



TEN SHILLINGS IN ADVANCE

THE GREATEST POSSIBLE GOOD TO THE GREATEST POSSIBLE NUMBER

TWELVE AND SIX PENCE AT THE END OF THE YEAR

VOLUME III

GODERICH, COUNTY OF HURON, (C. W.) THURSDAY, MARCH 23, 1850.

NUMBER VIII

Poetry

WHEN IS SUMMER?

When, oh when is my summer? When the heart is in its prime, When all life is fair and blessed, Then is my summer time.

AGRICULTURE

SPRIT OF THE AGRICULTURAL PRESS

CANADA TESTES.—The complete extinction of this pest is exceedingly difficult, particularly in wet or stony ground.

HIGHLAND AGRICULTURAL SOCIETY.—We perceive, from our recent Scottish exchanges, that this important society, the first that was formed in Great Britain, and which has done so much for the advancement of Agriculture, not only in Scotland, but in various parts of the world, continues in a flourishing condition.

lightened and enterprising agriculturist, John De-la-fair, Esq., of Oakland, Seneca County, N. Y. Mr. De-la-fair informed us that he had recently imported from England a machine with its various appliances, for making tiles, pipes, &c. for purposes of drainage; a subject which is engaging the earnest attention of the farmers of the state of New York.

GRAIN TILES.—4 inch high, by 15 in. long at \$15 pr 1000 tiles. 3 " " " " 12 do. " " " " 10 do. " " " " 8 do. " " " " 6 do.

GRAIN PIPES.—4 in. diameter, 15 in. long, at \$16 pr 1000 pipes. 3 " " " " 14 " " " " 12 " " " " 10 " " " " 8 " " " " 6 " " " " 4 " " " " 2 " " " " 1 " " " " 1/2 " " " " 1/4 "

Pipes of larger size can be made by this machine, semi-cylinders of 6 and 11 inches diameter. Root and ridge tiles are turned out with equal facility.

The above rates are considerably higher than those in England. Greater experience, however, will after a while facilitate production and lower prices. As there are many parts of Canada where drainage is much needed, and where little or no stone of a suitable description can be found, we think that sufficient encouragement should be given to enterprising persons, either by societies or otherwise, to get a few of these machines introduced.

DIFFUSION OF AGRICULTURAL KNOWLEDGE.—In order to create and satisfy a taste for agricultural knowledge and rural improvement throughout the American Union, it has been proposed by several individuals to print a large number of suitable tracts for gratuitous circulation, at the expense of the federal government.

PRECAUTIONS OF THE WHEAT CROP.—We asked Mr. Thomas, of Oakland, what success he had as a wheat grower in reply, he smiled significantly, and shook his head; and upon being a little further interrogated, owned that he had not had a decent crop of wheat in five years.

ANCIENT HORTICULTURE.—In the middle of the nineteenth century, when, by the aid of science, we are approaching to perfection, it may be curious and interesting to take a retrospective glance, the better to judge of the progress that has been made in fruit culture.

DEAR TYLE MACHINE.—We had the pleasure at the New York State fair held at Syracuse, of an introduction to that en-

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MR. PUNCH ON CHURCH AND STATE EDUCATION

Mr. Punch has often made his appearance at Willie's Rooms, but, being a decided opponent of National Education upon strictly Church principles, he kept away from the building last Thursday when the friends of Church Education met to uphold the plan.

Mr. P. declares that he is as much interested in the Education question as any Prelate, Archbishop, or Majesty's Counsel learned in the law then present at Willie's; where, of course they had hired the rooms for their own purpose, they had no right to dance to their own tunes, so to speak, as other folks do at the same place upon payment of their money.

"The government plan," Mr. Talbot said, "was now renewed in all its hideous deformity, and required instant resistance. (Hear, hear.) It was proposed to constitute a central school for the supply of district schools with teachers, in which there was not to be the slightest approach to a Church Character, no connexion whatever with Episcopal superintendence, no profession of faith, no creed, no catechism, but a deliberate bringing together, under the plea of comprehensive education, every variety of dissent and of difference, or indifference, in religion, the probable result of which would be universal scepticism and infidelity. In connection with this was the system of inspectors, men responsible to the Committee of Education alone, and quite independent of the bishops and of ecclesiastical authority, whose whole business related to the dissemination of secular knowledge rather than of religious truth (hear, hear); simple algebra, much mathematics and mechanics, land surveying, and what not; but of religion, nothing; of dogmatic teaching, nothing."

Now, beauty is a question of taste like any other; and Mr. P. taking Mr. Talbot's statement as his own, declares in the face of the honored public of Great Britain, that this plan of education, pronounced by Mr. Talbot to be a "hideous deformity," is, in Mr. P.'s eyes, a very pretty plan.

