet across two feet below the surface—this left a shoulder or breach into which I placed two timbers for beams, and on these plank for a covering immediately over the cistern. A mason plastered it with Rosendale hydraulic cement, directly on the earth. It has never been dry since four weeks after it was finished, and according to my figures, holds nearly 63 barrels. It is perfectly tight now, except the spout and main hole.—it has never leaked out nor in. No surface water can drain in, and had I known how cheap, and with how little trouble it could be made, I should have had one long before.

The cost was as follows:

1 bbl. Rosendale cement.....	\$4.00
1 day plastering and board.....	1.75
1 1/2 day in digging and board.....	1.50
103 feet of Lumber.....	1.08
My time, nails etc.....	1.50

Total cost of Cistern.....\$9.78

The sand was mixed with the cement—only as fast as used—2 parts of sand to 1 of cement. There are sixty feet of gutter to my house.

Relative to this the editor of the *Agriculturist* says: "The above cheap method of making cisterns is much used in this region, and they generally do well where there is a firm hard soil to plaster upon. When locust poles and flag stones to lay on them can be obtained for the covering, it may be placed two feet or more under ground. The locust timber will last a century. Red cedar is also pretty durable."

Of course, if the soil is not firm, it is risky to depend upon anything less durable than a wall of bricks to plaster upon.

Cistern water should be aired and stirred frequently, or it is liable to become impure, when it would be less wholesome than even hard water.

Treatment of Cane.

It will be remembered that Mr. HALLET recommended that in the fall the cane be cut up and bound, and laid in small winrows, giving as a reason for laying it in small winrows, that the modifying influence of the soil counteracted in a measure the changeableness of the autumn weather.

We notice that the *Ohio Field Notes* recommends putting the cane in shocks. It says:

"It is desirable to have all the cane for one batch of a uniform quality as to ripeness; but as it stands in the field this cannot well be had, as some will be more forward than others; but if the crop be cut up when the seed is well upon the turn, or after frost has checked vegetation, and put into shocks, the saccharine juices will mature, so that a better quality of syrup will be the result, and more of it. The cane should stand in shock about two weeks but it will not take damage by standing four weeks.

"It is better to stand the shocks with the butts upon the ground, than to lay it in heaps horizontally, as by being in shocks it will not pack so closely as to heat, and the butts being upon the ground there will be less evaporation of the juices than if the cut ends were exposed as they will be when laid horizontally."

Our impression is that the plan recom-

mended by our correspondent, Mr. HALLET, is the best, as, with only three bundles together, as he directed, with the tops of another three upon the butts of these, there can be no danger of heating, and by this method, the modifying influence of the soil, which in the fall is considerable, is fully available, while if the bundles stand upright in shocks it is not.

Cavalry Horses.

We note that the demand for horses suited for cavalry purposes, is exciting attention to the fact that such a class of horses to any extent is not to be found in the Northern States. During the last ten years, the States at the northwest, so far as the breeding of horses has been conducted as a business, have directed nearly all their capital and energy to the breeding of trotting horses from the family known as Morgans and Black Hawks. When from \$500 to \$2500 was taken out of a neighborhood for the purpose of improving the horse stock of the community, it of course took nearly all that was to spare in that locality, and when it was spent on such stallions as came to us with a high repute, the idea was generally prevalent, that every man could raise a colt worth just as much money, as was given the original horse. Now the fact is that where a breeder had a choice mare, that herself possessed size, action and a large amount of thorough bred blood, these stallions did very well, and the progeny was not an improvement on either sire or dam, but evinced an evident approximation to their good qualities; but where the mare had little high breeding, and originally had her descent from mongrel blood, the mongrel blood of the Black Hawk or the Morgan had not the power to improve, and consequently breeders were disappointed in the results, for they had in their colts neither superior action, nor superior size, nor superior style. In both action and size especially they were deficient, and most certainly they were deficient in that lasting power at the gallop that would render them of any service for cavalry. Wilkes, in a late *Spirit of the Times*, views this subject in the same light. He says:

"The breed of horses best adapted for cavalry may be said to hardly exist in this country, or, at all events, only in a very limited degree. This is especially evident in viewing a regiment of cavalry at the present time, and observing the heterogeneous lot of horses on which they are mounted. Horses of every breed, except the one best suited for the cavalry charger, are there in abundance. The

Farmer Contributors.

