

The Carleton Sentinel;

AND FAMILY JOURNAL.

Devoted to Agriculture, Literature, and General Intelligence.

Published and Edited

"Our Queen and Constitution."

By James S. Segee.

NUMBER 25.

TUESDAY, DECEMBER 10, 1850.

VOLUME 3.



AGRICULTURAL.

ON THE PRINCIPLES AND PRACTICE OF RURAL SCIENCE.

The following remarks "On the Principles and Practice of Rural Science," taken from the *British Colonist*, published in Nova Scotia, are as applicable to New Brunswick as to that Province.

Agriculture is an art generally practised with so little attention to principles, that a superficial observer may be led to conclude, that it is incapable of being regulated by fixed rules. Hitherto the great body of the profession have been influenced rather by custom and prejudice, than guided by rational philosophic principles; while on the other hand, we find many scientific men very defective in the practical department of this important art. The first class generally view theoretical knowledge with contempt, while the other is ready to place too much dependence upon it, and to neglect the useful teachings of practical experience.

The conduct of both classes equally deserves censure. A good farmer must be intimately acquainted with both the principles and practice of rural science. Unless he is acquainted with principles, it is impossible for him to search after improvement; and if he is ignorant of the practice, his scientific knowledge can be productive of no real utility. It is evident that every art will advance in direct proportion to the skill possessed by those who are engaged in carrying it on; and experience fully proves, that in every part of the globe improvements have gone hand in hand with the progress of knowledge. Hence the scientific farmer, if he bestows suitable attention to practice, will necessarily make a greater figure in his profession than one whose knowledge is altogether limited to the operative branches of husbandry.

It is unquestionable that a very great change is now being effected in the character and conduct of modern farmers, which promises to place their art in its true position among sciences. Instead of ploughing, sowing, and driving a team being considered the only qualification necessary for a farmer, he must receive a liberal education; such as will expand the mind, to enable him to trace out and unveil the true theory of vegetable life, and minister to its healthy vitality, and to understand the organic composition of matter, and the influence of air and water on vegetation. To enable the farmer to keep his art in its true position among the sciences, a thorough agricultural education has now become indispensable.

The most puzzling question on this subject is, perhaps, that which may be proposed respecting the means of attaining an agricultural education in Nova Scotia. There is here, indeed, something of real difficulty; for it is doubtful if there be any one institution existing in the country where the course of instruction is such that a selection could be made out of it, adapted to the exigencies of agricultural life.

The lawyers and politicians on certain state occasions pay homage to agriculture, by declaring that farmers are the bone and sinew of the country. We trust that farmers generally appreciate such congratulatory effusions, and testify by the shake of their hard fists that they understand the poetry of these compliments. During the honey-moon the claims which agricultural schools have on the Legislature might be pressed home to those learned few who aspire to representative honors. It is now the policy and interest of all enlightened Governments to introduce, encourage, and protect, a system of education suitable to the wants of the population. If Nova Scotia is an Agricultural country, (and he would now be considered a bold man who would deny it,) then we presume that any system of education intended for the real benefit of the majority of our rising generation ought to embrace the popular sciences. We do not despair of seeing this desirable object accomplished in Nova Scotia; then, and not till then shall we have the principles of agriculture combined with its practice.

To make Rye Coffee! here are the directions try it.—Put a quantity of Rye into warm water, rub it well through the hands, then rinse it well in clean cold water, dry it, and then burn and grind it in the usual method.

We take the following from the *London Watchman*, of the 6th ult, which will give our readers some idea of the feeling at present existing in England with regard to the usurpation by the Pope of jurisdiction in that country, and of the counter movement on the part of Protestants throughout the land.

THE ROMISH INVASION, AND THE COUNTER MOVEMENT.

Our readers will require no apology from us for seeking to keep them abreast of the hour concerning the invasion of Protestant England by Papal Rome, and the feeling which has been evoked throughout the country by that audacious enterprise. The extent to which it has arrested the public attention and aroused the public spirit must prove inexpressibly gratifying to all to whom the principles of the reformed faith are dear, and fully justifies the position which we assign it in the forefront of our weekly review.

