

*Unique News - they*

# The Raleigh Minerva.

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### Agricultural.

**FROM THE CONCORD OBSERVER.**  
**AGRICULTURAL AND MORAL.**  
**MR. HOUGH,**—Your old agricultural correspondent writes you:  
*Farmers, at this season of the year.* The good time is a very important crisis with the farmer. His success through the year depends very much on the improvement of this season. A farmer has no high opinion of theories and speculations, and new inventions in farming. He has said that the whole mystery of Agriculture is labor and manure. Any man of ordinary judgment can apply the labor and manure to advantage. It is the manner of our mother earth to be bountiful to those who are bountiful to her.

Before you begin the spring's work, remove all the manure that has been made in the barn yard during the winter, on to the land; and then throw out all the straw and rubbish that remain in the barn into the yard. Let the cattle lie upon it, and it will make good manure next fall. Don't mind those who say it is good to summer over manure. Keep as much hay as you please over the summer after you have well wintered the cattle; but don't keep any manure; it will do no good around your barn, but damage; it will rot the boards, and the foundation timbers. Remove every shovel full for the land needs it. Take it out from under the eaves of the barn; and it would not be amiss to take up the barn floor, and remove out the manure that is underneath.

When you plough don't break up more land than you can enrich. It is a fault among us, that we improve too much tillage land and don't make it rich enough. If you break up but little, you can work it better, and make it more rich, and probably you will have as much produce as you would if you should try to cultivate more; and it will make farming a much more pleasant employment.

When you lay down land, be liberal in the use of grass seed. Don't sow chaff which is scraped up in the barn; but buy good seed—six quarts of the best grass and ten pounds of clover; this more is very essential, to secure your crops, and have pleasant neighbors—that is, keep an eye to your fences, and keep them tight.

While you are removing the manure from your barn, or setting your fence or following your plough, you will not look so sleek as dancing masters; but no matter for that; you are doing more good—you are doing something to increase the common stock—the means of subsistence—the real wealth of the nation; but they are not. Let them dance ever so much, and they are doing nothing to increase the means of subsistence; they are not using means to cause one blade of grass or kernel of corn to grow; they will not dance long without something to eat. For this they must depend upon you—and they must purchase it. They don't improve the minds of youth, and Agriculture believes they don't improve their manners either. He has known farmers send their daughters to a dancing school; and he has been sorry to see the modest and easy courtesies which their mothers taught them, distorted and spoiled by a dancing master. Be that as it may, your employment is honorable; and to all the purposes of this life, it is pre-eminently useful. All other business and the comfort of the whole community, depends upon the success of your labors; therefore your occupation is the most honorable. Don't envy the drones who live upon the common stock, and who add nothing to it.

Now let us moralise a little.—The time to sow seed is a most important crisis with the farmer. Let us remember, brother farmers, while we are sowing, that this life is the seed time for eternity. We shall reap in the world to come, as we sow here. In our farming, we don't expect a crop unless we use the means—we must plough and sow; neither ought we to expect salvation without using the means—we must honor God's sabbaths and worship, and be willing to receive instruction from his word; these are the means he has appointed for our salvation; and we must attend to these, and cause our families to attend on them, if we would hope for his blessing.

In our farming we expect a harvest of the same kind of grain which we sow; for God has established such a connexion, that this is always the case. So it is with eternal realities; God has established a connexion between a life of holiness here, and future happiness; and life of sin here, and future misery. If we accept the great salvation and live unto God, we may hope to reap a harvest of rest and peace beyond the grave; but if we reject this salvation, and live in unbelief and sin, we shall reap a harvest of shame and misery. He that soweth unto the flesh shall of the flesh reap corruption; but he that soweth unto the Spirit, shall of the Spirit reap life everlasting. **AGRICOLA.**

A stalk of rye, measuring 8 feet 3 inches in length, has been sent to the office of the Pennsylvania Correspondent. It grew on the farm of Robert Dearborough, of Buckingham township, in Bucks county. Among the complaints of hard times, one cause appears to be that the wheat and rye will be so heavy as to endanger the health and lives of those who may be engaged in harvesting it!

