

Culture of the Grape.

All well prepared vineyards are first trenched to the depth of two feet, at a cost varying from sixty to one hundred dollars per acre. All the lower loose stone is thrown out during the operation of trenching, and is used for constructing the walls for supporting the terraces into which the hill side is necessarily thrown in order to facilitate cultivation, and prevent washing or sliding in consequence of heavy rains. The ground is then laid off into rows for planting—the rows six feet apart, and the vines three feet apart in the rows. There are some variations from this, however, but these distances are those usually adopted. It gives two thousand four hundred and twenty plants to the acre.

It is considered the best policy to plant cuttings at once in the vineyard where they are to remain, instead of roots; as the great difference in cost is not compensated for by the difference in their time of bearing.

A vine does better that is suffered to grow where originally planted, taking for granted that the soil has been properly prepared for its reception.

Plant two cuttings in a place in the direction of the slope of the hill; one bud only above ground, the lower ends some distance apart, the top ends close together; if one dies, you have one left; if both live, pull up one to supply the vacancy elsewhere. Roots one year old are worth twenty-five dollars per thousand.

Nothing need be done the first season except to keep the plants free from weeds, and the ground well stirred. No standing water should be permitted to gather about the plants.

The second year, in January or February, or as much earlier as you please; in fact, any time after the plants have cast their leaves, cut them back to two eyes; if both start, break out the weakest, and permit but one to grow. The plants will need only the same sort of culture as the first year. Keep the soil well stirred, and free of weeds.

The summer pruning during the second year, consists in shortening or breaking the ends of the laterals, which grow in the axilla of the leaf. Do not break them out; merely shorten them by breaking or bending over the end of the lateral.

At the commencement of the third year, the plants must be cut back to three or four eyes, in order to ensure the growth of two; after they have fairly started break all off except the two strongest. The plants must be staked this year as soon as they are pruned, and as they progress the young shoots must be carefully tied to the stake with bands of rye straw made pliable by soaking. Treat the laterals in summer, by pruning same as before advised.

The fourth year, (or first bearing year) the vines are cut back thus: there being two main shoots or canes grown the past year, one—the lowest down—is cut back to three or four eyes; two only being permitted to grow; the other is designed to bear the fruit of this year, and is cut back to about five feet (supposing it to have grown beyond that). Some persons coil this cane into a bow or hoop by turning the upper end down and tying it to the stake with basket willow twigs. Reason, supposed that it causes a more equal diffusion of the vigor of the plant to all the grapes borne upon it; it being thought that the shoot at the extremity of the cane absorbs too great a share of the juices of the plant, from the known tendency of the upper shoot to grow more vigorously than those lower down.

The summer pruning consists in treating the laterals same as before advised, with the additional labor of bending so as to break the end of the stem (not entirely off, however) upon which the fruit is borne, at the distance of two joints from the last bunch of grapes.

Never break off the leaves of the vine in order to facilitate the ripening of the fruit. In well located vineyards nothing could be more improper, as the south or southeast slope of a hill, unshaded by woodland, is quite warm or hot enough to make it desirable that the vine should be permitted to retain all the covering with which nature has furnished it.

It destroys, too, or diminishes the vitality and health of the plant. The object which is attained by the functions of the leaves in the elaboration of the sap, is of course arrested; the whole proceeding is wrong, is unnatural, and contrary to common sense.

At the commencement of the fifth year the entire bow or shoot which bore the fruit the previous season is cut off as low down as possible. This operation would leave, of course, the two canes which have been produced from the short shoot the year before.

One of these canes, the most vigorous, is to be left (as last year) to bear the fruit this year, while the other shoot is to be cut back to several eyes, (leaving only two to grow, however) in precisely the same manner as advised at the commencement of the fourth year.

When the vines get to be seven or eight years old, two bearing canes may be retained, besides the little spur which must be always left, in addition to the bearing wood, and as near the ground as possible, to produce the canes for the ensuing year.

This method embraces the whole principle of vineyard pruning, as generally adopted. There are other methods, such as spur pruning, trellis pruning, etc., which are not, however, very extensively practised.

After the vines are pruned and tied, the next duty is to dig or loosen the soil of the vineyard.

The proper time for this is as soon as the ground has become free from the frosts of winter, and the spring rains have ceased, and left

the earth in a fit state for gardening.—[Home Journal.]

A GOOD RECOMMENDATION.—"Please, sir, don't you want a cabin boy?"

"I do want a cabin boy, my lad, but what's that to you? A little chap like you ain't fit for the berth."

"Oh, sir, I'm real strong. I can do a great deal of work, if I ain't so very old."

"But what are you here for? You don't look like a city boy. Run away from home, hey?"

"Oh, no indeed sir, my father died, and my mother is very poor, and I want to do something to help her. She let me come."