One of the first questions which sprang to the lips of many, on learning the usurpation, by the Sovereign of the Papal States, of jurisdiction in this realm of England was: "What will the Government say in the matter?" The first reply which this question received was somewhat discouraging. In answer to a communication from a prelate of the Established Church, it was announced from a high quarter that Her Majesty's Government, "as at present advised," did not mean to take any step in the matter. A more recent application to the Premier, however, intended to elicit the extent to which the Administration was really compromised, if compromised at all, through the medium of Lord Minto, as stated by Pope Pius himself, in language which we quoted a fortnight back, has called forth the authoritative statement that the creation of a Romish hierarchy in England "has not received the sanction and approbation of Her Majesty's Ministers," and that "Lord Minto, when in Rome, was not consulted on the measure, and never gave any countenance to it." But much more unequivocal and gratifying, as indicating the views entertained on the subject in high quarters, is the fact, which our right Protestant contemporaries, the *Morning Herald* and the *Standard*, state themselves authorized to announce, that Her Majesty is prepared to "receive with satisfaction" the addresses of her loyal subjects protesting against the usurpation of the Bishop of Rome, declaring their undivided allegiance to their lawful Sovereign, and praying for such legislative enactments as may be found necessary to repel the encroachments of the Papal power. It seems pretty clear that, though Ministers are not at this moment disposed to place themselves spontaneously in the van of a formal movement of the State, such a "pressure from without" as should compel them to assume that position would not be unwelcome. The nation at large, therefore, must take the initiative, and in the exercise of its constitutional privilege, convey to the Sovereign and her advisers its determination. But the nation is taking the initiative; and, as was naturally to be expected on such a question its spiritual instructors lead the way. We noticed last week the address of the Clergy of Westminster to the Bishop of London. Since that period addresses embodying similar sentiments, have been presented to his Lordship from the Dean and Canons of St. Paul's Cathedral, the Clergy of the Archdeaconry of Middlesex, and the parishioners of St. Anne's Limehouse; and memorials have been adopted, and are receiving signatures, in St. George's, Hanover-square, St. Mary's, Newington, and several other parishes in his Lordship's diocese. The City of Westminster, and the parishes of St. George's, Hanover-square, and St. Marylebone, are severally about to carry petitions to the foot of the Throne, and their example will, doubtless be widely imitated. The Clergy of the Deanery of Leeds met on Monday to address their Diocesan, —those of the Archdeaconry of Coventry meet this day for a similar purpose,—the Gloucester Church Union has adopted a similar course,—the inhabitants of Shrewsbury have adopted an address to the QUEEN,—and a demonstration projected at Liverpool which will express the public feeling of the whole of the north of England, in a memorial to Her MAJESTY. These are, after all, we firmly believe but the premonitory symptoms of a mighty movement about to take place throughout the length and breadth of Britain, a movement which has no parallel since the period when the preaching of the Wesleys and of Whitfield shook the churches of these lands from their slumber from shore to shore, and which will speak in thunder to all Christendom, and inform its people in language not to be mistaken that, notwithstanding all her unfaithfulness, all her latitudinarianism of late years, all her national and individual transgressions, England still

recognises in the championship of the great principles of the Protestant faith that which, for three hundred years, has constituted her highest glory. Believing thus, we can scarcely regret the recent audacious proceeding of the Italian ecclesiastic; and it is with no little gratification that we find views similar to those which we expressed last week, respecting the substantial benefit which the cause of scriptural religion will derive from the Romish invasion, propounded by that staunch and eloquent "Defender of the faith," the Rev. Dr. Croly, at the meeting of the Clergy of the Archdeaconry of London, on Thursday.

"As to the Papal Bull," said the Rev. Doctor, "I am rejoiced that it has been issued. It will bring the Popish controversy into open Court, and woe to Popery when it exposes itself to the judgment of the people! It will ripen the ulcer which has so long been eating away Protestantism, and show us where to strike in the knife, and eradicate the disease. It will relieve us at once from that whole system of pious perfidy, of miserable palliatives, and of corrupting falsehoods, which have alike disguised the apostate, and disgusted the Christian. We shall clear our Church at once of the mummeries and of the numbers of Popery. Its effect will also be to show England what Popery is, and the display will be fatal. The lurking incendiary will be convicted by the torch in his hand. Jesuitism once venturing on straightforwardness—once abandoning artifice, it throws away the only weapon it can ever use—once daring to be candid, it springs out of its element, and dies by nature. War is now declared, and I rejoice at it. No more truces now. The sword is drawn, and never shall it be treacherously wrested from our hand, or ignominiously returned to the sheath. Rome is upon us, and God defend the right!"

Meanwhile, the Established Church having already led the way into the field, what is Methodism as a church doing? We well know what Wesleyans as a body feel.

THE COMMON COUNCIL OF LONDON AND THE PAPAL BULL.

On Thursday a Court of Common Council was held for the dispatch of business. Although the time appointed was an hour earlier than the usual hour of meeting, the court was crowded with members. A great deal of excitement occasioned by the movement of the Pope was evidently the cause of the more than ordinary bustle in the court.

THE POPE OF ROME—ADDRESS TO HER MAJESTY.

When the preliminary business of the court was terminated, Mr. John Wood rose to give notice of the following motion—"To consider the propriety of presenting an address to Her Majesty on the recent proceedings of the Pope of Rome with reference to this country, and expressive of the unshaken loyalty and attachment of the corporation to Her Majesty's person, authority, and Government." (Immense cheers.)

VOTE OF THANKS TO LORD JOHN RUSSELL.

Mr. Blake immediately after Mr. Wood sat down, rose to move that the standing order of the court on the subject of giving notices of motion be suspended with regard to a motion which he had to propose of thanks to Lord John Russell for his noble letter to the Bishop of Durham. (Cheers.) If ever there occurred an occasion on which it was necessary to dispense with the rules and regulations which trammelled the discussions of the court, the present moment furnished an occasion of that kind. The letter of Lord John Russell was a document which it was impossible to peruse without the highest admiration of the independent and manly feeling by which it was dictated—a feeling which reflected the highest honour upon the noble lord and would be re-echoed by the voice of the nation. (Loud cheering.) He begged to be allowed to read the letter itself to the members, many of whom probably were not acquainted with its contents.

Mr. Blake then read Lord John Russell's letter to the Bishop of Durham, and laid particular emphasis upon that portion of it which impugned the conduct of those of the clergy of the Church of England to whom was attributed the encouragement of the forms and doctrines of the Church of Rome.

The reading of the document was frequently interrupted by cheers and clapping of heads from all the members of the court.

Mr. Blake said it would be impertinent in him to attempt to show the propriety of the motion which he proposed for the adoption of the court.

After some remark in support of the motion, the stands