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AGRICULTURE.

KEEP THE PREMISES CLEAN.

Every cultivator should keep his premises as clean as possible, for the important purposes of saving manure, and promoting health.—Some discerning persons remark that in the hot summer, while vegetation is in a flourishing condition, it is more healthy in the country than in the city, but the reverse is the case in September and October, as at this season many vegetable productions have come to maturity and are decaying, filling the air with noxious gases and odors; hence arises fevers, dysentery, and other complaints, which are more common in the country early in the fall. We give this view of the subject which some have presented, and we will make a few remarks on subjects that claim the particular attention of every cultivator, whether this view be correct or not.

Keep the premises, particularly around the dwelling perfectly free from every substance that will taint the air. Every decaying vegetable or animal substance should be removed a good distance, and then covered in earth, for the purpose of manure.

The pig-pen, though at a respectable distance, should be supplied with loam to absorb all liquid matter. All manure in the barn-yard should be covered with loam, sand, or mud, to save it from waste, and to keep the air pure, as, in the changes so common to the wind, the air is liable to be wafted from the barn to the house.

Cellars should be made as clean as possible, particularly as they communicate directly with the dwelling above, and any foul air produced in them is very liable to pass into the house. All vegetables in the cellar that are tending to decay should be removed immediately. It is best to ventilate cellars thoroughly by opening doors and windows, and to keep the door open as little as possible that communicates with the rooms.

Ground plaster, and freshly-burnt charcoal, set in vessels or strewed around in cellars, or other places where foul air exists, or is liable to be produced, has a very healthy effect, by absorbing gases.

Necessaries often produce a foul atmosphere around them; and as the dwelling is near, the offensive air is often wafted to it, and even when not perceptible it is often operating injuriously. Some prepare these conveniences and cover with loam or other substances all night soil, so as to do away entirely with all unpleasant and unwholesome effects. When this is not the case, charcoal, plaster, chloride of lime, or other disinfectants, should be thrown into the vault, to absorb all noxious odors.

Water from the sink should be absorbed in loam, &c., for manure, instead of rising in foul gases, and being blown into the house. There are some cases of malignant and fatal disorders going through a family, while all the rest of the neighborhood are in good health.—This is often owing to some local cause, some foul puddle, pool, or stagnant pond, near the dwelling, or a general negligence as to keeping the premises clean.

Decaying weeds, grass, potatoes affected with the rot, potato tops, pumpkin and other vines, and various productions, are undergoing decomposition in the fall; and in the aggregate the amount is large, and filling the air with pestilential gases. Farmers may do much good to themselves and the community by burying all such substances and converting them into manure. Make them into a compost heap, well covered with loam, to absorb the gases.

HOOVE IN CATTLE.—B. M. Ellis, of Muncy, Pa., gives in the Albany Cultivator the following cure for an animal hooved on clover:—"Take a straw band, with a knot in the middle as large as a man's fist put plenty of tar upon it, and put it in the mouth of the animal, and tie it on the top of the head: not too tight—so that he can chew it; and then put two or three spoonfuls of tar in the mouth.—This will relieve the animal almost instantly. I have cured at least twenty cattle in this way, and can cure any one in fifteen minutes at most. If the animal is hooved upon corn or rye chop, (corn or rye coarsely ground and mixed with cut straw or hay) I take a pint of Glauber salts, and drench the bowels with it. I have known several cat-

tle to be cured in this way; I never had but one of my own foundered—it was a cow fresh in milk. I gave her lard—she soon got better, but lost her milk, and for a week or two gave but little. She lost her hair, it came off in great bunches."

SWELLINGS.—The following article is recommended for scattering swellings on horses, cows, oxen, and other domestic animals. "Take two quarts of proof whiskey, or other proof spirits, and warm them over the fire; but not to boiling—dissolve it in a pint of soft soap—when cool, put it in a pint bottle or other close vessel, and add one ounce of camphor." This forms, when dissolved, a liquid opodeldoo, and is then ready for application. It is a cheap and valuable remedy, and should be kept constantly on hand by every person.

PROTESTANT CORNER.

PERSECUTION OF PROTESTANTS.