"Well, sonny, where are your letters of recommendation. Can't take any boy without those."

Here was a damper. Willie had never thought of its being necessary to have letters from his minister or his teachers, or from some proper person, to prove to strangers that he was an honest, good boy. Now what should he do. He stood in deep thought, the captain meanwhile curiously watching the workings of his expressive face; at length he put his hand into his bosom, and drew out his little Bible, and without one word put it into the captain's hand. The captain opened to the blank leaf and read:

"WILLIE GRAHAM,

Presented as a reward for regular and punctual attendance at Sabbath School, and for his blameless conduct there and elsewhere. From his Sunday School Teacher."

Capt. McLeod was not a pious man, but he could not consider the case before him with a heart unmoved. The little fatherless child, standing humbly before him, referring him to the testimony of his Sunday School teacher, as it was given in his little Bible, touched a tender spot in the breast of the noble seaman, and clapping Willie heartily on the shoulder, said:

"You are the boy for me; you shall sail with me, and if you are as good a lad as I think you are, your pockets shan't be empty when you go back to your good mother."

WASHING WINDOWS.—A correspondent of the American Agriculturist gives the following improved mode of washing windows: The nicest article for washing windows is deer skin, as no particles come off to adhere to the glass, and make it look as if washed with feathers. There is no need of anything larger than a hand-basin for washing windows. The great splashing some people make in the exercise of their art is entirely useless, and is moreover, deleterious. When the water is permitted to run down in great quantities over the glass, it dissolves the putty, and soon loosens the pane from their setting, and also stains the glass. Two pieces of wash-leather and a bowl of suds, are all that are necessary. Wipe the glass first with the wet cloth or leather, and after it has become dry, with the clean cloth, and it will look clear, and far more so than it rinsed in a dozen pails of water.

AN OLD BIBLE.—The oldest book in the United States, it is said, is a manuscript Bible in the possession of Dr. Witherspoon of Alabama, written over a thousand years ago! He describes it as follows:—The book is strongly bound in boards of the old English oak, and with thongs by which the leaves are also well bound together. The leaves are entirely made of parchment, of a most superior quality, of fineness and smoothness little inferior to the best satin. The pages are all ruled with accuracy, and written with great uniformity and beauty in the old German text hand, and divided off into chapters and verses. The first chapter of every book in the Bible is written with a large capital, of inimitable beauty, and splendidly illuminated with red, blue and black ink, still in vivid colors; and no two of the capital letters in the book are precisely alike.

CARE OF THE EYES.—Looking in the fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in the twilight is injurious to the eyes, as then they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one that is most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

FRESH AIR.—Horace Mann has well said: People who shudder at a flesh wound and a trickle of blood, will confine their children like convicts, and compel them month after month to breathe quantities of poison. It would less impair the mental and physical constitutions of children, gradually to draw an ounce of blood from their veins, during the same length of time, than to send them to breathe, for six hours in a day, the lifeless and poisoned air of some of our school-rooms. Let any man, who votes for confining children in small rooms, and keeping them on stagnant air, try the experiment of breathing his own breath only four times over, and if medical aid be not on hand, the children will never be endangered by his vote afterwards.

Sound Advice.—Macklin's advice to his son: "I have often told you," he says, "that every man must be the maker or mender of his own fortune. I repeat the doctrine. He who depends upon his incessant industry and integrity,

depends upon patrons of the noblest and most exalted kind; these are the creatures of fortune and of fame, the founder of families, and can never disappoint or desert you. They control all human dealings, and even vicissitudes or any unfortunate tendency to a contrary nature. You have genius, you have learning, you have industry at times, but you want perseverance; without it, you can do nothing. I bid you bear this motto in mind: *Persvere.*"

WORTH PRESERVING.—Master your passions, or they will master you. Waste nothing—neither money, time nor talents. Let every thing have its place—let every business have its order. Omit no duty, commit no inkindness. Keep the body perfectly pure, as indicative of the purity of the mind within. Resolve to perform what you ought; perform without fail what you resolve. Without application, the finest talents are worthless; and with it the humblest are valuable. Eat not to dullness; drink not to elevation. Be courteous, be charitable—in honor preferring one another. Speak truth or be silent.

GOOD ADVICE.—There is no country in the world where the people are so addicted to the medicine eating propensity as the United States. It has grown to be a perfect malady—a disease of itself. The fact is, Nature never designed the human body to be such a receptacle of medicine. If men would but study the laws of nature, diet properly instead of excessively, be regular in their habits instead of regular in their doses, use common sense and water freely and the doctor as little as possible, they would live longer, suffer less, and pay little for the privilege.

"COLLEGE EDIFICATION."—"Sal," exclaimed Ebenezer to his dearly beloved, when he arrived in Gotham with his bride, on a wedding tour, "Sal, get on your Sunday go-to-meeting dressings and things, and let's take a perpendicular promenade round the precincts of the principality."

