

W. Ball

The Carleton Sentinel;

AND

FAMILY JOURNAL.

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

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

NUMBER 50.

TUESDAY, JUNE 5, 1849.

VOLUME I.



AGRICULTURE.

From the London Encyclopædia.
HISTORY OF AGRICULTURE.
(Continued from our last.)

The profits of Roman agriculture are difficult to be ascertained. The returns of seed mentioned by the ancients are remarkable. St. Mark the evangelist speaks of seed sown on good ground, bringing forth, some thirty, some sixty, and others an hundred fold. Varro informs us that an hundred fold was reaped about Grenada, in Syria; and Byzacium, in Africa. From the latter place, Pliny informs us, Augustus received from his factor nearly 400 stalks, all of which originated in one single grain; and to Nero were sent 340 stalks produced in the same manner. In Italy itself, the returns were not so great; good land in the time of Varro not producing more than ten, and in some places fifteen, for one; or about twenty-one and thirty-two bushels to an English acre; which, considering the popular ignorance as to chemistry, physiology, and other branches of natural philosophy, will not be thought inconsiderable.

Agriculture, it has been thought, derived little improvement from the Romans, and it does not satisfactorily appear that they advanced in this science beyond the Egyptians, Jews, Babylonians, and Greeks. Even what they knew, appears to have declined from the time of Varro to Pliny. The corruption and luxury of the period immediately succeeding the Christian era, the civil wars at the end of the second century, the tyranny of the emperors in the third, and the removal of the seat of empire to Constantinople in the middle of the fourth, prepared the way for the invasion of the Goths in the beginning of the fifth, when agriculture received a civil blight; swarms of intruders gathering upon the leaves and foldings of every useful science, withered the intellectual face of the empire; and all the arts, useful and ornamental, sunk to decay. The Romans had carried agriculture to considerable perfection in the several provinces of the empire. In Carthage, part of Spain, the south-east part of France, it had advanced nearly as far as Italy; because the Greeks, who flourished before the Romans, had planted colonies in Carthage and Marseilles. In Helvetia, Britain, and Germany, its advance was not so considerable; but at the fall of the Roman empire it began to decline generally in Spain and Africa, by the invasion of the Moors; in France, from the incursions of the Germans; in Britain, from the Saxons, Picts, and Scots; and in Germany, and Helvetia, from the predatory excursions in pursuit of which the inhabitants left their lands to the wild hand of nature.

Agriculture, however, did not perish, but amid the darkness of the middle ages, began gradually to emerge, and was seen through the dense atmosphere, like the morning star, glimmering upon the world, the peaceful harbinger of wealth and comfort.

In our own country the natives depended chiefly for their support upon flocks and herds, which the Saxons seized and pastured for their own use. Where cultivation was followed, especially in Wales, the people were not suffered to plough with horses, mares, or cows, but only with oxen. No man might guide a plough who could not make one; and the ropes with which it was drawn were to be made of twisted willows; it was usual for six or eight persons to form themselves into a society, for fitting out one of these ploughs. The Anglo-Saxons, esteeming agriculture too ignoble for a warlike people, committed the cultivation of the earth to their women and slaves. The division of landed property into inlands and outlands, originated with the Saxon princes, who, after the distribution of conquered lands, denominated those parts contiguous to their respective residences, inlands, and let the outlands, or those which were more remote, to coarls or farmers. The rents were established by law. According to the laws of Tux, king of the West Saxons, at the beginning of the eighth century, the rent of a farm, consisting of ten hides, or plough-lands, was, "ten casks of honey three hundred loaves of bread, twelve casks of strong ale thirty casks of small ale, two oxen, ten wethers, ten geese,

twenty hens, ten cheeses, one cask of butter, five salmon, twenty pounds of forage, and one hundred eels."

