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AGRICULTURE.

WASTE IN SOWING.

An astounding fact on the foreground of all inquiries respecting seed sown by farmers, is it never germinates. The proportion has been computed to amount to two thirds of the entire quantity sown; and therefore to involve the stupendous annual waste, throughout Great Britain and Ireland, of 4,669,666 quarters of wheat, barley, and oats—a quantity equal to the support of one million of human beings. One portion of the loss of sown cornseeds is easily traceable to birds; and whatever amount of this is occasioned by the overharrowing of light soils might be prevented. Another portion of the loss is traceable to the bursting and rotting effect of too much moisture; and whatever amount of this is occasioned by the stagnation of rain water in furrows and hollows ought to be ascribed to bad tillage or insufficient drainage. A third portion of the loss is traceable to the tramping of the horses, pressing the seed beyond the action of the air, or making holes over them for stagnant water; but this, in the present state of husbandry, cannot be avoided. A fourth portion of the loss is traceable to the exclusion of air by adhesive clays, or undue exposure to frost or heat by sandy soils, and this, as well as the greater evil of comparative infertility, might be cured by a little geological improvement. A fifth portion of the loss is very probably caused by the deprivation of the numerous insects which inhabit the soil; yet, as the seed is not eaten by them, but damaged or destroyed in consequence of their peculiar habits of existence, this source of loss is a proper subject for the investigation of entomologists. A sixth portion of the loss is, in some instances, very probably caused by noxious metallic salts existing in combination with the soil; and this evil, as well as other evils of greater magnitude, forms a decided reason for a careful chemical analysis of soils. A seventh portion of loss is probably, though not certainly, traceable to high electric influence; and this consideration, in spite of being merely theoretic, is strong enough to concur with reasons of greater weight for urging upon scientific agriculturists the study of electric agency on soils and vegetation. An eighth portion of the loss, in many instances, manifestly occasioned by the over-ripeness, the bad preservation, or the otherwise damaged vitality of the seeds; and this—often a very abundant portion of loss—may easily be prevented by using only seed-corn, all the grains of which, when tested in the sample of one or two handfuls, will sink readily in water. A ninth portion of the loss—and this both a general and large portion—is caused by damage to the seed, or absolute destruction to its vitality from the blows of the scutchers or the flail in thrashing; and this ought to be prevented by a slow, cautious, and quite partial thrashing of the selected sheaves for seed, leaving the remainder of them to be afterwards thrashed in the usual manner for edible grain.—A tenth portion of the loss, and the last we shall mention, is indiscriminate sowing, or the want of adaptation in the quantity of the seed to the powers of the soil.—*Rural Cyclopaedia.*

DURABILITY OF RAILS.—Rails split in the spring when the bark will leave them, last much better than those split in winter, as the bark remaining on the wood causes it to retain moisture, which soon rots the rail. When there is bark on the rails, to turn down so that, as it becomes loose, it can fall off, will promote their last. Small rails last much longer than large ones. All fences should be torn down and re-set within 3 years after they are first built. The rails are not then so rotten as to break in throwing about, while the bark has generally become sufficiently loose to jar off. For durability, Spanish oak is much better than either red or post oak.

PARSNIP.—The Parsnip is a hardy and useful vegetable, and will thrive well in clay ground, if rich and deep.—Sow early, leave the roots in the ground all winter, and dig as soon as the frost is out in the spring. A good bed of parsnips in early spring furnishes a valuable addition to any man's table.

PROTESTANT CORNER.

DOCTRINAL LETTER FROM THE POPE.

Relieved from the anxieties of temporal government, Pio Nono has directed his attention to a matter of doctrine, and from his retreat at Gaeta he issued, on the 2d ult., as we learn from the organ of the Roman Catholic Priesthood in Ireland, the *Freeman's Journal*, a letter addressed "to the patriarchs, primates, archbishops and bishops of the whole Catholic world." It regards a subject once warmly discussed in the schools of Popish theology—namely, whether the Virgin Mary was born with or without the taint of original sin. It might well be supposed that the individual who could waste his time in speculating on such a point in the middle of the nineteenth century was in his dotage, but we have too many proofs in the collection making to support the pomp and dignity of the deposed Pontiff that there are multitudes who still hold him and his opinions in reverence. In this *epistola grandis et verbosa*, he states that under the pontificate of his predecessor, Gregory XVI., "there was awakened, throughout the whole Catholic world, the ardent desire of seeing it at length decreed by a solemn judgment of the Holy See, the most holy mother of God, who is also the tender mother of us all, the immaculate Virgin Mary, was conceived without original sin." Petitions, in great numbers, he adds, were presented to his predecessor and himself from the hierarchy, chapters and friars, "black white, and grey," of the Romish church, requesting permission to style the Virgin "immaculate" in the litanies and masses to her honour, and to these requests he accedes with the utmost readiness. He had likewise been solicited to define it as a doctrine of his church that the Virgin Mary was entirely immaculate, and these wishes had not only been pleasing and consolatory to him, but he says that from his earliest years he held nothing more dear than to do what he could "to contribute to her great glory and praise, and to the extension of her worship."

