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A Farmer's Year

H. Rider Haggard (1856-1925) is best known as the successful writer of adventure stories with exotic backgrounds such as *King Solomon's Mines* and *She*. However, he also served on a number of royal commissions, and in managing his wife's Norfolk estate became a recognised expert on agricultural matters. *A Farmer's Year* is his diary for 1898, recounting the work of the farm, month by month, together with observations on rural life and the state of agriculture in general, which was suffering due to the population drift to the towns and competition from cheaper imported food. His descriptions of country life are beautifully written, with many illustrations: he clearly loves the land and is concerned for its future, but does not ignore the hardship faced by many farmers and their workers. The book is a fascinating mixture of anecdote and natural history, as well as depicting late Victorian agricultural methods.



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A Farmer's Year

Being His Commonplace Book for 1898

H. RIDER HAGGARD





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A FARMER'S YEAR

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BUNGAY COMMON FROM THE VINEYARD HILLS.

A FARMER'S YEAR

BEING

HIS COMMONPLACE BOOK FOR 1898

BY

H. RIDER HAGGARD

"Who minds to quote
Upon this note
May easily find enough:
What charge and pain,
To little gain,
Doth follow toiling plough.

"Yet farmer may
Thank God and say,
For yearly such good hap,
Well fare the plough
That sends enough
To stop so many a gap'"

THOMAS TUSSER, 1558

WITH 2 MAPS AND 36 ILLUSTRATIONS
BY G. LEON LITTLE

LONGMANS, GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK AND BOMBAY
1899

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DEDICATION

MY DEAR HARTCUP,

Had your mother—who found interest in these pages and who to the end was fond of quiet reading about country things—lived to see them finished, I should have asked, as some small token of their author's affection and respect, to be allowed to set her name upon a book that tells of the home where she was born and the fields in which she spent her distant youth.

But it cannot be; so to you, as a friend and fellow inhabitant of Arcady, to you who also have had experience of the frowning face of adverse agricultural balance sheets, I venture to offer them.

Believe me

Ever sincerely yours,

H. RIDER HAGGARD.

DITCHINGHAM: 1899.

HERBERT HARTCUP, ESQ.



AUTHOR'S NOTE

Amongst a great deal of very kindly criticism that has reached him during their publication in serial form (for which hereby he tenders his best thanks) the author of these pages has read one or two notices complaining that they are not sufficiently technical. He wishes to explain, therefore, that he never intended them to be a manual of farming, but rather what their title implies—the record of one year of the daily experiences and reflections of an individual farmer. With the many existing and admirable works upon the subject he has neither the desire to enter into competition nor, in truth, the scientific and detailed knowledge necessary to such a task.

Outside of descriptions of rustic scenes and events, which to some quiet minds are often pleasing, any interest that this book may possess, indeed, for the present or for future time, must be due in the main to the facts that it is a picture, or perhaps a photograph, of one facet of our many-sided modern life, and that it mirrors faithfully, if incidentally, the decrepit and even dangerous state of the farming and attendant industries in eastern England during the great agricultural crisis of the last decade of the nineteenth century. That is to say, its pages describe those industries with their surroundings



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as they presented themselves in the year 1898 to the eye and mind of a landowner and farmer of the smaller and therefore more representative sort; a man who chanced to have had the advantage of visiting other countries, and to the best of his ability to have observed the conditions, social, agricultural and political, which prevail in them.

How that crisis will end it is not possible for the wisest among us to guess to-day. Thus, in obedience to some little understood and subtle law of averages and economic retaliation, Agriculture the starved and neglected, may yet avenge itself upon the towns full-fed with cheap and foreign produce, by swamping them with the competition of the inhabitants of the hamlets who troop thence to find a higher wage than 'the land that dies' can This movement, indeed, perhaps one of the most significant if the most silent and unnoticed of our time, is already in rapid progress, and when-should no unforeseen event, accident or political change, such as the revival of some modified form of Protection, not expected now, but still possible as an expedient of despair, occur to stay it—the exodus is completed, and the rural districts are desolate, then it may be asked: Must not the numbers, health, and courage of our race in their turn pay a portion of the price of the ruin of its wholesome nurseries?

When the 'highways were unoccupied' and the 'inhabitants of the village ceased' Deborah the Prophetess and a wise Mother in Israel did not think the omen good.

Perhaps it is a superstition and no more; yet it seems hard to credit that a country will remain prosperous for very long after it has ceased to be even moderately remunerative to till any but its choicest fields for food, and when for the lack of a



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reasonable reward, the tillers themselves, abandoning the free air their fathers breathed for centuries, have swarmed to inhabit the grim and sweltering courts of cities. Under like circumstances at least Rome did not remain prosperous.

Heretofore John Bull has been depicted as a countryman and nothing else, a comparison with meaning. If henceforth he is to forsake the soil that bred him, how will he be pictured by our children, drawing from a changed and shrunken model?

