

# The Carleton Sentinel;

## AND FAMILY JOURNAL.

Devoted to Agriculture, Literature, and General Intelligence.

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

NUMBER 27.

TUESDAY, DECEMBER 25, 1849.

VOLUME 2.



### AGRICULTURE.

#### DISEASES OF STOCK.

**GALLS FROM HARNESS OR SADDLE.**—A Volunteer tells the New England Farmer that the following remedy was found to be invaluable in the fatiguing marches in Mexico:

White lead, finely pulverised, is the most effective application. Rubbed on dry, or made into a paste, with milk and applied a few times; it will also prevent white hairs growing on galled places.

**TO CURE BLOATING OR HOVEN IN CATTLE.**—A table-spoonful of spirits of hartshorn, for an ox or cow, or a tea-spoonful for a sheep, will afford instantaneous relief. It should be diluted with water or milk. It acts by decomposing the gas generated in the stomach, and which is the cause of the disease.

**HEAVES IN HORSES.**—John Davis, in the Boston Cultivator, gives the following receipt for the cure of this disease:

Take a tub, put three pails of water, add fresh lime the size of an egg, add molasses to give a more palatable taste and place it in the stall, so that the horse can have free access to it. After he becomes accustomed to this drink, add half as much more lime, and renew, so as to keep it of the same strength. The horse may be worked as usual, only allow no other drink. After he drinks freely, bleed by taking two quarts from the breast; in two or three weeks, two quarts more. If the above is carried out, my word for it, your horse will have relief.

**ANOTHER.**—To three quarts of sweet milk add a tea-spoonful of sulphuric acid (oil of vitrol) and mix with the horses' feed. Give at first three times a week, and afterwards once or twice, as there may seem occasion, for a few weeks longer.

**SORE TEATS IN COWS.**—P. Hellock gives the following directions for the management of cows that have sore teats:

Take a full pail of cold water, and wash and rub the sores well. Use the whole pail full of water before milking, which cools the teats, or reduces the fever, and the cow will stand perfectly still. After milking, use half as much more cold water, cleansing the bag and teats well, and in a few days the sores will be healed. That is not all the good you will receive. You will have clean milk, and that is the way to make clean butter.

**DISORDER IN COWS.**—Col. J. Brown, of Farmington, gives the Editor of the Massachusetts Plowman an answer to an enquiry concerning the cause of the itch or the scab that seems to be contagious when it attacks a stock of cattle. He says *hog's lard*, rubbed on to the part affected, will cure this complaint effectually. He has himself tried this on his own stock, and found it to be the very article to effect a ready cure.

**LICE ON CATTLE.**—M. Linley, in the Genesee Farmer, says that the most effectual remedy which he has found on repeated trial is to sprinkle sand copiously over every part of the bodies of his calves; to be repeated once a week.—The experiment was suggested by the remark, that bulls, which dust themselves by pawing, are never lousy.

**BUTTERMILK CHEESE.**—Take the Buttermilk and scald it; then set to the fire until it raises to a boil; then skin off the top and place it in the bag to drain; add a little salt and it is ready for the table, and is a nice rich cheese that an epicure would fain partake of.—*German town Telegraph.*

**SAW DUST CHEESE.**—Take half a peck of the finest saw dust (that made at common saw-mills is too coarse) soak it for three days in skim-milk add a table-spoonful of salt and half a tea-spoonful of nicely powdered loaf-sugar—press out all the whey carefully, and what remains will be saw dust cheese. Ed. SENT.

### PROTESTANT CORNER.

#### M. MONTELEMBERT'S ORATION.

M. Montelembert ascends the tribune of France,—he summons the European nations to listen,—he tells them that they cannot be free so long as the Papal system endures,—that so long as Peter's successor reigns at Rome, Italy must wear her chains, and the rest of the nations be only one degree less enslaved. Must the Pope, then, be given up? No; M. Montelembert tells Europe that we must have the Pope, the whole Pope, and the Pope at any price; but as political liberty and the Pope cannot exist together on the same earth, of the two blessings we must be content to forego the first, which is the less, in order that we may enjoy the last, which is the greater. We thank M. Montelembert for his admission. There is a world of power in it. The great question that agitates Europe it presents in its truest and simplest form. It will be a great way to help the nations to a solution of that question.—Their movement towards freedom, or what at least they deem to be freedom—their universal aspirations after representative Governments, a free press, and liberty of conscience—this movement away from despotism, they find has been suddenly and violently stopped. "What now obstructs the way?" they exclaim. "It is the state-coach of the Papacy," replies M. Montelembert. "Ah! is that all?" say the nations: "we shall apply our shoulders vigorously; and if the old lumbering vehicle refuses to move on, we shall march over its scattered fragments. Pass on, at all events, we must." It is not in human power to prevent the nations from reasoning in this way: neither the eloquence of M. Montelembert, flashed upon them from the tribune of France, nor the murderous hands of a Haynau and a Radzski, can hinder their doing so. Can that be the religion of Heaven, they will ask, which can be maintained not otherwise than by general serfdom—which can plant her seat nowhere but upon the ruins of liberty—which degrades and brutalizes the very men whom she professes to exalt and save? No. It is the foul imposture which shuns the light that her heinous features may not be seen, and at whose shrine are offered up the blood of men and the liberties of nations. But it may be said that the temporal sovereignty of the Popes can oppress only Italy. M. Montelembert, however, did not view it in this restricted form. He advocates the re-construction of the Pontifical throne for the vigorous working of the Papacy on the north as well as on the south of the Alps. He instanced the contest now going on at Turin, where the constitutional Government proposes to cut down the prerogatives and wealth of the prelates; and how, he asked, could the Pope back the prelates, unless maintained in his full power as an absolute sovereign? It is for this, then, that the temporal sovereignty of the Pope must be maintained,—that he may be able to support audacious bishops and prelates throughout the world, in their contests with constitutional Governments,—in putting down representative Government at Vienna or at Naples,—in fomenting insurrection in Ireland,—and, by secret intrigues or open force, crushing liberty wherever it exists. This is what the opponents of the system have maintained all along; now its champions themselves openly proclaim it. To have so important a truth, that the Papacy is the irreconcilable foe of human progress,—that it cannot, from the very law of its being, coexist with liberty—to have a truth, we say, that touches so closely the welfare of society, demonstrated so conclusively, in the presence of all civilized nations, is worth all the suffering which the revolution has entailed. And Providence has so guided matters, that the successive acts of that revolution have become the consecutive parts of a grand demonstration of this great problem. The affairs of Europe are now at a dead lock, and all men confess that that lock is the Papacy.—*Edinburgh Witness.*