"Well, Zeb," replied the fair one, "I'll do it, and nothing shorter. But can't you say your say without talkin' grammar and college edification? If yew want me to slater round and take a trot with you, why, in salted Jerusalems, don't you say so?"

USE MINUTES.—It is asked, says Channing, how can the laboring man find time for self-culture? I answer that an earnest purpose finds time or makes time. It seizes on spare moments, and turns fragments to golden account. A man who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command. It has often been observed that those who have the most time at their disposal, profit by it the least.

A NICE QUESTION.—Sam—You'll get it for hooking dat turkey last night. Mas'r knows it. Pompey—I didn't hook it. Warn't de turkey mas'r? Well, ain't I mas'r? Well I eat de turkey, din't I? Well, aint de turkey part of me? Mas'r aint got so much turkey, but aint he got more nigger? I tell you de turkey only change places.

"God bless your honor, ye once saved my life," said a beggar to a captain under whom he once served. "When?" said the captain with surprise. "When I served under you at Yorktown, and when you run, I followed, or be jabsers, I should have been kilt to a dead certainty."

A TRUE SAVING.—According to Lecon, men will wrangle for religion; write for it; fight for it; die for it, and do anything but—live for it.

GEMS OF INSTRUCTION.

CHILDREN.—It is quite a mistake to suppose that children love the parents less who maintain a proper authority over them. On the contrary, they respect them more. It is a cruel and unnatural selfishness that indulges children in a foolish and hurtful way. Parents are guides and counselors to their children. As a guide in a foreign land, they undertake to pilot them safely through the shoals and quicksands of inexperience. If the guide allows his followers all the liberty they please; if because they dislike the constraint of the narrow path of safety, he allows them to stray into holes and precipices that destroys them; to slack their thirst in brooks that poison them; to loiter in woods full of wild beasts or deadly herbs, can he be called a sure guide? And is it not the same with our children? They are as yet only in the preface, or as it were, in the first chapter of the book of life.

We have nearly finished it, or are far advanced. We must open the pages for these younger minds. If children see that their parents act from principle—that they do not find fault without reason—that they do not punish because personal offence is taken, but because the thing in itself is wrong—if they see that while they are resolutely but affectionately refused what is not good for them, there is a willingness to oblige them in all innocent matters—they will soon appreciate such conduct. If no attention is paid to the rational wishes—if no allowance is made for youthful spirits—if they are dealt with in a hard and unsympathizing manner—the proud spirit will rebel, and the meek spirit be broken.

Our stooping to amuse them, our condescending to make ourselves one in their plays and pleasures at suitable times, will lead them to know that it is not because we will not, but because we cannot attend to them; that at other times we refuse to do so. A pert or improper way of speaking ought never to be allowed.

Clever children are very apt to be pert, and, if too much admired for it, and laughed at, become eccentric and disagreeable. It is often very difficult to check our own amusements, but their future welfare should be regarded more than our present entertainment. It should never be forgotten that they are tender plants committed to our fostering care—that every thoughtless word or careless neglect may destroy a germ of immortality—"that foolishness is bound up in the heart of a child"—and that we must ever, like watchful husbandmen, be on our guard against it.

It is indeed little that we can do in our own strength, but if we are conscientious performers of our part—if we earnestly commend them in faith and prayer to the fostering care of their Father in Heaven—to the tender love of Him, the Angel of whose presence goes before them, and who carries these lambs in his bosom—we may then go on our way rejoicing—for "He will never leave nor forsake those who trust in Him."

THE GOOD OF CHILDREN.—What would this world be really worth, if it were robbed of the hearty laugh, and

merry prattle of little children? What home would be worth the name of "home," if there were taken from it those little vines, which morning and night put out their little arms to climb and kiss the parent stem? What hearth would look cheerful, if around it were not those little Lares to cheer it of its loneliness and gloom? What a desert, without an oasis—a forest, without a shrub—a garden, without a flower—a life without a string, so is a home without children. Who does not love little children? Who does not feel happy, when his heart-strings are locked suspiciously against all the rest of the world, in rousing its windows and letting these little ones flock in, and rummaging every secret drawer and cupboard from the basement to the attic? Happy is the man who loves little children. Let him be a stranger in a strange place—let him meet with faces unknown before—let him find no heart which beats sympathetically with his own, and yet the sparkling eyes, the only sparks of the brightly step, and the happy laughter of children are the same to him here as at home.

Their bright faces are like the stars to him, ever twinkling the same way ever he sees; their gay voices are like cheerful murmuring rivulets, or like the happy songs of birds, always sounding the same to his ears. Let him be sad—let the clouds of sorrow gather their darkness and his eyes—let the snows of adversity chill his better nature—and yet let him, but let the influence of children, and his soul like a broken instrument, now repaired and newly strung, vibrates with softer and more melodious tones.

