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"Truth, Justice, Freedom, here shall find a home."

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AGRICULTURE.

How to RAISE AND KEEP ONIONS.—People often find it difficult to raise good onions, whereas, if their nature were better understood, they could be raised as easily as any other esculent root. The best place for raising them, is on a warm and moist piece of ground. A low situation, where the sand has washed down from some neighbouring hill, is a very good place for them. The ground should be levelled, and not dug up in beds, as is sometimes done; also rolled down, so that it will be hard, for this prevents the scullions, as they are called, and gives large round bulbs to the onions. The best time for sowing them is the last week of April, if the weather is favourable; yet, they will do well if sown any time in the month of May. The rows should be from eight to ten inches apart, and the seeds planted about an inch deep; then the ground should be rolled again after it is sown.—The hoe ought never to be used in weeding, but the weeds ought to be pulled up with the hand. If any insects trouble, ashes will destroy them and will be good for the onions. They should be pulled as soon as the tops change their color, and if the weather is favourable, ought to remain on the ground for a week or a fortnight to get thoroughly dry. They should not be carried into a damp cellar, but put in the chamber, or garret, where they will not be exposed to too great cold in the winter, and they will keep thus a year or longer, and be as good as when first taken out of the ground. It is best to keep them in a cool place during the cold season, for they will not freeze where all other vegetables would, on account of the spirit in them. In this manner any person can have good onions throughout the year.

BUCKWHEAT.—We wish more of this useful but humble grain was cultivated among us, we call it humble but useful. Dr. Brown in his work on agriculture says, it is among grains that the ass is among animals. It is a little singular that Pennsylvania and Western New York, which supply the State of Maine with so much flour, use a great deal of buckwheat, while we in Maine, who can raise it as well as they can, eat but little of it, but purchase large quantities of wheat flour. Wouldn't it be a better policy for us to raise more buckwheat and purchase less of their flour?

We are persuaded that this crop might be made more valuable than it is. It requires but two months to come to maturity sufficiently to harvest; it being best to cut it off just as the kernel begins to turn black, and to let it ripen in the swath, or rather, in the bunch.

We have often sown it on warm sandy loam; on the first of July and harvested it on the 1st of September following. By gathering it up in small bunches, so as to lay up lightly, it will ripen in the course of a week or two. The rain does not hurt it, and when the grain is matured it may be hauled in and threshed out.

By managing it in this way, and getting it in before the leaves fall off, it makes excellent fodder for horses, as they will eat straw, leaves, seed and all, there will be a saving of the threshing bill if fed to them.—*Maine Farmer.*

HARVESTING.—We offer the following excellent remarks on harvesting, by an old farmer, for the benefit of our numerous readers. Let the wheat be cut before it is dead ripe—cut it at that juncture of time when the stalk, for one or two inches just below the head, has turned yellow and become brittle. Provide ample force, so that you may get your crop down in good time. Provide good fare for your hands; treat them kindly, but be sure to superintend their labors yourself and see that they faithfully do their duty. After your crop is cut down, see that it is so cared for as to be placed in a condition to receive no injury from the effects of rain, and, when sufficiently dry for the purpose, that it be either housed or so stacked as that the rain cannot harm it. The value of many a good crop of grain has been seriously lessened by the slovenly manner in which it was managed after it was cut down.—The proprietor, however, may obviate such consequences, by personally attending to his own interest, and exacting justice from his hands. No man should do any thing

through an agent which he can do of his self, no eyes exert so wholesome an influence over the labor of an estate as those of the owner.

PROTESTANT CORNER.

APPEAL ON BEHALF OF THE HUNGARIANS TO THE PROTESTANTS OF GREAT BRITAIN.

Protestants of Great Britain,—ye whose Christian sympathies extend to the extremities of the globe,—ye who make such great and noble efforts to emancipate the African, and to civilize the savage islander of the Pacific,—are you aware that a nation of freemen, a people with whom Protestant and national is synonymous,—is, at this moment, within a few days' journey of your happy homes, threatened with destruction, from the united powers of western and eastern Popery? It is well known that the house of Austria has ever been the most strenuous, the most relentless, and the most successful supporter of religious and political despotism, and that it has crushed, by means of its military and spiritual satellites, by the swords of its cuirassiers and the wiles of its Jesuits, Protestantism, which was flourishing in Bohemia and spread over Austria proper, and that all the defenders of the national liberties of Hungary against the oppression of that very house of Austria,—the Rakotzys, the Bethlens, and the Pekelis,—were Protestants. Is it necessary to add, that Russia, although the outward form of her Popery is different from that of Rome, is prosecuting now, even in this nineteenth century, a similar career of oppression, crushing under her iron heel all that oppose the uncontrolled will of the Imperial Pope, who sits upon her throne, crowned with the tiara of spiritual, civil and military despotism.

Had Britain always had such glorious rulers as Elizabeth and Cromwell Europe would have been now free and Protestant. But, unfortunately for the cause of religious and political liberty, when its banner was unfurled in the east of Europe against the oppression of Austria, the throne of your country was occupied by a monarch incapable of understanding the interests and duties of his exalted station, and who did not comprehend all the responsibility and glory which is attached to the throne of a free and Protestant nation. Instead of assisting the Protestants of Bohemia, who had called to their throne the nearest relative, and whose descendant occupies now your own, he repressed the noble ardour of the British people, who would otherwise have rushed to the rescue of their fellow Protestants on the Continent, and decided the contest in favour of religious and political liberty.—Bohemia would have then remained free and Protestant; and Hungary, her only ally, would not be compelled to wage against Austrian despotism a mortal struggle for the same cause which had succumbed in Bohemia, and to seek from the Moslem of Turkey that assistance which the Protestant Christians of Western Europe decline to give her.