#### PROGRESS OF THE ROMISH SCHISM IN NENAGH.

The authority of the Roman Catholic Bishop is now openly and confessedly set at defiance—and his nominee to the parish, the Rev. Mr. Kenny, contemned and insulted. On Saturday se'night, or rather early on Sunday morning, every pane of glass in the lower part of the parlour windows of Mr. Kenny's residence was broken. On Monday morning a command from the bishop to quit the parish in two hours, was received by the Rev. Mr. Power, who forthwith proceeded to Roscrea, where, it is said, a suspension from the performance of clerical duties awaited him, with a threat of a suspension for life if he returned to Nenagh. After this a meeting was held at the Tem-

perance-hall, and on Tuesday a deputation waited on Mr. Kenny with a protest against his appointment to the parish, and a request that he would at once give up the parish, and leave Nenagh. No answer has as yet been returned to this command, as well as we could learn. Thus matters rest for the present. 'Tis a strange occurrence in Roman Catholic Ireland, when there is as little value set upon the authority of a bishop, as there appears to be upon the celebration of mass. We have just learned that a large body of masons and labourers are actively engaged in building up the doorways of the chapel with stone and mortar, so as to make "assurance doubly sure" that the chapel should not be entered or opened by the friends of the bishop or Father Kenny, by either force or stratagem. The work of barricading, which was quickly performed, was superintended by some of the most respectable parishioners.

At 10 o'clock on Monday morning, the "bellman," who rejoices in the name of "County," went through the town; but what he was endeavouring to express we could not learn till he arrived opposite the residence of Mr. Kenny, P. P. when he roared as loud as he could—"Take notice we require—a meeting—at the Temperance hall to—restore—Father Power—and to hunt—Father Kenny—immediately!!! No—Surrender!"

A public subscription has been entered into by the parishioners, and the sum already collected amounts to near £200, as a testimonial of their attachment and veneration for Father Power, to whom it is to be presented.

The 31st of October, 1849, will henceforward be a memorable day in Nenagh—for no doubt one of the most singular circumstances that ever took place in this town, or perhaps in any other civilized country, occurred on Wednesday morning. So cautiously was everything done by the authorities, that all parties were completely taken by surprise. Soon after 5 o'clock this (Wednesday) morning, one hundred of the constabulary, commanded by Chas. G. O'Dell, Esq., Sub-inspector, and Head-constable Hays took up their position in the lane leading to the chapel, and at the Barrick-street entrance a strong body of police were stationed. At six o'clock the marching down Summer-hill of a body of the 79th Highlanders, consisting of over 100 men, commanded by Major Ferguson, together with Capt. McCall and Lieutenant Harrison, showed that something decided was contemplated. They were accompanied by M. R. Plunkett, Esq., R. M., and the Rev. Messrs Kenny and Bowles. On arriving opposite Chapel-lane, the military were extended in open column at either side along Castle-street. Sentries were also judiciously posted—in fact, every caution and all military skill were observed, as if the town were about to be besieged. Everything being secured, the Rev. Thomas Kenny, P. P., of Nenagh, and the Rev. Mr. Bowles, C. C., of Nenagh, each Rev. gentleman armed with a formidable crow-bar in one hand, and a stone-hammer in the other—proceeded towards the doors and commenced demolishing the barricades; and after some time the stone and mortar of the Nenagh belligerents gave way before the Reverend labourers! but the doors being so firmly nailed, they could not force them open.—They pulled out the window of the sacristy, in through which they went. They quickly commenced to make an onslaught on the principal door, which after much laborious exertion, they opened, by drawing out the immense nails by which it was held fast, and Mr. Kenny took possession of the chapel. At nine o'clock the military were withdrawn, but a large body of police remained in and about the chapel during the day. An apprentice boy belonging to the *Vindicator* office was sent out to give the alarm, but was arrested by the police and taken into custody. After a short time, however, he was liberated.

A body of the constabulary was placed around the chapel-bell, for the purpose of preventing any person from ringing it and cause the alarm to be given, but in a short time it was made known that the chapel was about being forced open, and some of the inhabitants went about shouting out—"Fire, fire—the chapel is on fire!" This had the desired effect, for a large number of persons immediately assembled at the approaches to the chapel, further than which they could not be permitted to go. They endeavoured to force their way, but the police prevented their doing so, whereupon they armed themselves with stones, and said they would face the police with pike and pitchfork, &c., hand to hand. Mr. O'Dell and Head-constable Hays peaceably remonstrated with them, pointing out to them the dangerous consequences of such an illegal proceeding, and telling them that they were there to perform their duty, from which they would not flinch. The mob then desisted. Fathers Kenny and Bowles were vocifer-