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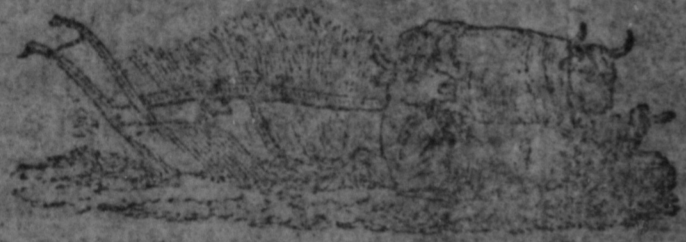
"Our Queen and Constitution."

By James S. Segee.

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AGRICULTURE.

(From the Prairie Farmer.)

KNOWLEDGE AS APPLIED TO AGRICULTURE.

The history of a nation's agriculture is the history of its civilization. Such is the connection between the modes of thinking and the habits and actions of men, that their practice, at a given time in one department of labour or one branch of effort, affords a clue of the practice in others. When we know what men think, we know what they will do; and if we know what they are doing, we can form a fair opinion of their thinking.

Agriculture is the basis of every civilized society. It feeds and sustains all other arts, and professions. If we then know its condition, we know how those arts and professions are fed. Savage men do not use a plough, a cart, or a harrow. If they use none of these and similar instruments, it is plain they can cultivate no fields, and transport no considerable products. If, on the other hand, we find numerous and well wrought implements in the hands of an agricultural population, we not only know that as a consequence, their minds will be well filled, but we also know mechanic arts are flourishing, and the mechanic arts ramify and connect with every branch of society.

If, for instance, we were to travel in British India, and find a carpenter sitting flat upon the earth, holding the board which he was endeavouring to plane between his toes. If, going a little further, we should find the blacksmith in the same position, pounding his iron. If, a little further, we find a farmer driving his bullock, with a hook for a plough, fastened to the tail of the animal, we should expect to see his house a hut, his bed a mat on the earth, his table and chair the same. We should look to see him dig his head with holy ashes, and bow down to a wooden god. We should look to see him cruel, revengeful, faithless, lying. We might begin at either end of the picture, but we should expect to see this law of correspondence hold good throughout.

The people of Mexico, among whom our armies were engaged a year or two since, fought just about as well as they ploughed and cultivated. Their houses, and their fields, and their arms, were of a sort to correspond with each other. Hence we deduce this law—that a nation or community will not advance in civilization and refinement, much beyond the condition of its agriculture. Should it for a time do this; it will be dragged back to a true position of correspondence.

This conceded, we are prepared to advance a step further, and say that the character of the man, may be known by the manner in which he conducts his trade or profession. We add, that men may be better fit for one calling than another; and that occasionally a man may happen upon the wrong profession—and that he might have succeeded better in another; but these are only the exceptions. Sound-minded men, with brains in their head, and good bones and muscles, and hearts that beat right, who will succeed in one profession, will succeed in any profession or calling. A man who is a poor, shiftless, unthrifty mechanic, will be poor, shiftless and unthrifty anywhere else. The man whose farm is in confusion from one year to another, conducted with no skill or system, shows that its owner is lacking in those qualities which fit a man to conduct any business successfully. And so we may say of a man in any calling or profession. The fault is in the man's mind! He lacks the requisite culture, skill, and steadiness. His mental qualifications are at fault, not being such as qualify him to conduct a business skillfully and successfully. We fancy some one is ready now to ask—do you mean to say that you can tell anything of a man's mind, by looking at his farm? We surely do. A man's farm is conducted in accordance with his ideas—it shows what his notion of things are. His mental processes are acted out on his land, and among his stock. As a man thinks and feels, so will he do—in the pulpit, in the office, on the farm, or wherever he may be.

And this brings to us another conclusion, viz.:—That success and excellence in agriculture depend, not mainly on strong hands, or on the man employed in it, nor any other exterior advantage, but on that on which success in

all undertakings depend, viz.: on the mind of the man.—The hands are instruments by which a plough is guided, a scythe or a fork is wielded, and strong ones are necessary for the work; but they are only the instruments of the controlling intellect, which plans, devises, arranges, and controls the whole work. It is the mind of the master that shapes the work of a farm, and conducts it to success, precisely as that of a General, who controls an army and guides it to victory. This doctrine is not strange when we apply it to poets, painters, or literary men. We know when we read Shakspeare, or Byron, or Macaulay, what sort of men they are; for their mental processes and their passions are recorded. So do we know what sort of a man Bonaparte was, when we trace out his campaigns.—In short, a man in any pursuit, writes out his mind in his deeds.

Good farming depends on the intellectual and moral condition of those who conduct its operations—dolts and clodhoppers do not make the best farmers—but the men who think are the men who will succeed here, just as they will anywhere else.

If this is true, we can see at a glance where improvement in agriculture is to commence. It is to commence where all improvement commences, IN THE MIND. The farmer is required to be a thinking man. That is the best farmer who brings the best trained intellect to the work—the soundest logic, the best judgment, and the purest heart.

It is very true that a man may acquire much skill in any one pursuit by mere repetition of its processes—by habit. Thus a flute player will learn a tune so that his fingers will go through it while he is thinking upon something else. A sailor will use logarithmic tables which he cannot begin to compute—and a farmer may go through the yearly routine of sowing a crop, reaping and harvesting it just as his father did, without ever thinking of one reason of doing this in preference to that—and really employ less brains in the business than the woodchuck which eats his clover. A certain degree of success will always attend such farming. But let anything new occur to break in on the habit or the routine of things, and our imitator is at his wit's end at the first corner. Mere instinct never invents anything new; but it may repeat old processes skillfully—even as bees build beautiful hexagonal, and cement them imperially.