METHOD.—His watch is the soul of business, and nothing contributes more to dispatch than method. Lay down a method for every thing, and stick to it inflexibly, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them in their proper order by which means they will require a very little time, and you can never be much cheated.

Whatever letters and papers you keep, docket and tie them up in their respective classes, so that you may have instant recourse to any one.

Lay down a method also for your reading, for which you allot a certain share of your mornings; let it be in a consistent and consecutive course, and not in that desultory and unmethodical manner in which many people read scraps of different authors, upon different subjects. Keep a useful and not common place book of what you read, to help your memory only, and not for poetic quotations.

Never read history without having maps, and a chronological book, or tables lying by you and constantly referred to; without which, history is only a confused heap of facts.

One more I recommend to you, by which I have found great benefit even in the most dissipated part of my life, that is, to rise early, and at the same hour every morning, how late soever you may have sat up the night before. This secures you an hour or two at least of reflection, before the common interruptions of the morning begin—and it will save your constitution by forcing you to go to bed early at least one night in three.

BE GENTLEMAN AT HOME.—There are a few families, we imagine, any where, says the Springfield Republican, in which love is not abused as furnishing a license for impetuosity.

A husband, father, or brother, will speak harsh words to those whom he loves the best, and those who love him the best, simply because the security of love and family pride keep him from getting his head broken. It is a shame that a man will speak more impudently, at times, to his wife or sister, than he would dare to any other female, except a low and vicious one. It is thus that the holiest affections of man's nature prove to be a weaker protection to woman in the family circle than the restraints of society, and that a woman usually is indebted for the kindest politeness of life to those not belonging to her own household. Things ought not so to be. The man, who because it will not be resumed, inflicts his spleen and bad temper upon those of his household, is a son of a bawd; and a very mean man—kind words are circulating medium between true gentlemen and true ladies at home, and no polish exhibited in society can at one for the harsh language and disrespectful treatment to often indulged in between those bound together by God's own ties of blood, and the still more sacred bonds of conjugal love.

LEISURE HOURS.—In what way can your leisure hours be filled up, so as to turn to greater account, than in profitable reading? Young men, do you know how much is depending on the manner in which you spend your leisure hour? Ask the confirmed inebriate where he first turned aside from the path of sobriety, and if his memory be not gone with his reason, he will dwell with painful recollections upon the hours of leisure he once enjoyed. Ask the victim of crime when he took the first step in his reckless career, and you will probably remind him of the leisure hours he enjoyed in his youth.

On the other hand, do you see a man who was once in the humble walks of life, now moving in a sphere of extended usefulness? He has husbanded his leisure hours. Multitudes whose names look bright in the constellation of worthies, owe their elevation to the assiduity with which they improved the interval of leisure they enjoyed from the pursuits of the plow, the awl, or the anvil. Try substituting the study of useful books for those trifling amusements which insidiously lead the unwary into the paths of profligacy and vice.

BE A WHOLE MAN.—The late John Joseph Gurney, whose memory is still fragrant among all good people, in writing a short letter or course, to his sons at school, gave them this sententious injunction: "Be a whole man in everything. At Latin, be a whole man to Latin; at geometry or history, be a whole man to geometry or history; at play, be a whole man at play; at washing and dressing, be a whole man at washing and dressing; above all, at meeting (that is at church) be a whole man to worship."

Nearly all the differences among men as to force and influence of character, are to be attributed to the observance or neglect of the spirit of this maxim. A man may have only a thimble full of brains, yet if he will pull them all at the object he has in hand and only at that, it is wonderful what he will effect.

Momentum in physics, properly directed, drive a tall candle through an inch board; just so will concentration—being a whole man at whatever one undertakes—cause even a poor weakling to leave the mark upon his age.

EVIL REPORTS.—The longer I live, the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters. 1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never drink the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness expressed towards others. 5. Always to believe that if the other side were heard a very different account would be given of the matter.—[Life of Simeon, by Carus.]

KNOWLEDGE AGAINST PLEASURE.—Pleasure is a shadow, wealth is vanity, and power a pageant, but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, infinite in duration. In the performance of its sacred offices it fears no danger, spurs no excuse, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, encircles the globe, explores the sea and land, contemplates the distant, ascends to the sublime. No place too remote for its grasp, no heaven too exalted for its reach.

LOOK AT HOME.—As a general rule it will be found that our greatest sources of unhappiness are within ourselves, and if we fail to live harmoniously with others, we shall act more wisely to set about correcting our own faults than to pick flaws in their characters. Make the fountain pure and the stream will flow clearly along, even though it must pass dark forests, lonely chasms, and rough shores.