At a time when the popular mind of the empire is filled with beatific ideas of the cessation of political strife and religious rancour in this ill-fated country, and when the pamphleteers and the press of the Whig school are busily engaged in proclaiming the existence of a perfect Utopia in Ireland, there arises suddenly and unexpectedly some unwelcome contradictions of their delusive fallacies, and some stubborn fact to which the deception which their political cunning would play off. It has, for some years past, been the policy of all administrations, both Whig and so-called Conservative, to attempt to carry on the government of the country on the axiomatic principle of conciliation and expediency, and the successive Ministries who have held the reins of power, have been so prodigal in their concessions to popular outcry, that a new feature of power has become introduced into our notional constitution. The voice of the people, which in this country (so far as the numerical consideration of the term is comprehended) is essentially Romish and anti-Protestant, has been the principal element which controlled and regulated all legislation; and the Minister, of course, became the slave of the great demagogue upon whose will his tenure of power necessarily existed. No wonder, then, that Protestantism became an insulted and proscribed faith in this country, and that its professors were injured and oppressed, in those districts where the preponderance of Romish power secured the exercise of its tyranny with impunity. The government, although professing to deal out justice with impartiality, has afforded but little or no protection to Irish Protestants, and the extensive and affiliated ramifications of secret Romish societies has provided an easy instrumentality by which the objects of that aggressive and destructive system can be most effectually secured.—But there is one class of persons, who, more than any other, is exposed to the malignity and cruelties of this persecuting power.—There are, and we are thankful for it, some in our land, whose mind has been opened to the unsupernatural character and the dread enormities of the persecuting Church of Rome; and who, feeling the unsoundness of those tenets, which she imposes as articles of faith, under the penalty of loss of salvation, have abandoned her schismatical communion and joined themselves to the Established Church. For such, no hatred is too bitter, no persecuting malice too severe, no cruelties too enormous. The unfortunate convert, for conscience sake, (and in this land of trial and suffering for the faith, it can seldom be from any other motive) is hunted by his mad-dened pursuers with all the hateful hostility which their relentless system, in other days, and in this and other countries practised, and oft times the forfeiture of his life is demanded, as the penalty of his profession of a purer creed. The Inquisition has not yet, as in Rome, been set up, with all the authority of its Pope and Cardinals, and the cruelty of its torments; but a system, near akin to it, the offspring of a prolific parent, extensively pervades this island, and seems to be permitted to exercise its violence without the check of authoritative interposition. The Irish Church is censured by men in power, for the small measure of its success in bringing within its pale the majority of the natives of the soil; but, when the hand of persecuting bigotry is raised against her, when cruelty and bloodshed mar her efforts at conversion, and when the executive power of the country calmly stands by and looks on, or, if called to interpose, rather assumes the attitude of the apologist than of the defender of the faith, we can expect but little assistance from human help, in the work of evangelizing Ireland. The late doings in the Westport Union Workhouse sufficiently exhibit the truth of these remarks. The letter of the Rev. Edward Nan-

gle to the Lord Lieutenant, clearly exposes the system of persecution to which the Protestant paupers have been subject. Men who would not repeat at night the rosary to the Virgin, nor go to mass, have been seized, stripped and scourged, and told that their religion was the cause of them receiving this treatment. The Chaplain appealed to the Poor Law Commissioners, and a Captain Farren was sent to investigate the allegations set forward in the complaint; but it appears from Mr. Nangle's letter, that this official acted with such gross partiality—in some cases suppressing evidence, and in others refusing to receive it, and, moreover, forbidding any publication of the proceedings he was then carrying on—that an appeal has been made to the Lord Lieutenant against such gross palpable injustice. If the Government be really in earnest in doing justice, and not in raising a cry about it, let fairness and impartiality characterise their investigations; but if these dark doings of Romish intolerance cannot bear the light of a free press, the voice of public opinion in England, which the Whig administration has more than once invoked, will see justice done to the persecuted and oppressed. —*London-derry Sentinel.*

PROJECTED SPLIT IN THE ROMAN CATHOLIC CHURCH.

(From the London Spectator.)

The manifest loosening of the territorial tenure heretofore held by the head of the Roman Catholic Church has suggested a report, to the effect that the organization of that Church is to be revised; each great division of it, according to political geography, acquiring a practical independence, with a kind of federal relation to the central authority. In other words, the idea has been broached, of breaking up the unity which the Church retained through the headship of Rome.

It is under these circumstances that an Ecclesiastical Council is summoned at Paris, at the seminary of St. Sulpice.

"The bishops of the province of Paris," says the *Univers*, "will alone take part in it. There will, perhaps, also be present the Archbishop of Chalcidonia, and two bishops of a neighboring province, who have requested permission to attend at this first assembly of their colleagues. Amongst the priests present at the Council will be some Grand Vicars, and some theologians brought there by the bishops and the delegates of the chapters of the province. The superiors of the societies, which have their place of meeting in Paris, will be also invited. There will be no external ceremony; the rites marked out in the Pontifical will be followed. The time will be divided between labor and prayer; everything will take place with all the seriousness which the Church commands.—No vain discussions, and particularly none connected with politics, will take place. Time cannot be lost in useless words, for in the space of a week or ten days it is proposed to treat of the following matters:—1. Profession of faith; Provincial Councils; Diocesan Synods; Reports from Metropolitans and Suffragans; Bishops, Canons, Cures, Vicars and Priests. 2. Uniformity of discipline to be established in the province; project of provincial statutes; catechism for the province. 3. Diocesan officialities; desservants; infirm priests; forbidden priests. 4. Ecclesiastical studies; faculty of theology; examination of a project of reorganization; seminaries, institutions, and free schools; school of the Carmes.—5. Questions of the immaculate conception; examination and condemnation of some contemporaneous errors. All these matters will be examined in private assemblies, and be voted on at the general meeting. The decrees are brought forward by the bishops alone in session, with the accustomed solemnity."

Enough matter and to spare for a ten days' discussion! It is hardly possible that the actual position of the Roman Catholic Church, as a whole, should be overlooked, even if the consideration of it be not deliberately contemplated under some of the heads indicated in the programme.—Unless it be excluded altogether, very startling ideas are likely to be thrown out, and "the point of the wedge" will probably be introduced at this part.

PROTEST AGAINST POPERY.—In a letter from Paris, we find the following statement:—"I close this letter by quoting a curious resolution adopted by the village of Mormoison, in the department of Vaucluse. These brave people have conceived a violent antipathy against their cure, against whom they had heavy charges to make.—They demand absolutely another priest? What did the popish cure? He asked assistance from the military authorities, and returned to the village at the head of a troop of soldiers. What an installation for a minister of the