Do not understand us as saying that the best farmer is the man who has been the longest at school. The best education is not always obtained there. True education consists in establishing light mental processes. This may be done in a school, or in a college—and it is sometimes done in the work-shop, by the fireside by the light of a pine knot, or on the farm, beneath the blue skies, and among the trees of the woods. The man who is called educated, if he undertakes the conduct of a farm, often applies the whole force of his thoughts, and all his leisure in partisan politics, or on some other matter, entirely disconnected with his business. His education, such as it is, is made of no use to him in his business, because he does not apply his mind there.

Hence it is not only necessary that a man think, but that he think in connexion with his pursuits. The lawyer is obliged to think in connexion with the cause he advocates—the minister of the sermon he is to preach—the editor of the article he is to print; but it is equally necessary that the farmer think in connection with the business which he conducts.

TO ASCERTAIN A HORSE'S AGE.—Every horse has six teeth above and below—before three years old he sheds his middle ones—at three he sheds one more each side of the central teeth—at four he sheds the two corner and last of the four teeth. Between four and five the horse cuts his under tusks, at five he will cut his upper tusks, at which time his mouth will be complete. At six the grooves and hollows will begin to fill up a little—at seven the grooves will be high-filled up, except the corner teeth, leaving little brown spots, where the dark brown spots formerly were. At eight the whole of the hollows and grooves are filled up. At nine there is very often seen a small bill to the outside corner teeth—the point of the tusk is worn off, and the part that was concave begins to fill up and become rounding—the squares of the central teeth begin to disappear, and the gums leave them narrow at the top.

WINDGALLS.—These are soft and lymphatic swellings, usually caused by sprains. They are frequently cured by astringent washes, or embrocations, or by volatile liniment, composed of equal parts of oil and ammonia.

PROTESTANT CORNER.

MANIFESTO AGAINST THE ERRORS OF ROMANISM.

Through the kindness of a clerical friend we (*Belfast Chronicle*) have been furnished with a copy of a document, which we willingly insert, not only on account of its intrinsic value, but as emanating from the quarter whence it proceeds. Our readers will, we are sure, enter fully into the spirit of faithful protest which breathes throughout it, as well as approve of the kindness and gentleness of its tone, as regards those in error. The excellent and apostolic bishop of Cashel whose name heads the document, has herein set an example, we feel bound to say, to the whole Irish bench. Would that we saw every other Bishop of the Irish Church as well as his clergy, following the steps of their brethren of Cashel and Waterford:

"ADDRESS TO THE ROMAN CATHOLICS OF THE DIOCESE OF WATERFORD AND LISMORE."

"DEAR FRIENDS—As Ministers of the Gospel of Christ who have been called to labour in this part of his vineyard, and are sincerely anxious for the welfare of your souls, we invite your attention to the following observations.

"From many passages of Holy Scripture we learn, that in the course of time there should be a grievous departure from the purity and simplicity of the religion of Christ.—Whilst in all ages there should be a goodly company of those who believe in the Lord Jesus to the saving of their souls, very many we are told, should turn away their ears from the truth and be turned into fables. Many who profess to call themselves Christians should have a form of godliness, denying the power thereof, should bring in dangerous heresies and doctrines not merely at variance with, but subversive of their Gospel; bringing down upon themselves and on their system the wrath of God.

"It is a very awful consideration that the Word of God should prepare us to expect all this, and that there should be a large number of persons professing to be the followers of Christ but having really departed from him, boasting to be his Church and people, but really under the leadership of his adversary; having set up other Saviours, relying upon other mediators, making void the Word of God by their traditions, teaching for doctrines the Commandments of men, deceiving and being deceived.

"That such a state of things is predicted will be easily proved.

"1st.—Paul writing to Timothy thus speaks—Now the spirit manifestly saith, that in the last times, some shall depart from the faith, giving heed to spirits of error and doctrines of devils, speaking lies in hypocrisy and having the conscience seared; forbidding to marry, abstaining from meats which God hath created to be received with thanksgiving by the faithful and by them that have known the truth; for every creature of God is good; and nothing to be rejected that is received with thanksgiving, for it is sanctified by the Word of God and with prayer. 1 Tim. iv. 1-5 (Donay version).

"Again we learn from St. Paul that the day of the Lord will not come, unless there came a revolt first. He says: that the mystery of iniquity was already working; that there should be lying wonders and all seduction of iniquity to them that perish, because they receive not the love and truth that they might be saved. Therefore God should send them the operation of error to believe lying, that all may be judged who have not believed the truth, but have consented to iniquity. 2 Thes. ii. 3, 7, 9-11.

"To these and such passages (in which for this purpose we have been content to follow your own translation of the Bible) we invite your most serious attention, and we beseech you to ask yourselves whether you cannot perceive in your own Church, some of the marks of this great departure from the faith of Christ.

"The Church of Rome of which it is your boast that you are members, was once a pure Church, established in the truth of God. We know from St. Paul's epistle to that Church, the doctrines which he taught, which they received and in which they stood. The doctrines of your Church at this day, are not such as the apostle taught. The mystery of iniquity which even in his time had begun to work, is not plainly developed; your Church has introduced one false doctrine after another, until, as we believe, we have before us the leading features of the picture which St. Paul drew, the great apostasy from the truth.

"To a few of these features we invite your attention.

"1. St. Paul declares there is but one sacrifice for sins, that of Jesus Christ, once offered Heb. 27. ix. 28, x. 10, 12, 14. You are taught that in the mass there is a continual sacrifice for sin.