A curious picture of a ploughman is found in Strutt's work, entitled *Saxon Rarities of the Eighth Century*, which shews the rude and imperfect state of agriculture during that period. The invasion of Britain by the Normans tended greatly to the improvement of agriculture, by bringing over many thousands of cultivators from the fertile plains of France and Normandy, who introduced their own methods. Richard de Roies, lord of Brume and Deeping, and chamberlain to William the Conqueror, was in this a very effective instrument. The Norman clergy also practised agriculture; and Thomas a Becket, archbishop of Canterbury, used to go out with the monks frequently, and assist them in hay-making, reaping, &c.

The implements in use at that period were nearly the same as those employed at present. Of the two species of ploughs then in common use, one appears from ancient pictures, which yet remain, to have been used for strong lands, and attended by an instrument in the right hand of the ploughman, for breaking the clods, &c. The other, without wheels, was used in light soils. The husbandry operations of this period are not very distinctly known. In the thirteenth and fourteenth centuries, the Legum Angliæ of Judge Fortescue shews, that agriculture was carried on with vigour. In the fifteenth century, England was engaged in civil wars, and agriculture declined. The prelates, barons, and other great proprietors, nevertheless, kept extensive tracts of land round their castles, called demesne lands, which they cultivated by means of their villans and hired servants. The dearth of Henry VII. still further evince the low state of agriculture; for, in 1437-1438, wheat rose from 4s. or 4s. 6. per quarter, to £1 6s 8d. equivalent to £13 6s 8d. of our money. In Scotland, cultivation was at a low ebb. In 1424 a law was passed, enacting, that every labourer of a simple estate should dig every day a piece of ground equal to seven square feet; and in 1457, it was enacted, that every farmer who had eight oxen, should sow as follows—one firiot, or bushel of wheat, half a firiot of peas, and forty of beans; and in default should pay ten shillings to the baron, who, should he be deficient in the same with respect to his own lands, should pay the same sum to the king.

From the period of the accession of Henry VII. in 1485, to nearly the middle of the eighth century, cultivation began to pour upon the kingdom all its numerous advantages. The culture of hops was introduced, and the breeding of horses was much encouraged. After the beginning of the sixteenth century, agriculture partook of the general improvement that followed upon the invention of printing. The first book upon this subject in England, was *The Book of Husbandry*, published in 1534, by Sir A. Fitzherbert, judge of the Common Pleas. After some excellent observations, the propriety of which posterity have seen, he describes the advantage of "quicksetting, dyching, and hedging," and lays down a line of conduct "for a yonge gentylman that intendeth to thryve," he afterwards points out the duty of a farmer's wife, distasteful, certainly, to the wives of modern farmers, but applicable no doubt to the times in which he lived. He observes, "she is to make clothes for her husband and herself; and she may have the lockes of the shepe either to make blankets, or coverlettes, or both." "It is a wife's occupation," still further "to wynowe all manner of cornes, to make malte, to washe and wringe, to make hewe, shere corn, and in time of nede, to help her husbande to fyll the muckewayne or dounge carte, drive the plough, to load hewe, corne, and suche other; and to go or ride to the market to sel butter, chese, mylke, egges, chekyns, capons, hennes, pygges, geese, and all manner of cornes." Many parts of this book have not been improved upon.

The state of agriculture, at this period, also receives additional illustration from the *Book of Surveying*, by the same author, published in 1539. "Four manner of comens" are here described; several sorts of mills, for corn and other purposes; and also "quarnes that goo with hand;" tenants of different orders, down to the "boundmen," who, he tells us, in some places "continue as yet,"—"and many tynes by colose thereof there be many freemen taken as bondmen, and their lands and goods is taken from them." In the conclusion of his work he gives directions "how to make a township that is worth xx marks a yere worth xx li a yere," viz. by enclosing, and having the closes or field alternately cropped with corn and "let lye" for some time. In the reign of Elizabeth agriculture greatly advanced, but was, according to Tusser, best understood in Essex and Suffolk. Harrison observed, a farmer "will thinke his games very small towards the end of his terme if he have not six or seven years part being

by him, therewith to purchase a new lease; besides a fine garnish of pewter on his cupboard, with as much more in odd vessels going about the house; three or four feather beds; so many coverlets and carpets of tapestry; a silver salt; a bowle for wine, if not a whole toast; and a dozen of spoones to furnish oute the suite."