Had James followed a more liberal and far-sighted policy than that which he adopted, Britain would have secured in the east of Europe a powerful ally; and the conformity of their principles, without which no sincere and lasting union can exist, either between individuals or nations, would have secured the triumph of those principles over the rest of Europe, and saved to its inhabitants a deluge of blood and tears.

Protestants of Great Britain, I shall not dwell upon the political and commercial interests of your country, which will be promoted by the success of the Hungarians, and injured by their fall. This subject has been sufficiently developed by competent writers of your own; and I would wrong you were I to believe that you are deaf to all other considerations but those of Ambition and lucre. I appeal to your better feelings,—to those which you entertain as Christians and freemen. Can you remain indifferent to the fate of a free and Protestant nation, whose success must insure the triumph, and whose defeat must be followed by the fall, of those principles for which your own ancestors had fought and bled until they established their reign? Protestants of Great Britain, what would you say if some of you were standing by and quietly looking on a man engaged in mortal struggle against two ruffians, who intend to murder him because he maintains the same principles which those bystanders are themselves proud to profess, but remain passive spectators of the unequal combat, watching its issue, in order to proffer the hand of

friendship to the man whom they had abandoned in his hour of need, if he succeeds in overcoming his assailants, or to give an unmeaning sigh over his mangled body if he succumbs, and even, perhaps, to greet soon afterwards as friends, his murderers? Would you praise such conduct as noble and generous, or condemn it as selfish and disgraceful to freemen and Christians? British Protestants, this is precisely the case of Hungary. The Hungarians are the men whom Austria and Russia now attempt to murder for maintaining the same principles of religious and political liberty of which you are so justly proud. Will you stand by and look unmoved on their unequal struggle, and wait its issue in order to give them a cheer or a sigh? If they succumb, will you be able to behold, without being conscience-stricken, their beautiful country converted into a vast grave-yard, upon which, as upon the most appropriate foundation, the huge and gloomy fabric of spiritual, intellectual, and political thralldom shall be reared? Or, if Providence does not permit that violence and iniquity should prevail over right and justice, and their success shall establish the triumph of political and religious liberty over the whole of the east of Europe, will you be able to cheer, and to welcome as freemen and brethren, those whom you had abandoned in their hour of need? But no! Such unworthy conduct is not to be apprehended from Britons, freemen, and Protestants. I am convinced that the cause of Hungary requires only to be known, in order to enlist your sympathies and ensure your support.

There is no necessity that you should take up arms in the defence of this noble cause, but only that you should give it your moral support by a public expression of that opinion which the greatest despot dare not to brave. But let this be done in a manner befitting a great, powerful, free, and Christian nation, and it will make the despot quake upon his throne, rouse the drooping spirits of the friends of liberty throughout all Europe, and accelerate the reign of freedom and justice over its whole extent.

VALERIAN KRASINSKI.

(From the Boston Olive Branch.)

HUNGARY—AS IT WAS AND IS.

Never, since the heroic Poles finally succumbed to the mighty power of the Emperor Nicholas, in 1831, have a people made such a determined stand for their rights, as have the Hungarians. But little, comparatively, is known to the mass of our people, of the strength, character and condition of the people of Hungary. This accounts for the lack of interest among us in regard to their struggle against the combined forces of Austria and Russia. And yet, there is no people whom the friends of freedom should take such interest in at the present time. Hungary is fighting, single-handed, the great battle of human rights. Charles-Albert, of Sardinia, is an exile in Spain. Lombardy has bowed her neck to the yoke. Sicily has opened her gates to the tyrant, Ferdinand of Naples. France has again fallen into the hands of the Philistines; Venice is besieged by a large Austrian army; and Rome, the Mother of the World, has, doubtless, ere this, become the prey of a "sign-post likeness" of the great Bonaparte.—Should Hungary fall, Austria will again be strong, Italy entirely enslaved, and the small German States be made to feel a weight of tyranny from Austria and Russia, to which their late slavery will bear no comparison. Liberty in Central and Southern Europe will be retarded half a century at least. To some facts in regard to the present situation of Hungary, we prefix a short history of the ancient Huns, and of Attila, that terrible warrior, who lived fourteen hundred years ago, and who claimed to be descended from Magog, the son of Japhet. When the twelve centuries of dominion, which, according to the ancients, were prefigured by the twelve vultures which appeared to Romulus at the foundation of Rome, were drawing to a close, from countries unknown to the Romans, "lying beyond the north-east wind," swarms of barbarians poured in upon their degenerate empire. In the heart of those regions, occupying the slopes of the Altay mountains, stretching from the Chinese wall on the south to the Frozen Ocean on the north, as we learn by the dim light of Chinese history, was the seat of the Huns at the commencement of the Christian era. From this, their ancient home, they were driven by the Tartars. The Huns, harpessed by their enemy, fled westward, watering in their flight their herds in the Oms and the Jaxartes. Turning towards the north, they passed the Aral and Caspian Seas, and then they began to figure in Roman history.—They crossed the Tannus and the Volga, and the Goths, whose possessions extended from the Baltic to the Euxine, were chased to the Danube, and upon the Roman frontier. When Rome had finally reached her zenith, three great

* Magyar Voltas, the Magyar or Hungarian religion, is the appellation by which the Protestant Confession of Geneva—the same as the Scotch Presbyterian—is designated in Hungary.