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We beg leave most respectfully to congratulate our Subscribers and friends, on the commencement of a New Year, and most heartily we wish them all possible health, prosperity, and true happiness. We certainly have great cause for congratulation, in the advantages we possess in this country, and if every individual who enjoys these advantages, or rather, we should say, who may enjoy them, would do their duty to the community to which they belong, as their situation, circumstances or influence, may afford them opportunity, we would see this country one of the most prosperous, and happy on earth. Good feeling, and union, in promoting what would be for the general advantage of all classes, is what is required—but unless we are united, and well disposed towards each other, we cannot reasonably expect that we can act for the general good. The commencement of a new year is the proper time to form resolutions that we shall do all in our power to promote the public, as well as our individual interests. We do not propose that every man or any man, should neglect his own interests or business to forward the public interests, and we are aware that there are not many individuals who, however well disposed, can do much more than attend to their own affairs. But to those who have opportunity, by the possession of education, wealth or influence, to advance the public good, we should say that an obligation rests upon them, as accountable beings to their Creator, and to their fellow men, to employ their best endeavours to promote the public good, and we tell them plainly that party feelings, and animosities, will not excuse them from this obligation, either to their Creator, or to their fellow man. A man who has the power, and opportunity to do good, and neglects to do so, from whatever cause is inexcusable. As we before observed, it is only a few who have it in their power to do much, but these few will not do their duty to the community to which they belong, if they devote themselves entirely to their own interests, or the party to which they become attached. Perhaps the principal cause of the backward state of agriculture in Canada is to be attributed to disunion, and want of cordial action amongst our leading men, and legislators. Commerce did not suffer so much from this cause, because merchants possessed education, experience, energy, and constant intercourse with England, that put it in their power to take care of their interests. They, however, may have suffered from the unproductive state of agriculture, but only in this respect. The agricultural class on the contrary, were not sufficiently educated; were deficient in capital, and agricultural skill, and no effectual measures were ever adopted to supply

these deficiencies, and we believe we are correct in saying, that had there been a better understanding between our leading men, and legislators, we should not now have this evil to deplore. For the good of Canada, we hope that we shall no longer have to complain of this state of things. We do not now, or at any former period suggest measures of doubtful or party policy for consideration, or adoption. The question is simply this—are the rural population of Eastern Canada dependant altogether upon the produce of their lands for subsistence—is this produce deficient in quantity, and not of the best quality, in consequence of the want of agricultural skill in the farmers—and is there a possibility of supplying this deficiency, and curing the evil, by importing instruction and encouragement in the art of agriculture? Without hesitation we answer all these queries in the affirmative—and when this is the true state of matters, can a doubt exist, that there is an obligation rests upon those who have the power, to supply a remedy. It may be replied to us, that Canadian farmers are contented and happy—and we deny it not—but as it cannot be from the abundance they possess of what educated men set a high value upon, and think necessary, not only to happiness, but to their very existence, how can we say that the poorest Canadian farmer in the country would not know how to estimate enlarged means of comfort and convenience, and be happy in the possession of them, as well as those who now have these things. It is easy to say men do not feel the want of comforts and conveniences they never possessed. For the advancement of industry, and the most healthy state of general prosperity, nothing will have a more powerful influence than a general desire to possess a reasonable amount of the comforts and conveniences of life. While men are only anxious to provide what is necessary to support the existence of themselves and families, we shall only have poverty and misery, and cannot have the slightest hope, either of active industry, improvement, or general prosperity. To encourage a higher standard of comfort and convenience among a people without going into any extravagance, we conceive, would be a most certain means of promoting industry and improvement, in this or any other country. Contentment may be a virtue in poverty, and distress, but not until we are satisfied of having done all in our power by industry and skill to improve our condition. To be content with the produce of a farm that would be worth only fifty pounds annually, when by the application of skill and industry, it could be made worth one or two hundred pounds annually would be nothing else than folly, and pusillanimity. T. A.