PROTESTANT CORNER.

THE RELIGIOUS PRESS IN ITALY—THE ROMAN REPUBLIC.

(From the *New York Evangelist*.)

MARSEILLES, Feb. 19, 1849.

The spell is broken: that mighty engine, the press, which Rome has for centuries held in thralldom to superstition and error within her own dominion, is now loosed in all its power for good: and toils with alacrity in sending forth the word of God! A large edition of Diodati's translation of the Bible is now in press in the City of Rome, and an edition of 3,000 copies of Martini's version is in press at Florence. In addition to these, the London Tract Society have undertaken an edition of Paul's Epistles to the Romans, with an introduction, to be printed at Florence. And a new translation of the Testament by Dr. Achilli and his colleagues at Malta, will be put to press at Rome in successive books, to bring it into the world of letters for criticism. The British and Foreign Bible Society confines itself to its own London edition of Diodati, and leaves the above undertakings to others. It has however engaged certain competent persons in Italy, to underline the obsolete terms of Diodati, with reference to using in future an improved edition, which may in fact be all that is desirable. They hold themselves ready, moreover, to meet the utmost demands upon them for Bibles and Testaments in Italy.

The London Tract Society have undertaken the publication of the following works:—An abridgement of Muller's Church History, the Life of John Newton, Bunyan's Pilgrim's Progress, and Paleario; the latter being already in press at Pisa. From the preface of the English translation of Paleario, we learn that the original, entitled "THE BENEFIT OF CHRIST'S DEATH, or the glorious riches of God's free grace which every true believer receives by Jesus Christ, and him crucified," was written by Anio Paleario, in 1543. "Many are of opinion," says Vergaron, "that there is scarcely a book of this age, or at least in the Italian language, so sweet, so pious, so simple, and so well fitted to instruct the ignorant and weak, especially in the doctrine of justification." Macaulay, in one of his essays (Oct., 1846,) gives us some account of the persecution of the book by the Romish Church, until it fairly disappeared from the language. "It is now as utterly lost," he says, "as the second decade of Livy." Fortunately it was early translated into French, and afterwards from French into English. It is now rendered back into Italian by Dr. Achilli, whose great talents and warmth of heart upon this very subject of justification by faith, make it certain that all possible care has been taken to render it as charming as of old. The author was a distinguished classical scholar and orator of his day, and had a European reputation. He was driven from city to city by the priesthood, and shielded as far as possible by the enlightened Senates of Sienna, Lucca, and Milan. At length upon the accession of Pius V. he was seized, taken to Rome, and after three years' imprisonment burned there, July, 1570. This little book on the *glorious riches of God's free grace*, "so sweet, so pious, so simple, and so well fitted to instruct the ignorant and weak," was the cause of his long persecution, and final martyrdom, and now after being as it were embalmed with him for centuries, an imperishable seed, it springs up in fresh beauty upon his grave; called by his sainted name, and destined by its heavenly fragrance to revive unnumbered souls fainting under the burden of sin. The work is divided into six chapters, entitled as follows:—

- Chap. I. Original sin and man's wretchedness.
- Chap. II. How the law was given of God, to the end that we, knowing our sin, and not having any hope of ability to make ourselves righteous by our own works, should have recourse to God's mercy, and unto the righteousness of faith.
- Chap. III. How the forgiveness of our sins, justification and salvation depends only on Christ.
- Chap. IV. Of the effects of lively faith, and of the union of man's soul with Christ.
- Chap. V. In what wise the Christian is clothed with Jesus Christ.