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### AGRICULTURE.

#### HINTS FOR SPRING.

With every year the Farmer should grow wiser, and improve upon past systems and usages in the management of his affairs. At this day, such a result is by no means difficult, as is incontestably demonstrated by the experience of thousands who have cast aside the old systems and grey-beard notions of the past, and adopted views more in accordance with the requirements of natural laws and the wisdom of the times in which they live.

Farmers who do not read, rarely make much progress in improvement, but rather the reverse; and he who regards the sources of knowledge as having been exhausted in his forefather's day, will necessarily retrograde rather than advance.

In getting in your important field crops, see that every thing is performed timely, and in the most perfect manner. The proper preparation of the soil for a crop, is a very essential requisite, and one that exercises a mighty influence through all the subsequent stages of its growth.

No farmer would think of planting one bean, or one kernel of corn, in a hill; yet he might as well do this as to plant the proper number, and neglect to provide a sufficient medium, or the nutriment requisite to secure their development and growth. Plough well and deep, harrow thoroughly, and manure liberally, and with proper attention and care in the after culture, there will be little doubt of your obtaining a good crop.

This is a season when every economical culturist will be found attending to his own business. There is much to his personal and undivided attention; for he who relies upon the discrimination, judgement and fidelity of "helps," without according his own attention to the details of the farm, will necessarily lose much that he might have saved. In the barn, in the stables, and in the fields, he should be known and recognized as the "commander-in-chief." Remember that

"He who by the plough would thrive  
Himself must either hold or drive."

Procure the best seeds. Never plant or sow seeds that have "run out," or in any way become deteriorated, even though you should be compelled to pay double price for the other and better kinds. Make experiments, and notice carefully the results; in this way an observing farmer will acquire much important information that will be of practical benefit to him through life. In cross-ploughing, never permit the plough to run deep enough the second time to disturb the broken sward. This is a practice subversive of all good farming, and ought therefore by no means to be indulged. — *Maine Cultivator.*

#### FATTENING CATTLE.

In stall feeding, Cattle should not be exposed to alterations of hunger and surfeit. Their food should always be varied as much as possible. Like human beings they are fond of variety and capricious in their appetites. Two pounds of oil cake, five pounds of barley-meal, and five pounds of hay chaff, with a plentiful allowance of Swedish turnips, has been recommended as a daily allowance. The use of linseed oil in feeding, has been attended with much success. "The oil is sprinkled on good oat straw, layer after layer, at the rate of a gallon of oil to a week's allowance of straw. The straw to be frequently turned over, and kept two days before used; by which time the oil will be sorbed and there will be a slight fermentation in the food." The following is the mode of making Warne's Compound, highly esteemed for fattening Cattle. "Put 150 lbs. water into a boiling cauldron, and when boiling, stir in it for five minutes, 21 lbs. linseed meal. Then 63 lbs. crushed barley is sprinkled upon the boiling mucilage by one person, while another rapidly stirs the mixture. This occupies another five minutes."

It is then left to cool—if there is much fire it should be put out. It should be used the next day, or by being excluded from the air, may be kept longer. The quantity given to each bullock per day is eight pounds, with hay or straw in addition.

#### THE FARMERS DAUGHTER.

She may not, in the mazy dance,  
With jeweled maidens vie;  
She may not smile on courtly swain  
With soft bewitching eye;  
She cannot boast a form and mien  
That lavish wealth has bought her,  
But, ah, she has much fairer charms,  
The Farmer's peerless daughter?

The rose and lily on her cheek  
Together love to dwell;  
Her laughing blue eyes wreath around  
The heart a witching spell;  
Her smile is bright as morning's glow  
Upon the dewy plain,  
And listening to her voice we dream  
That Spring has come again.

The timid fawn is not more wild,  
Nor yet more gay nor free.  
The lily's cup is not more pure  
In all its purity;—  
Of all the wild flowers in the wood,  
Or by the Crystal water,  
There's none more pure or fair than she—  
The Farmer's peerless daughter?

The haughty belle whom all adore,  
On downy pillow lies,  
While forth upon the dewy lawn  
The merry maiden hies;  
And, with the larks uprising song,  
Her own clear voice is heard—  
Ye may not tell which sweetest sings,  
The maiden or the bird.

Then tell me not of jewelled fair,  
The brightest jewel yet  
Is the heart where virtue dwells  
And innocence is set!  
The glow of health upon her cheeks,  
The grace no rule has taught her,—  
The fairest wreath that beauty twines,  
Is for the farmers daughter!

#### GATES.

Every field on the farm should be entered by a good self-shutting and self-fastening gate. How long does it require to take down and put up a set of bars? At least two minutes, which, if repeated three times a day for a year, amounts to thirty hours, or three days of working time—which would yearly pay for a good gate. Or, examine it in another point of view—three times a day is eighteen hundred times a year; now is there any man between Halifax and California who would take down and replace a set of bars eighteen hundred times in succession in payment for a farm gate? Hardly—yet this is the price yearly paid by those who use bars that are constantly passed, and the gate is not obtained by it. Again—how much better is a well hung gate than one half hung? Or one with a good self fastening latch, than one with a pin crowded into an auger hole? Try it by dragging a badly hung gate over the ground, eighteen hundred times in succession securing at each time with a pin, and see if you do not think this labour would pay for good hinges and a latch.