Chester county has produced stalks of rye measuring 8 feet 2 inches; Montgomery, 8 feet 6 inches—and 9 feet 4 1/2 inches. The Norristown Herald, publishing this, says, "bear this, and we are done."

Near Milton, in Pennsylvania, a stalk of rye was pulled, in the middle of the month, measuring 8 feet 6 inches. The whole head appears unusually fine, large and light, many of the stalks being nearly as long as the one above mentioned.

A waterberry growing in a garden in the city of Lancaster, Pennsylvania, measures five inches in circumference.

It is stated, in the Poughkeepsie Journal, that Col. John Storm, of the town of Fishkill, has this season shored a full blooded Merino ewe whose fleece weighed a *ghteen and a half pounds*. The ewe was four years old, and had never before been shorn. The wool is of a very fine staple, and from sixteen to a *ghteen inches* in length.

### Foreign.

#### BRITISH PARLIAMENT. House of Commons, Mar 3. CATHOLIC QUESTION.

From the great interest of the question announced, the gallery was filled a few minutes after the door was opened at 12 o'clock, but the Speaker did not take the chair till four. Numbers of petitions were presented from various quarters against the Catholic claims, and some in favor of them; at length, Mr. Grafton rose and presented several petitions from the Irish Catholics, which were ordered to lie on the table.

Mr. Grafton, on presenting these petitions, begged to express his ardent hope, that they would ultimately succeed; and his confident expectation, that they would contribute to strengthen the Protestant establishment, and support the Protestant succession. It was his most anxious desire, that the two religions, bearing to each other the strongest similitude; having the same hope, the same Redeemer, the same Gospel, the same God, and, in fact, resembling in nearly all respects but forms and sacraments; should be united under the same roof, and that roof the British empire. The petitioners, whose prayers he begged to be presented to the House, were those who were born a burden unjustly imposed upon their generation; to remove disqualifications by which they were afflicted, and to restore them to their common-law right of eligibility, of which they had been deprived, because they refused to abjure the religion in which they had been born, the faith to which their consciences attached them. They did not affect to put in any fantastic claims; they approached Parliament clear of the false philosophy of the times, and asked merely upon the right to which by the law of the land, they were entitled. Yet even this right they claimed under the control of parliament. If these incapacities were repealed, it was the grant of no favor, the concession of no boon; it was the restoration of a right, a mere absolute legal right. If the House continued these disqualifications, it imposed a sentence rather than passed a law. The petitioners submitted with respectful firmness, that they had a common-law right of eligibility to Parliament and to office, from this right they were excluded, and the causes of disqualification were of three kinds: 1. The combination of the Catholics. 2. The danger of a pretender. 3. The power of the Pope. He (Mr. Grafton) insisted, that not only all these causes had ceased, but the consequences annexed to them were no more; even the opposition founded upon them were destroyed and annihilated. The Roman Catholics did not and could not deny the power of Parliament to disqualify, it had long exercised the right of disqualification for the preservation of its own purity; certain place men and pensioners were disqualified, and fifty. But if the House deprived Catholics of other privileges, there was one with which it could not think of interfering, the privilege of religion; that was not only the privilege of the human creature, but the prerogative of the people; there was no power on earth that ought here to interpose; the king, who should interpose between the Creator and the creature, erected himself into an authority greater than that of the Almighty; he had, and could have, no credentials from man; he had, and could have, no credentials from God. Here it was that all men were, and ought to be, equally free. Conscience could no more be restrained than the wind; it was the wind of heaven; the breath of purity. The God of hosts and of armies alone could touch or constrain it. Gentlemen were too far advanced in knowledge to doubt it; and, on this account, the opponents of the Catholics said, that it was not against the religion, but against certain principles of which they suppose the Roman Catholic reli-