Mr. P. as heartily and earnestly wishes that there may be schools established throughout England, for the "dissemination of secular knowledge, simple algebra, much mechanics and mathematics, land surveying, and what not"—as he heartily and earnestly denies that the result will be "universal infidelity and scepticism." A black Fetish man, or a priest of the Obi persuasion, may not wish his woolly congregation to learn to read, or to listen to the white missionaries, but they should begin to doubt of Munbo Jumbo's conjurer does not allow the children to get too close to his table, or they would see how some of his tricks are performed—these are the pretensions of knaves and quacks—not of enlightened teachers and professors of the truth. The learning of it can't lead to error. Does the learning of algebra lead to a disbelief in the Bible? Does a knowledge of mechanics cause a man to doubt in the miracles?—What else do young men learn at Cambridge, but algebra and mechanics? It is a blasphemy against the Truth to say that the head-masters of public schools did not begin lessons every morning with a statement of "Boys, all education flows from, and necessarily depends on, the doctrine of, &c. Why should they? They disagree about it in Doctors' Commons, when the archbishops themselves are reserved about it, and the bench of bishops is mum.

After these laymen rises Mr. Sewell, who says, that, if any boy learns to spell at a school where the Catechism is not taught, he is brought up under a system, "Which must inevitably destroy in the created being veneration for the Creator, is the child love for the parent, in the pupil respect for the teacher, in the subject obedience to the state."

is good that a Wesleyan m'k-m'd should be able to spell, that an An-bap set plough-boy should know his multiplication table, that a High Church tailor's apprentice should know something of history, and a Low-Church young collier should write recently, whatever differences of religious opinion there may exist between him and the little Papist who is casting up a Rule of Three sum at his side. Oh, your doctors, you are bawling and bawling among yourselves ceaselessly, and yet you cry out that there are none but you who are fit to teach little children to write and to spell, and that their souls are in peril if your eyes are not over their slates and grammar-books!

Here, for instance, at this meeting, gets up Mr. Napier from Dublin, who a year ago the Government scheme of teaching children of all religious denominations to read, is "an attempt to create a Government of the world; to separate Providence from man; to set up the wisdom of man against God's truth." In this way the honorable gentleman raves and blasphemes, because two boys of different religious persuasions sit at the same bench to learn the multiplication table. This is a zealotism, indeed; worthy of Lavan's, the zealous-burner; worthy of Calvin, the Socinian; worthy of the wickedest Jays of the wickedest persecution; Oh, Napier of Dublin, who are you, to come from Ireland, and charge with atheism all England that does not agree with you?—What commission or authority have you, that you so meddle with the Divine name? How dare you to call me atheist? blasphemer!—that an horn by the Divine will, as you are; that worship it and acknowledge it as you do; though I do not believe as you do (thank heaven!), or that a consequence of my creed is a curse of the greater part of mankind? Mr. Napier, who charges us all with rebellion against the Divinity, so that we are so many devils—rather more or less—this amiable gentleman is one of the friends of Education on strictly Church principles, and a popular Champion to choose in the days of her delirious and difficulties.

After him rises Mr. G. A. Denison, another auxiliary of Mother Church, who is likely to make her cause popular. "He every means at his command, the Committee of Education was seeking to make education independent of any definite form of religious faith; in quarters exercising no contemptible influence over the Church there was manifested a fearful indifference to divine truth; latitudinarianism was finding favor in high places (hear, hear.) But the greatest danger of all was the practical negation of definite truth which was found so largely in the Church itself, from that spirit of compromise which let men, for the sake of what they erroneously called peace, to fitter away the objective truth; from that sickly sentiment which made men shrink from unfurling the banner on which were written the awful words, 'This is the Catholic faith, which whoso man believes, he cannot be saved.' (Hear, hear.) The effects of this spirit of negotiation and of compromise were not far to seek.—The question of education had been from the first, between the maintenance of the surrender of the creed and doctrines of the Church of England, and of the catechism of the Church of England. (Hear, hear.) All education flowed from, and necessarily depended upon the doctrine of regeneration in baptism. (Hear, hear.)—that doctrine which had so monstrously been of late made subject of appeal to a court not necessarily composed of Churchmen, and having necessarily no spiritual character."

Now, Mr. Napier from Dublin, what do you say this doctrine of origin of education, by Mr. Denison from Oxford? Very likely your little Dublin boys never heard of such a thing. Do you believe it—don't you? If you don't, Mr. Denison refers you with politeness, but with pain (for his curses do not seem to us to have the Napier smack)—Mr. Denison refers you to the paragraph in his speech, beginning, "This is the Catholic Faith," &c. Now, Mr. Napier, do you hold this doctrine, or not—you know the consequences—you are as badly off as the atheists whom you were assaulting at last night. And the chances are that being an Irishman you do not believe it; it is certain that very few of the little Irish children have ever read it, or heard of it; some of Philip's boys may have read this doctrine, but Graham's boys don't; Graham doesn't flatter; and half the Church of England with him. Things may be changed since we went to school, but in our time, we believe that the head-masters of public schools did not begin lessons every morning with a statement of "Boys, all education flows from, and necessarily depends on, the doctrine of, &c. Why should they? They disagree about it in Doctors' Commons, when the archbishops themselves are reserved about it, and the bench of bishops is mum.

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