For the Michigan Farmer.

What I Mourn For.

I mourn for the sight of the vanished form,
For the touch of a "vanished hand,"
For a glance from the merry laughing eye
Of the pet of the household band.

I mourn for the sound of his little feet,
Pattering over the floor;
But into my heart steals the solemn refrain,—
"Thou shalt hear it, O! never more!"

I long for the touch of his little cheek,
Rounded and soft and fair;
For the olden sight, on my pillow at night
Of the curls of his golden hair.

I weep for the sight of his little tracks
All over my garden beds;—
For his busy fingers among my flowers,
Pulling them into shreds,

Or planting them out, at his own sweet will,
All over the top of the ground.
My darling! the sweetest and fairest shall bloom
And shelter thy little mound.

I mourn for the sound of his childish laugh,
Merry and glad, and full of fun,
Playing so happily under the trees
Or out with the dog in the sun.

Could I but have thee, my darling, once more,
Naught ever should vex me again;
Life's toils would be sweet, its sorrows seem joys—
Alike be the sunshine or rain.

Yet, wherefore, poor sorrowing broken heart,
Should'st thou wish for thy loved one back,
Since he in his childish beauty has gone
With the angels the upward track?—

Hath gone where sorrow can never blight,
Of the darkening shadows of sin
O'ercloud the light of these laughing eyes,
Or the innocent soul within.

Locust Cottage, Oct. 21st, 1861.

HARRIET.

Noted People of the Bible.

BY SLOW JAMIE.—NUMBER FIFTY-SIX.
EZEKIEL.

The Israelites were the chosen people of God, highly favored with divine revelation and other mercies. But they were like the rest of us poor mortals, some of them good, some of them bad, and the best no better than they ought to be. Ezekiel's time was a peculiarly bad age. The people were proud, forgetful of God, and cruel to the poor. To punish their wickedness God sent the king of Babylon against them. He conquered them, and carried them away at different times to Babylon.

Among the first to be removed was Ezekiel, a young priest. He was not taken to the city of Babylon like Daniel, but placed with many others by the river Chebar, about two hundred miles from the capital. Some of the people were left in Jerusalem still, and Jeremiah prophesied to them, till, with Zedekiah, they were all carried captive. So that we have Jeremiah at Jerusalem, Daniel at Babylon, and Ezekiel by the river Chebar, all at the same time.

You would think, to read the 137th psalm, that the captive Jews were humbled; and would willingly listen to good advice. But it was only a very few of them, that hung their harps on the willows, and wept when they remembered Zion. The most of them spent their spare time in gadding about and

telling news. To reform them Ezekiel was raised up, but they cared so little about any thing good, that it was hard to get them to listen to a serious discourse. To attract their attention, the prophet was required to preach a great deal by signs. You must know that in those days it was far commoner to talk by actions, instead of words, than it is now.

He went out one day into the fields, and setting up a broad tile, made the picture of the city of Jerusalem on it. Then he prepared a fort and besieged his miniature city. Afterwards he took different kinds of grain, made coarse bread of it, and ate nothing but about 10 ounces of that bread every day, for a long time. At another time he cut off all his hair, divided it into three equal parts, burning one part, cutting up another part, and scattering the third part in the wind. All this time he said a word to nobody, not even answering the questions which the curious crowd, collecting around, put to him.

