

FARMERS DEPARTMENT.

Fattening Pigs on Coal.—Cunningham, in his *Two Years in New South Wales*, relates, 'I had often heard it said among sailors that pigs would fatten on coals, and though I observed them very fond of munching up the coals and cinders that came in their way, still I conceived they might relish them more as a condiment or medicine than as food, till I was assured by a friend of mine, long in command of a ship, that he once knew of a pig being lost for several weeks in a vessel which he commanded, and it was at last found to have tumbled into the coal hole, and there lived all that period without a single morsel of anything to feed on but coals; on being dragged out it was found as plump and fat as if it had been feasting on the most nutritious food. Another friend told me of a similar case, which came under his observation: and although these may be solitary instances, yet they serve to show the wonderful facility which the stomachs of certain animals possess of adapting their digestive powers to such an extraordinary species of food, and extracting a portion of food therefrom. When we consider coal, however, as a vegetable production, containing the constituent principles of fat, carbon, hydrogen and oxygen our surprise will decrease.'

BLOATING-IN CATTLE.

A French gentleman communicates the following cure for this commonly fatal disease.

The Volatile Spirit of Ammonia is found to produce instantaneous relief. Its action is chemical, decomposing the gas generated in the stomach by fermentation.

M. Thenard, the celebrated French professor of Chemistry, speaking of the utility of scientific investigations, and of the innumerable instances where they had been found subservient to the general interests of society, among many others, adduced this as an example, and related the following anecdote, in illustration of its effects.

A short time previous, while on a visit to his native village in some remote part of France, a drove of 30 or 40 cattle broke into a field of rank clover, and all of them became affected with bloating; and when discovered some of them were so far gone as to fall down upon their fore legs. He called immediately for Spirit of Ammonia, but none could be found in the place, and they were obliged to send four miles to a neighbouring village before it could be procured. He commenced by giving it to those most severely affected, and so on to the others, and all were saved excepting two. If there had been no delay in getting the remedy probably none would have been lost.

The dose for a cow or ox is a table spoonful, for a sheep a teaspoonful, diluted in water or any convenient liquid. If not effectual, repeat the dose.—*Am. Citizen.*

Potatoes food for Horses.—To every 300 pounds of potatoes, washed and steamed, is added half a pint of salt, and occasionally a small portion of sulphur; this quantity will more than supply a horse kept at work constantly for 6 days. Horses thus fed will perform with the greatest ease, all the common labor of a farm, without hay or oats.—*English publication.*

RING BONE AND SPAVIN.

A correspondent in the *New England Farmer*, says: 'I know from actual experiment that the following recipe will—

Cure Ring Bone and Spavin in Horses.

Take 6oz. of the oil of Origanum—2 oz. Camphor, and 2 oz. of Mercurial ointment; mix them well together and rub the place affected two or three times a day, keeping the horse dry.

MISCELLANEOUS.

THE SHAKERS, OR UNITED SOCIETY.

There are sixteen Societies of this peculiar denomination in the United States; in Maine, New Hampshire, Massachusetts, Connecticut, New York, Kentucky and Ohio. There are in all of these Societies a population of about 5000. Each society consists of 3 and some 4 families (so called): the largest and most central Family is called the Church. These church families contain 60 and so on to 100 members. Two societies generally constitute what is called a Bishopric; each Bishopric is under the administration of 4 Elders (3 males and two females) whom they greet with the title of Ministry. The Ministry reside alternately at each Society. They have the appointment and dictation of all the other elders and officers of the societies in their Bishopric. Each of the churches and families have 4 elders (2 males and 2 females who have the immediate care of the spiritual concerns of their respective families. Each church has two trustees who are the keepers of the money, &c. belonging to the church. They have an office for the transaction of business with those who are not of the society, in their name are written all the deeds, notes, &c. they also do all the tradings, and make all stipulations with (what they call) the world's people. Distinct from them are also two deacons who have the management of the domestic concerns and to whom the members make application for whatever they are in want of, and their resources are supplied by the trustees. No individual keeps any money—or can call any property his own, but all is ceded to the general common stock, so that, according to the answer a young lady among them made to an inquiry, if she possessed any property there. 'Nothing is mine, but all ours.'

They have a covenant which is signed by all the members of twenty-one years of age and upwards, the purport of which is,—they resign all claim as individuals to any property which is theirs or that they may bring into the Society all claim to any remuneration for their

services—and they will devote and employ themselves to their best abilities for the support and promotion of the Society, having secured to them a good living and equality so long as they remain members and no longer. Parents in general give their children a small portion of their property, but the main part to the society.

As to their requirements of duty, each one is left to judge and act for himself, though an idle, indolent person, with this industrious community soon finds no comfort or enjoyment and therefore such ones generally expel themselves. Each one has his or her allotted employment so that every branch has its necessary attention paid to it.

They have a numerous list of *Orders or Gifts*, as they are called, with them, which they are very strict and attentive in observing, besides the many relating to their religious life, they have those of a temporal nature, which are of equal importance to them.

It is against order for any one man and woman to converse or be together without a third. For any one to blame or censure another on any account before any one except their elders, or expose their own trials except to them; it is also against order to leave any gates open, bars down or to permit any broken windows to remain so, which they are very strict in observing. They are also very strict in having cleanliness and decency observed in their houses and door-yards: it is against order even to shut the doors hard, or to spit on the floor, or to be any wise boisterous in their dwelling houses. They always have a place for every tool, and keep every tool in its place, consequently have nothing lost; many of these rules trifling as they may appear, it would be well to have adopted by every household or community. They generally have two dwelling houses in each church and one in each family; those in each church or family all sit down at one table, and meet three evenings in a week together for their evening devotions, which are generally singing, dancing and a reminding of their orders and gifts; they always before these meetings retire to their respective rooms in their dwelling houses and observe the strictest silence for the space of half an hour. They retire at 9 o'clock (all at one time) and arise about 4 or 5 in the morning. They are very regular and temperate in their diet, having no extravagancies, moderate in their habits having no superfluities.

Their farms and orchards are in the highest state of cultivation, they have been long noted as manufacturing the best of articles, such as brooms, pails, tubs, sieves, &c. and also for raising garden seeds, but it is not to be wondered at that the recent great advancement in Horticulture has left them behind in this respect.

They are very attentive to company of which they have much in the summer-season; and truly it is time pleasantly spent to visit their beautiful neat villages. There is one in Shir-