Indeed to the millions who follow it, and therefore to the nation at large, although few seem to understand that this is so, the practice of Agriculture—that primæval occupation and the cleanest of them all—means more than the growing of grass and grain. It means, among other things, the engendering and achievement of patient, even minds in sound enduring bodies, gifts of which, after the first generation, the great towns rob those who dwell and labour in them. And when those gifts are gone, or greatly lessened, what does history teach us of the fate of the peoples who have lost them?

When, too, the countryman has put on a black coat, or, for that matter, kept to his corduroys, what welcome has the city he craves for him? What kind of places are these cities to live in, for the poor? What mercy do they show to those who fall sick or fail? Ask the labouring man who seeks work after the cheap hair-dye ceases to conceal that he is turned of fifty. Ask the clerk, competent, blameless (and married, with a family), but on the wrong side of forty-five. Ask the widow derelict and tossing upon that bitter sea. They will reply with a paraphrase of the famous saying of the Emperor Charles V., or would if they knew it, 'Cities are women, who reserve their favours for the young.'



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There the hideous grinding competition of the age leaves little room for those from whom the last possible ounce of brain or body work can be no longer pressed. They go to the wall, they sink to the slum, and the Dock gate, and the House, and the hospital ward. I say that from these great towns with their aggregated masses of mankind, there rises one eternal wail of misery—the hopeless misery that with all its drawbacks the country does not know, of those who, having fallen, are being trampled by those who stand.

Such are the things of the cities, with their prizes for the few, their blanks, their despairs for the many. And all the while —that is why I speak of them and their pomps and poverties outside these human hives lie the wide, neglected lands of England, peopled often enough but by a few struggling farmers, and in the course of desertion by a dwindling handful of labouring folk. And yet here should be-not palaces with deer parks only, though sometimes these have their uses—but tens and twenties of thousands of quiet homes, where, given easier conditions as regards carriage, taxation and markets, families might live, not in riches indeed, but in ample comfort; in health of body and of mind, with pure air, pure thoughts, pure sights. Oh! who will so handle matters as to make this enthusiast's dream a possibility, who will turn the people to the land again and thus lessen the load of a nation's sorrows? And from the empty waste of half-tilled acres floats back the echo 'Who?'

Most of us pass such problems with a shrug; they do not concern us we think.

It is an unnatural war between the cities and the land which bore and nurtured them, if that can be called a war where the



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mother lies prostrate for the daughters to tread out her life. When the towns are full what do they care to-day if the fields be empty? 'Bear our burdens, feed, educate, give us the best of your blood and brain—your hungry Realty can meet the bill. Then you may go starve,' say they; 'what is that to us who have enough? Send us your stalwart men and women:—we will pay you back in sparrows!'

Indeed, the masses of the population, and therefore the governments who seek their suffrages, whatever they may pretend, at heart interest themselves little in the welfare of rural England. It is troublesome with its complaints, half bankrupt, divided by class prejudice, and therefore politically impotent—let it take its chance—that is their attitude—secret if not declared. Countries in China, Central Africa, anywhere, must be seized or hypothecated to provide 'new markets'—even 'at the cost of war'—for this is fashionable and imperialistic, and, it is hoped, will bring profit to the people with the most votes and influence, the traders and dwellers in the towns. For these, money, men, everything they ask; but for the home earth and its offspring, small help, no, scarce the most naked justice. 'Gentlemen, the Cities would never stand it,' runs the accustomed formula of repulse.

'Open doors abroad' is the cry—what does it matter if the old-fashioned door at home is shut, that door which in bygone ages has so often stood between the wolf and the Englishman? It matters nothing at all, is the answer of our masters (short-sighted as some of us think), for British-grown products are no longer of great importance to the community except, perhaps, to an enterprising section of it, those of the meat-salesmen and traders who use the title as a veil for fraud.

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In short, British agriculture on its appropriate journey to Jericho resembles that Biblical traveller who fell among acquisitive and self-seeking characters. At least the parallel holds to a certain extent. The Pharisee, the Scribe, the Priest and the Levite—townsfolk all of them—pass by with a jest and a curse—sometimes they add a kick—but the good Samaritan has yet to appear. When he comes, if ever, and proves successful in his work of healing; when he has emptied the anæmic, enervated cities back on to the land and caused the vanished yeoman class to re-arise, he will be the greatest man of his age, and as a reward will earn the gratitude of healthy country-nursed posterities, who, without him, would not have been.

Where is he—this son of consolation?

But with reference to the above opinions and sundry others expressed from time to time throughout this book, some of them unconventional perhaps, its student is asked to remember, in conclusion, that they are only the unimportant though sincerely held views of a private observer of events; intended, it is true, to convert as many as possible to their author's way of thinking, but, should they fail in this, at least to give offence to no one; to be taken, indeed, at such value as the reader pleases, much, or little, or none at all.

DITCHINGHAM: 1899.



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Erratum

Page 392, line 9, for Major Thurston read Major Thruston.