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AGRICULTURAL.

SELF-SUPPORTING FARM BOYS.—In the neighborhood of Perth, as we learn from the *Edinburgh Witness*, an Industrial School Farm has lately been established, which promises to create a great change in the management of able bodied paupers and criminals. In this instance the boys employed upon the land, whose ages varied from eight to sixteen, were all in a very destitute condition. Several of them were orphans, and of those not so, the parents were drunkards. All of them are described as having been "graduating for the hulks." With such habits it was feared that they would not have much inclination for steady industry; but this has proved to be a mistake. After stating that a change of the most gratifying nature has taken place in the behaviour of the boys, our Scottish contemporary proceeds:

"These moral results were accompanied by others of an equally gratifying description. At certain stated hours, when they have gone over their lessons at which they are making good proficiency, they shoulder their spades and away to work. They are remarkably fond of working, and soon learn to use the spade and hoe to good purpose. Neither are they at all frightened at hard work, but willingly undertake any kind to which they are put. They have been employed, for example, in reclaiming a small piece of waste ground, which, owing to its steepness, had to be formed into terraces before it could be cultivated. This was all done by the boys, and was performed in a very satisfactory manner, and was green had (cote-worts) and Swedish turnips now occupy the place of docks and nettles. On the whole, it may with truth be asserted that, so far as it has hitherto gone, the experiment of a boys' farm has been eminently successful; for it is now clear that the blackguard boys who infest our streets and swell our police and poor-rates may be made to raise food for themselves, and thus relieve the community of a heavy burden, while, at the same time, they themselves are being converted into honest and industrious members of the community."

SAVE ALL THE MANURE.—Let no particle of matter that is capable of being converted by any process into the pabulum of plants, be lost. There are a thousand substances in nature, which are susceptible of becoming vegetable food, and the farmer is daily passing over that which, if economized, and judiciously applied to his lands and crops, would make him rich. Composting enables one to save a great deal in the course of the year. A large variety of materials may be wrought up to good advantage in this way, that cannot be rendered of any practical value in any other.

KEEP YOUR ANIMALS COMFORTABLE.—Justus Liebig has somewhere asserted that our clothing is merely an equivalent for a certain amount of food. This shrewd remark, the farmer may apply to advantage in the management of his domestic animals. An animal of any description, that is compelled to remain exposed, or but half protected, requires nearly twice the food consumed by another of the same size furnished with comfortable quarters. It is not, perhaps, desirable to keep animals too warm, or in situations where there is not a free circulation of air; but comfort and cleanliness may be secured without sacrificing these prime requisites of health.

SHEEP should never be confined, during winter, in close quarters; nor should more than twenty, or twenty-five ever be permitted to run together. The nature of the sheep is remarkably ardent, and the atmosphere soon becomes deteriorated and impure, even where the flock is small. Water, it should be recollected, is as necessary for the sheep as for the ox or horse. True, the sheep can live without water, if there be a supply of snow; but because a man can live without a dinner, the fact ought not to be regarded as evidence that he does not need it. One may live under the deprivation of many things, the possession of which would contribute essentially to his well-being.

FEEDING.—Always be regular and systematic in feeding your stock. Regularity is the balance wheel of Agricultural enterprise; derange this, and the machine "runs down." Stated hours, and specified quantities—graduated always in accordance with circumstances, should invariably be observed. "Neither too little nor too much, too often nor too seldom," this is the true policy.

Rats and other vermin are kept from grain by a sprinkle of garlic when packing the sheaves. In feeding with corn, fifty pounds ground goes as far as a hundred pounds in the kernel.

RELIGIOUS MATTERS.

SHEVIOCK CHURCH AND THE FEAST OF THE DEDICATION OF ST. PETER.

[From the Plymouth Journal.]

"Saturday, the 29th of June, was a grand day at the little country church at Sheviock, situated in Cornwall, about five miles west of Torpoint, there being a gathering of the clergy from all parts of the deaneries, of east and west to assist at the ceremony of opening the Church which has recently had its ancient chancel restored, and a new and beautiful window placed at the eastern end of the church. Sheviock Church, as many of our readers will remember, is one of the churches in this diocese where the views of the Tractarian innovators have been most boldly and steadily and perseveringly carried out. The living with a population of 567 persons, is acknowledged to be worth £412 per annum. It is the gift of W. H. P. Carew, Esquire, M. P., and the Rev. J. J. T. Somers Cocks, is its Rector. Since the church has been in this gentleman's care, and while it was in the care of Mr. Perry, his predecessor, the doctrines of the Puseyites have been boldly and openly preached, and in every respect the clergyman appears to have adopted the usages and customs, in performing Divine service, that are practised by the most renowned Semi-Papists in the metropolis and elsewhere. On a former occasion we gave a description of some of these practices, and we shall venture to repeat here a few of the peculiarities which mark this church and place it out, in bold relief, from most of the churches even in this, the Bishop of Exeter's diocese.

"The body of the Church is fitted with low open benches—miserably uncomfortable seats, especially when compared with the comfortable benches that have been provided for sitters in the Holiest of Holies, the chancel. The entrance to the chancel, which occupies about one-third of this small church, is by one step above the body of the Church, while the altar is elevated three steps higher. The whole of the choir is paved with encaustic tiles, and the entrance step bears in its front the following inscription in Old English characters:—

HOLY, HOLY, HOLY, LORD GOD ALMIGHTY.