Here then, we have the ex-Pope attempting to add another to the novel doctrines already inculcated by Popery. What evidence, we beg to ask, has Pius the Ninth for declaring the immaculate conception of the Virgin Mary, which the Tridentine Doctors, did not possess? Eighteen centuries have rolled by and no such dogma was authoritatively promulgated by the Christian Church, but now the person who arrogates to himself the title of "God's vicegerent upon earth" not only undertakes to decree, so far as he can do it officially, that the Virgin was conceived without original sin, but he openly avows his desire to extend her "worship!" There is nothing more strongly condemned in Holy Scripture than the worship of any other being but God himself, and hence when arguing with Roman Catholics they commonly deny that they offer adoration to any save the deity, but here the contrary is unequivocally stated. Nay, the Pope goes much farther even than this, for among the blasphemies and "old wives' fables" to which he gives utterance in his letter, he says:—

"For you know perfectly, venerable brethren, that the foundation of our confidence is in the Most Holy Virgin; since it is in her that God has placed the plenitude of all good in such sort that if there be in us any hope, if there be any spiritual health, we know that it is from her that we receive it—because such is the will of Him who hath willed that we should have all by the instrumentality of Mary."

Can any stronger proof be needed than such a passage as this that the writer is Antichrist? Here the Virgin Mary is said to be the foundation of a sinner's confidence, but what is the declaration of an apostle, writing by inspiration of the spirit of God? "for other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) The efficacy of the Redeemer's tonement is slighted, and the Lord Jesus Christ is deposed from his throne as head of the Church, and as the only mediator between God and man, and it is assigned to the Virgin Mary.—*Londonderry Sentinel.*

SOUTHERN EUROPE AND POPERY.

Viewing the present state of Southern Europe, what a humiliating aspect does it exhibit! One contended scene of revolution, disorder, and confusion—thrones upset, laws trampled upon and despised, no value for human life, no security for any kind of property. The losses already sustained are incalculable; the amount of personal suffering, from which no class has been exempted, must have been immense; the anxiety and constant alarm inseparable from such a state of anarchy, are necessarily painful in the extreme; and though these countries have been in

this condition for a considerable period, there is, as yet, little prospect of returning peace or safety. While we contemplate this mournful picture, are we not forcibly reminded, that, throughout the whole extent of this part of Europe, now so fearfully convulsed, Popery has the undisputed ascendancy. Such is really the fact. The revolutionary hurricane has swept over all the Roman Catholic states of Europe.

Looking around us in our own highly favoured land, we see comparative peace, and order, and safety, and as yet, it is our happiness to be a Protestant country.—Our constitution, in Church and State, is essentially Protestant, and while the British people, at least the greater proportion of them are Protestants, all our national institutions are founded on Protestant principles. Long may thus be our enviable distinction.

But has not disorder lately prevailed even within the British empire? Yes, in Ireland there has been unfurled the banner of rebellion, and recollecting this, let it be recollected also that Ireland is a Popish Country—the majority of the inhabitants are Papists, and Ireland is the only part of the British empire of which this can be said.—Hence the conviction presses irresistibly that there is some connection, of whatever kind it may be, between Popery and the revolutionary movements of the day. If so, how heavy the responsibility that must attach to the men who have insisted on bringing this country into diplomatic relations with the Pope, who are more than willing to endow Popery in Ireland, in the vain hope that by enriching they will improve Popery, and who through their organ, the Lord Advocate, have avowed their intention to undermine Protestantism and eventually to give Popery the ascendancy in Scotland, by throwing open our parochial schools, to be taught by Dissenters of every kind, and by Papists among the rest. Let us beware of any nearer approach to the vortex in which we already see Southern Europe so ruinously whirled.—*Edinburgh Eve. Post.*

PROTESTANTISM AND CATHOLICISM.—From the time when the barbarians overran the Western Empire to the time of the revival of letters, the Church of Rome had been generally favorable to science, to civilization, and to good government. But during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has every where been in inverse proportion to her power. The loveliest and most fertile provinces in Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes, statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among Monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many disadvantages, to a position such as no commonwealth so small has ever reached—teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant canton, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he passes from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole Continent around them is in ferment with Protestant activity and enterprise. The French have doubtless shown an energy and intelligence even when misdirected, which have entitled them to be called a great people.—But this apparent exception when examined, will be found to confirm the rule—for no country that is called Roman Catholic and has had the Roman Catholic Church, during several generations, possesses so little authority as in France.—*Macaulay's History of England.*

ARE YOU THE VIRGIN?—The other day one R. P., a Jesuit, was travelling through a wild district toward Mons. He was overtaken by a peasant and his wife, on their way to that city, and they entered into conversation, the peasants speaking in the most vulgar patois. One of them asked the priest of what place he was the cure? "I am not a cure," was the quiet reply.