

The Carleton Sentinel;

AND

FAMILY JOURNAL.

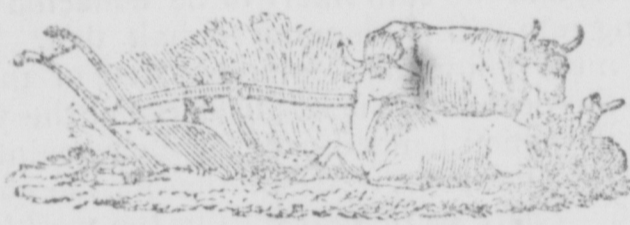
Devoted to Agriculture, Literature, and General Intelligence.—Neutral in Politics.

"Truth, Justice, Freedom, here shall find a home."

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VOLUME I.



AGRICULTURE.

From the London Encyclopædia.
HISTORY OF AGRICULTURE.

Chronologically, the science of agriculture may be traced to the period immediately succeeding the deluge, when it formed the principle occupation of Noah and his descendants. The plains of Shinar, no doubt, witnessed the earliest improvements; Egypt, Greece, and Carthage, successively, the dawn, day-break, sunrise, and a consensual development of this interesting pursuit, whether viewed abstractedly as a theory of scientific principles, or in its application as a useful art. Through the above route agriculture has been conveyed to our part of the world, on the changing and crooked high-road of political revolution and emergency. In China and the other countries whose antiquity is celebrated as so justly sublime, it was, perhaps, coeval with their early plantation and government, and has been retained through all the periods of time; has stood like the colossus of Rhodes, and lusted the hemisphere; while the rapid and more aggrandized improvements of military republics, shook by the earthquakes to which warlike nations are liable, have fallen to ruin and decay. Of the agriculture of the ancients little is known. That which is distant is always partially obscured, and presents little else than a covering of clouds; and although books, like glasses, bring distant objects near, we have few glasses of sufficient focus to reach the stretch of time, not to say that through a glass vision is dark, and detail is not to be expected. The geographical situation of Egypt presented many advantages for cultivation. During the famines of Palestine there was corn in Egypt, to which Abraham and his descendants had frequent recourse. "The plain of Jordan was every where as the garden of the Lord." The aboriginal Greeks or Pelagi, are supposed to have been taught the art in Egypt. Of the agriculture of the Phenicians and Jews, little is known, except that it appears to have originated in the same source with that of other nations, viz. the family of Noah. Different nations have had their different productions and modes of culture; their traditions ascribe the invention to different personages, as Osiris, Ceres, Triptolemus, Jannus, Chm-hong, &c., but this was the common origination;—this was the parent stream which came flowing out of even antediluvian antiquity; and which, dividing like the rivers of Paradise, began to advance over the earth, and beautify the face of nature; supplying innumerable myriads of creatures with the instruments and aliment of life; opening by mysterious development sources of the most rational enjoyment; and fulfilling, in an inferior sense, the sublime language of prophecy: "I will make the wilderness like Eden, and the desert as the garden of the Lord."

Agriculture amongst the Romans, in its different modes and stages, is capable of being ascertained with a much greater degree of certainty. Roman authors on this subject are numerous; amongst whom may be enumerated the names of Cato, Varro, Virgil, Pliny, Palladius, and Columella. The peculiar manner in which agriculture was carried on at Rome, was the primary cause of that notable success which attended it. Romulus having conquered a small part of Italy, divided the land among his followers, allowing, by an agrarian law, two jugera, or 1-1-9 acre, to every citizen. Six centuries before the Christian era, at the expulsion of the kings, seven yoke, or 32-5 acres, were allotted. The same custom, with respect to the distribution of conquered lands, continued to be observed; and after every division, the remainder being sold in lots, any citizen might acquire as much land as he could purchase, till a new law passed by Stolo, the second plebeian consul, B. C. 377, enacted that no person should possess more than 500 jugera. In the first ages of the commonwealth, and for four or five centuries afterwards, the lands were cultivated by the proprietors themselves, whence corn became very abundant. But when Rome acquired an immense stretch of territory, and spread her conquests far and near, rich individuals were allowed to purchase large estates, and to cultivate them by means of bailiffs and farmers. In the time of Columella, land

was cultivated by farmers and servants and slaves. It was cultivated by slaves in the time of Pliny the elder.—This change in the managers of the soil, produced a corresponding effect upon agriculture. Varro complains, that in his days the degree of attention bestowed upon this useful art had very much declined; and Columella tells us, that in his time it was almost entirely neglected. (To be Continued.)

PROTESTANT CORNER.

HOLIDAYS FOR PAUPERS!—SEALED ORDER FROM THE POOR LAW COMMISSIONERS.

The board of guardians of the Belfast Union were not a little startled a few weeks ago, by receiving from headquarters a "sealed order," enjoining among other multifarious instructions, that no less than nine holidays in the year should be religiously kept by the Roman Catholic paupers under their care. No complaints had ever been preferred either by the inmates of the Romish faith, or their ecclesiastical superiors against the system of religious observances at present in operation in the workhouse. The guardians knew that the labouring poor of the same persuasion in the north of Ireland were not in the habit of indulging in "holidays," recreations, as in the South; and justly deprecating the effect of such a precedent enforced by the executive, they resolved to remonstrate against the threatened infliction. A sub-committee was appointed to draw up a declaration of their views on the several subjects treated of in the "order" from the Commissioners, and subjoined are their remarks, which have been since adopted at a full meeting of the board with only one dissentient voice:—