"The chancel, which has been laid open in its roof and supported by cross-pieces, while the remainder of the roof has been left with its modern white-wash studiously plain, is parted from the body of the church by a rail, and thus keeps out of this most sacred part of the church the laity and all who are not privileged by their calling to enter within its holy precincts. The clergy are thus placed in the most holy part of the church, and the laity without, and there is a visible wall of separation between them. The service is all read and chanted within the bar, or rood-pole, and the people, who are to hear the chauntings are kept without. In the middle of the choir is placed the Litany-stool, a small low desk facing the communion table, which is here called an altar. At the south side are three sedilia, recessed in the wall like niches, each having a crimson cushion, and kneeling stool of the same material. Above these is a piscina, also niched in the wall, and on the north side is a recess which appeared to us to be formed as a sepulchre. The sedilia were used in the Roman Catholic service by the priest and his attendants, the deacon, and sub-deacon, during certain parts of the mass; the piscina was used to receive the water in which the priest washed his hands before consecrating the elements at communion, as well as that with which the chalice was rinsed at the time of the celebration of the mass; while the sepulchre was the place in which the crucifix, when taken from the altar on Good Friday, was placed with great solemnity, and continually watched from that time till Easter Day, when it was taken out and replaced upon the altar with especial ceremony.

"The church is dedicated to St. Peter, and Saturday being St. Peter's day, it was determined that the alterations should be completed for that day. Great efforts had evidently been made to get up a show worthy of the occasion. The clergy had been duly summoned, and large numbers of people assembled from Sheviock and many of the neighbouring parishes. For ourselves, on reaching Sheviock we walked direct for the church, and after waiting there for some time, walked into the church-yard, and looking towards the parsonage, which is some distance from the church, we saw what was to us, in England, a very strange sight. There was a long procession of priests wending their way down the distant hill, preceded by ten boys, all of their way bare-headed and dressed in surplices, chaunting as they came along some portion of the services,

selected for the day. The day was beautifully fine, and the effect of the scene, looking upon it as a show, was just such a one as would attract a lover of 'sights.' Two of the priests carried in their hands a chalice, but we looked in vain for the crucifix. We hastened to our place in the church, close against the south porch, and there had the good fortune to see all the party enter. As they approached the church we heard a sound of distant chaunting, which increased as the surpliced choristers and priests came nearer, and as they reached the porch there was a slight pause, and the voices then burst forth with a full chorus which was continued as they all entered the church, the priests singing in parts, which were answered by others at intervals. The length of the church did not allow of their making any long walk through the aisles, and when the boys reached the chancel there was a pause, the priests all singing for some time before they ventured to cross the threshold. On the priests taking their seats, the Rev. Mr. Cocks, who was the chief actor in this scene, spoke to the Rev. J. F. Kitson, who went up to the altar, made a lowly bow and a genuflection, and then proceeded to remove the cross and the flower vases, which he placed in the recess over the sedilia. The candles and candlesticks were left on the altar, and remained there throughout the day. The clergy then proceeded with the services, which were mostly chaunted. On coming to the Absolution, Mr. Cocks turned his back to the east, placed his hands across on his breast, chaunted, "Praise ye the Lord." Two verses of a Psalm were sung by the choir and the clergy; after which the 139th Psalm was chaunted. The Rev. Richard Buller read the First Lesson, and the Rev. R. Martin the Second. The movements in these services were continuous—first to one place then to another; now to the east now to the west; again, one only turned to the west, crossed his breast, and chaunted a line, while all the rest of the priests kept their old position. The collects were all monotoned almost as fast as the voice could utter them. The anthem was selected from the 24th Psalm, and the seventh and following verses. On coming to the words, "And the King of Glory shall come in," Mr. Cocks left his place, and emblematical of the King of Glory coming in, he walked up very slowly and solemnly towards the Altar. As he ascended the last step he made a genuflection, and then bent down before the altar. He was followed by another priest, who knelt with his back to the people (as did all the rest) a little in the rear on the right, and by a third who knelt on the left, and all remained kneeling during the remainder of the anthem. Mr. Cocks then rose and repeated the Lord's Prayer, the two priests still kneeling, while Mr. Cocks turned round to the people and repeated the Ten Commandments with great velocity. Mr. Cocks, after the commandments, again backed upon the people and said a collect, the priest upon the right (the Rev. J. F. Kitson) bowing almost to the earth, and remaining in that state of self-abasement frequently for many minutes together. The readers of the Epistle and Gospel turned towards the people, but Mr. Cocks kept his face to the east standing close to the altar during the whole of the time they were reading.

"The preacher then left his highly elevated pulpit, and Mr. Kitson, of Anthony, brought forward a number of small velvet bags, decorated with crosses, (no "decent basins," as the Rubric enjoins,) for the laymen to go round and collect the offerings of the people. Mr. Kitson took care that none of the collectors should enter the precincts of the chancel; he stood at its threshold and awaited their return. Mr. Cocks remained in front of the altar, occasionally reading a sentence from the offertory. When the bags were returned to Mr. Kitson, he took them up to Mr. Cocks, handed them to him, and then knelt down. Mr. Cocks reverently deposited the bags upon the altar, and at the same time knelt, and for some minutes all was solemn silence.

"At half-past three the church bell again called us to church. There was a large assemblage of fashionably dressed people, and the place was crowded. We shall not again go through the services. All that is necessary to be said is, that they were accompanied with the same ceremony as in the morning. The anthem was from the 76th Psalm, vers. 1, 2, 3, and it was exquisitely sung, nothing could have been finer. In the course of this afternoon we saw what we have never witnessed in a Protestant Church before—young and middle-aged men, evidently men of education—kneeling down in the aisles and bowed almost to the earth with the weight of their devotional feelings. It was a picture worthy of a Roman chapel, where, however, such show of sanctity is generally confined only to the poorest and least educated of the masses. The sermon was preached by the Rev. R. Buller, of