gion to be an evidence, that they directed their objections, and which laid the foundation of the disqualifications. But he (Mr. G.) insisted that the objectors could not believe their own assertions. If the Catholics were faithless and perfidious, why restore the house of Bourbon? If the Catholic religion was so dangerous why unite to establish it abroad? Why were Catholics to be supported in France and Italy, and repressed in Ireland? He reported the Church of England for its mild and benevolent principles, and much regretted that its clergy should interfere against their Catholic brethren, instead of making a common cause in favor of Christianity, and against scepticism and infidelity. It was said, that the Catholic religion was infinitely to be preferred to the other; let those who thought so look at the Catholics, and see whose signatures were attached to it; among them were two names, who descendants now petitioned for their ancient rights. It was said, that Catholics would persecute the Protestants, and yet it appeared that by the British population the former were asked to emigrate. The right honorable gentleman went over a variety of other objections, and concluded a long and eloquent speech by moving the appointment of a committee of the whole house, to consider the state of the laws relative to Roman Catholics, and to report how far it may be expedient to alter and amend them.

Mr. Croker apologized for speaking so early in the debate; but the part he had taken in bringing forward an act last session, to empower Catholics to hold rank in the army and navy, had brought the subject particularly under his notice. He did not conceive, that granting their present claims would confer on them any thing more than they were entitled to by the law of the land; and he knew no law to prevent a Roman Catholic from being a Privy Councillor, or even a Lord Chancellor. It is true, that certain oaths are enjoined, and there are about 150 acts of Parliament enjoining them; but they were not precedent to office. The law at first allowed three months, then six months, and afterwards a longer time to qualify; and we had an annual act of indemnity, which did away the forfeiture altogether. Many of the laws respecting those oaths were partially repealed, and some altogether; and of others it was doubtful which of them was in force. By the 20th of Charles II. no Roman Catholic could sit in Parliament without taking the prescribed oaths; and yet this very statute was one of the laws of the Church of England; but supported the present motion, not only as innocuous, but as calculated to place her on a firmer basis.

Mr. Leslie Foster said, that he was quite astonished by the speech of his honorable friend, who had discovered among the secret acts of Parliament, that the Roman Catholics had been in possession of the privileges so much in dispute for more than a century. A Roman Catholic, it seems, might be Lord Chancellor, or preside at the head of any office, and sit in Parliament, although of this last his honorable friend was less certain. He took leave, as a lawyer to say, that he differed from him entirely. He then proceeded to make a few observations on the merits of the question, in doing so he could not but refer, in the first place, to the feelings of the majority of the people against the concession of the claims put forward by the Roman Catholics. At a time since 1507 were the feelings of both kingdoms so loudly expressed against the grant of new privileges, or even the discussion of former demands. The petitions from Ireland against the Catholic claims were numerous, and respectfully signed; and whatever had been said of petitioners with a different prayer he would still maintain, that the majority of the Irish Protestants were against concession. He did not mean to throw any reflection on those who petitioned in favor of their Roman Catholic brethren. He admitted their numbers and respectability, but it is not to be forgotten from what quarter the petitions principally came, namely from the south and west of Ireland, where the Roman Catholic population greatly predominated, where the Protestants were few, and in the power of the Catholics, and where their motives in petitioning therefore, could be easily appreciated. On the other hand the petitions against the Roman Catholics were sent up from great bodies of men in the north of the island. It was to the north that we were to look for the feeling of the Irish Protestants, and for the most enlightened opinion on the question before the house. To this valuable and intelligent portion of the population he would refer; and found on the table petitions from Monaghan signed by 20,000 individuals, from Antrim, signed by 19,000; and from Fermanagh, signed by 9,000; and from other districts or counties with numerous signatures praying that the claims of the Roman Catholics might not be acceded to.—(Hear!) A second objection which he had to the motion of the right honorable gentleman arose from the conduct and feelings of the Catholics themselves. It would be recollected, that the