#### THE FARMER.

He is a public benefactor who, by the skillful and prudent outlay of his time and money, shall make a single field yield a double crop; and he that does this over a square mile, virtually adds a square mile to the national territory; nay, he does more; he doubles to his extent the territorial resources of the country, without giving the state any larger territory to defend. All hail, then, to improvers of the soil! Health and long life to their fortune—may their hearts be light and their purses heavy—and their sleep the sweet repose of the weary!—May they see the fruits of their own labour, and may their sons rear still heavier harvests.

TO CURE FRESH WOUNDS IN SHEEP.—Large wounds may be closed by common sticking plaster; if not so extensive as to require more elaborate treatment, this will generally prove sufficient. Small wounds often require nothing, or at most a little tar will be sufficient. Fresh wounds should be kept perfectly well cleansed, especially if the weather be warm.

We believe that the best fertilizer of the soil is the spirit of industry, enterprise and intelligence; without this, lime, manure, plaster, bones, and green manures will be of little use.

### PROTESTANT CORNER.

#### THE PRINCIPLES OF THE JESUITS.

Jesuitism, founded by Ignatius Loyola, consolidated by his immediate successor in the generalship, Jacob Leiney, and gradually wrought up by subsequent generals to its present mischievous refinement and protection, is both, as to its inward policy and outward working, an organization the most elaborate and complete the world ever knew. The following are among the general principles of Jesuitism:—

**Absolutism.**—The will of the General of the Order is supreme; the whole legislative, directive, and judicatory functions are with him. He claims to stand toward the institute in the place of God, in the place of Christ. A purer despotism never was, than is vested in his person.—Obedience, uninquiring, unmurmuring, implicit obedience to him is the heart, the soul, the main-spring of the system, every approach to independent thought being denounced by the constitution as sinful even as blasphemy, and endangering even expulsion without the power of appeal.

**Isolatism.**—A Jesuit's world is his order. He is wall-ed up in it by an isolism as entire as if there was no world without. An exhausted heart for all save his institute, is the perfection of his Jesuit being. His springs of natural affection, he has, by a mortification as hateful as any ever dried up. Ties of kindred he has none; he has broken, discarded, trampled them beneath his feet. "If," said a Jesuit, and his voice is the voice of his order, "God were to bid me, through my superior, to put to death father, mother, brothers, and sisters, I would do it with an eye as tearless, and a heart as calm, as if I were seated at a banquet of the Paschal Lamb."

**Mysticism.**—Jesuitism is a region of secrecy and disguise on which the sun-light falls not. To tread softly; to whisper in the ear; to work, mole-like, under ground; to glide to and fro, and in and out like the serpent, through the windings of society, concealed behind every mask which may serve their end; to move others, themselves a miserable legion; to employ that mighty, but out-of-sight engine—the confessional—is the substance of all the directions under which the Jesuits act.

**Mechanism.**—A Jesuit is reduced from a being of volition, to a mere piece of animal clock work, an instrument to be put in motion by another. In his superior he lives, moves, and has his being; his superior being to him, as once his conscience, his rule of action, and his God. "Suppose not that I over state. The language of the constitution is as follows; "Let every one persuade himself that they who live under obedience, should permit themselves to be moved and directed by their superiors, just as if they were a corpse, which allows itself to be moved and handled in any way; or, as a staff in an old man's hand, which serves wherever and for whatsoever thing he who holds it pleases to use it."

**Espionage.**—If Jesuitism is to clothe without a corps of observation, a watch-tower bristling with arms, within it is an organized police. Each has his fellow. Distrust is its conservative principle. A frank and unsuspecting temper would be a ruin of the fraternity. No more skillful anatomist of the human heart, or accurate registrar of the defections of others, or trustworthy reporter to higher quarters, can there be, than a Jesuit superior. To denounce, is an act to which Loyola's subtle policy appends the premium of merit; whilst every member is solemnly bound by his rules, to furnish instant information, of aught official in the thoughts or demeanour of another.

**Fixity.**—"Semper eadem" is the motto of the institute, as it plants itself a barrier against all that is progressive in the onward march of human society. When you speak of Jesuitism, you call up the spirit of the past, the dull, dark past, with all its antiquated, yet freshening vileness about it. Jesuitism has been at school for ages, but it has learned nothing. It has grown heavy under a purgation which has left it unimpaired. Science, philosophy, national, social institutions, have all been on the advance.—But three centuries ago the mould of Jesuitism was cast, and the last from that mould came forth with all the exactness and sharpness, in outline and detail, of a first impression. Its mission is not to take the world onward, but to drag the world backward, to get it again among that rickety infamy of intellect, and those dim shadows which are Rome's best hopes.

**Unity.**—Jesuitism is emphatically one, from the centre to the circumference. Everywhere the same rules, the

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