"Your committee cannot sufficiently express their regret that such an order has been issued, especially as no complaint regarding such an enactment has to their knowledge ever been made to this board. Your committee think that much advantage has accrued to the English as against the continental manufacturers by reason of the smaller number of holidays observed in England, and perhaps somewhat of the prosperity of Ulster, as compared with the other provinces of Ireland, is attributable to a like cause. Your committee have learned that holidays have in this country been much reduced, to the great benefit of the labouring poor; and after some inquiry, your committee cannot learn that the holidays in question are, in this locality, observed by the abstaining from work in any of the mills, or other large establishments, even where owned or conducted by Roman Catholics. Your committee hope you will earnestly deprecate the enforcement here of such an order as uncalled for, and likely to create jealousy, dissatisfaction, and disunion, and to draw a broader line of demarcation between the different religious denominations instead of uniting or fusing them into one. The principles contained in article 36 if consistently carried out, should compel Roman Catholics, employer and employed, no matter what their profession or occupation, to cease on those days from all works not of strict necessity and to close their places of business. Your committee cannot see why the wealthy merchant, banker, manufacturer, or mill-owner, should be permitted to carry on his calling, while the poor man, whose labour is his only stock in trade, should be forbidden to work. If, however, such a restriction is to be applied only when the poor man is living on public charity, wrong in part from persons only a degree less destitute than himself, the order appears almost criminal, inasmuch as it holds out the inducement of the workhouse, where there is equal, if not greater comfort, to tempt the hitherto independent and honest labourer to seek a home, and it will certainly much increase the number of applications for relief. Your committee cannot conclude these remarks, without again pressing the propriety of praying against the enforcement of an order, objectionable at any time, but more especially so at present, when the public mind is so much excited on other unpleasant topics."

We hope that the judicious and temperate statements thus put forth by the guardians will have the effect of inducing the poor law authorities to withdraw their very gratuitous and ill-timed suggestion. It is certainly most unwise and ill-advised to fling the element of religious discord, and in such an offensive form, into the administration of the system, in the present excited state of public feeling in regard to the whole subject.—*Banner of Ulster*

ITALY.

The Jesuits are exerting themselves in every direction to procure the restoration of the Pope by force of arms.—His Holiness himself is not averse to this method. The following passage is copied by the *New York Tribune* from a recent Paris Journal:

"In the convent of Spello, an official letter from the Court at Gaeta to the Superior, has been lately discovered. The following are some passages of this appeal to massacre:—The Liberals, the Jacobins, the Carbonari and the Republicans are people of like kind; they wish to destroy religion and its ministers. In our turn we must disperse the remains of all this race. Continue to embrace with your zeal those of your order and the inhabitants of the country. Advise them not to fail at the sacred rendezvous which will be announced to them by the sound of the alarm-bell, and then let each one without pity bury his steel in the breasts of the profaners of our religion. Bid them repeat their vows to exterminate our enemies not excepting their children, in order to avoid the revenge which they might hereafter attempt upon us; in a word, prepare all so that when we raise the cry of re-action, it may be repeated everywhere without fear."

Such are the tender mercies of Popery. Unchangeable in its spirit, untaught by experiences, it continues to abjure the gentleness of Christianity, and advocates, in the nineteenth century, the barbarities of the middle ages. Pius IX, seeks to be restored by foreign bayonets; and from his Court proceeds the infernal exhortation to "bury the steel" in the breasts of opponents, not excepting their children! Who can wonder at the fearful spread of infidelity in Roman Catholic countries?

There may be a fierce struggle in Italy. The forces are even now mustering to the battle. Yet there are several encouraging circumstances to be taken into the account. One is, the destruction of the inquisition at Rome. By order of the Assembly, the Holy office (profanely so called) has been abolished. Its prisons have been emptied of their inmates, among whom was an Egyptian Bishop, confined there by Pope Leo XII, who died in 1829; the unfortunate man had nearly lost the use of his limbs by his long incarceration. Another circumstance is, the formation of a Bible Society, the first that has been established in Italy Proper. The secular histories of the age will contain no notice of that event; but it will exert a happier influence on the country than many a transaction which worldly chroniclers delight to honour. The state of public opinion, also, affords good ground for hope. A resident writes thus:—

"A great change is taking place in the Church of this country. Papacy has received a shock from which it is not expected to recover. It is said there are sixty thousand people in all Italy, ready to renounce the errors of Popery, and that they are only waiting till they can number one hundred thousand, to make open profession. We often hear sentiments from our Italian acquaintances that make us start; instead of looking upon us as lost heretics, they can, not only converse in a friendly and rational manner on the subject, but it is become a common thing for them to say, "You are right and we are wrong!" These poor creatures are not free to change their religion; their church is one of bondage, and they must give up rank and fortune, when they give up their false creed.

One certain fact is, that there is an open talk here of breaking up some of the convents,—a speaking sign of the times, and reminds one of the reign of Henry VIII.—In short, the downfall of Popery is a common subject here, and if the Almighty is so working out His own ends, we must not complain of any personal inconvenience, that all these changes and revolutions bring upon individuals."—*Mont. Register.*

A SABBATHLESS WORLD.

How dreary and death-like would the world become without a Sabbath! Its workshops would resemble the wards of some mighty hospital, tenanted by the pining victims of intense toil. Manhood would, in one or two generations, lose all its characteristic strength; youth would be smitten with a fatal blight, ere it had half-attained its growth; and hale old age would become a prodigy to be wondered at in the land.

"Yokofellows! think how the abstraction of the Sabbath would hopelessly enslave the working classes with whom we are identified. Think of labor thus going on in one monotonous and eternal cycle—the limbs forever on the rack—the fingers forever plying, the eyeballs forever straining—the brow forever throbbing—the shoulders forever drooping—the loins forever aching—and the restless mind forever scheming. Think—as your imagin-