petitions for concession were all silent on the subject of safeguards or securities. Nobody could feel greater respect than he (Mr. Foster) for those who brought forward the bill in 1813, granting the Catholics political privileges on certain conditions of security. They did all they could to protect us from anticipated danger; but he was free to say, that their proposals gave no satisfaction to a single Protestant that he ever saw, nor to the Roman Catholic clergy themselves. The latter declared, in an unanimous synod, that they could not concur in the proposed arrangement, without incurring the guilt of schism, and that they would sooner die than submit to it.—(Hear, hear!)—What then would have been the consequence of passing this bill by which the Legislature would have alarmed the Protestants by concession, and inflicted martyrdom on the Irish Roman Catholic Bishops, by demanding securities? If the right honorable gentleman could now come forward with proposals more satisfactory, let him declare them to the house; but let him not ask for a committee in which he had no definite propositions to make, and which might agitate the country with vague hopes or alarms, without leading to any certain results. These were grounds on which he should oppose the motion. He thought that the house might as well thrust a burning torch into a barrel of gunpowder and expect tranquility, as enter into a committee to discuss projects for securing the affections of the Roman Catholic clergy, if additional means were granted them of injuring our establishments. As an Irishman, he would not consider the question as it regarded the whole of the empire, but as it was limited to Ireland. Suppose three-fourths of the members of Parliament, of the Grand Jurors of counties, and of the magistrates, were to be Roman Catholics which was the proportion which that class bore to the Protestants after gaining so much influence, would they not demand exclusive power? Would not the ecclesiastical part of their community claim their share of privilege, and demand the establishments now in the hands of the Protestants? He did not know, indeed, if, in such circumstances, exclusion from the emoluments of the church could be defended. But it might be said, that connected with the British empire the Catholics of Ireland composed only a sixth of it. Would they not, in that case, then, desire a separation from Great Britain, as the means of securing their ascendancy? He apprehended then, that from the Empire.

Lord Normanby, Mr. Beecher, Sir R. Wilson then spoke in favor of the motion and Mr. Brownlow and Lord Lowther against it.

Amidst a general cry of Question, Mr. Plunket and Mr. Peel rose at the same time, but during a pause, resulting from each wishing to give precedence to the other, the question was put, and the speaker determined that the 'Noes had it.' As the above gentlemen, however, were still desirous of delivering their sentiments, a long discussion arose, whether they could be heard or not. It was at length decided, that the negative vote having been given, no member could afterwards speak to the question, and that the observations to the order of the house could be delivered only in the way of advice to the Speaker, by the members sitting and covered. A division then took place, when the numbers appeared to be for the committee, 242; against 218. On declaring these numbers at the table, Mr. Croker, one of the tellers, stated that it was his duty to report to the house, that during the discussion which had taken place on the point of order, some members had entered the house who were not present when the question was put, and whose votes must therefore be disallowed, and accordingly it was decided, that the names of Lords Worcester and Rock-savage, Mr. Banks, Mr. Ure, and General Porter, should be struck off from the Noes and that of Lord Forbes from the Ayes. The state of the numbers then was, 241; against it 213; majority 28.

**AIR JACKET.**—Yesterday afternoon Mr. CHARLES KENDAL made an experiment on the Thames, of the efficacy of his Air Jacket, or Life Preserver, which completely succeeded. He went from the South-wark-bridge through London Bridge with great ease, and on the London docks in twenty minutes. Waking upright in the water he and his man all the way.—*London Paper.*

### Domestic.

**COMMUNICATED.**  
**MOST HORRID MURDER.**  
A most shocking murder was committed on Sunday morning last, in the neighborhood of Chesterfield court-house, by James Vest (usually pronounced West)—On that day he conveyed his wife some three or four miles from home, and then and there, in a piney field shot her through the body with a ball, supposed to be of the usual size of a musket ball. An inquest was held on the 21st instant, which pronounced it to be a felonious and wifful murder, committed by the said Vest (or West) on the body of his wife Sally.  
The said Vest is about 5 feet 4 or 5 inches high, aged from 40 to 45 years, of a dark or