After all this he began to speak, but not to the people at first. He turned his face toward Judea, and elevating his voice, addressed the mountains of his native land. The attention of the giddy multitude being thus secured, he began to talk to them, either in continued discourse, or by answering their questions.—His speech had a wildness of intensity about it which riveted the attention of those who cared little or nothing about his doctrine.

His fiery eloquence arose from three causes:

1. The peculiar temper of the man. He was a moody man, like Lord Byron, and, like the poet, intense in his feelings. The principal difference between Ezekiel and Byron, was that the latter was a bad man, and the former a good one. That however was a material difference.

2. When called to be a prophet he had a vision which gave him an intimate knowledge of the invisible world. When he was thirty years of age and had been five years a stranger in a foreign land, he stood one day on the banks of the river, and saw a cloud from the north. The cloud burst into a flame, and out of the flame came four living creatures, of strange appearance. These I suppose represented angels. While he looked at them up in the air, he saw four wheels directly under them on the ground. When the creatures in the air moved about, the wheels moved too so as to keep under them. When the living creatures rose high in the air, the wheels expanded, so that the upper side rose up with them although they still kept rolling on the ground. When the creatures descended the wheels contracted, so it was evident that the same spirit animated both the wheels and the living creatures.

A bright crystal canopy overshadowed them. The wheels seem to have represented the providence of God. The ancient heathen had an idea of such a wheel, but they imagined that it was turned by Fortune or chance.

Hearing a voice from above the canopy, as the creatures stopped and folded their wings, the people looked up and saw a throne of brilliant sapphire, and one like a man upon it.

This was undoubtedly the Savior of men, in anticipation of his incarnation. From his person fire shone, both upwards and downwards. There was also a light like a rainbow round about him. The fire shining upwards denoted the glory which Christ gives to God the father; the fire downwards the grace which he sheds down on men, and the light or rainbow about him, the wisdom imparted to angels by studying his person and work. When the prophet saw all this he fell on his face and heard a voice which gave his commission to prophesy. The effect of this revelation would, no doubt, remain with him, and give a great pathos to his eloquence afterwards.

3. But besides this sight which would be forever pictured on his memory, he often spoke with a vision before his eyes. These visions too were often of a peculiar character. How exciting to see a valley of dry bones—the remains of some terrible battlefield—begin to shake and rattle. They come together bone to bone, and form perfect skeletons; he prophesied to the bones, as he is commanded, and they cover with flesh, skin clothes them, they begin to breathe, and stand up living men. Less awful, but yet more grand, was the vision of the new city, and the magnificent temple.

It is true the people saw nothing of these things which passed before the spiritual sight of the prophet. But they would see the glow of his eye, they would observe the tremulous emotion of his voice. They would see his hair rising in terror, or his face gleaming with joy, as judgment or mercy would be revealed.

I once saw a maniac rejoicing over a bit of a stick about three inches long. He took it up and showed it to the visitors, he laid it down and talked to it, he clapped his hands and leaped from the ground, as he thought of its value. I watched him with uncommon interest, for although I knew it was nothing but a bit of wood, yet it was almost fascinating to observe the intense working of the machinery of the human mind, even though all disordered. If then there is such a sympathy between mind, how powerfully must the deep emotions of the prophet's mind have reacted on his countrymen, when they saw it was not the ravings of a madman, but the expressions of a mind that held converse with his Maker.

How long he lived, or whether his instructions had any influence on his countrymen, we do not know. The Jews tell us that the captives killed him by dragging him about over the stones, till his brains were dashed out.—But it is not likely that they were wicked enough for that, although they did not want to have their sins reproved.

He began to prophesy twelve years after Daniel was taken captive, and in the fifth year after he was taken himself. It was twenty years later that he saw the last vision recorded in his book. However, he might have lived long after that. His book is full of rich and brilliant thoughts. Still, I believe I prefer the grandeur of Isaiah, or the sweetness of Jeremiah. Those who are fond of energy prefer Ezekiel. Let the young reader study them all.