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AGRICULTURE.

COMPOST.

It is in the power of every cultivator of the soil to increase the quantity of his manure at least one half. He may also, by proper management, greatly augment its value, or, what is tantamount, so far prevent its deterioration by exposure to sun and rains, as to secure twice the benefit from its application, usually experienced. In travelling through the country we are, indeed, often struck with astonishment on beholding the almost universal indifference which prevails on this subject. Farmers who are notable for their economy in other matters are, strangely enough, shockingly remiss in this. Their yards are not only located so as to be constantly "drained" of their liquid wealth, but their manure heaps are exposed to the weather as tho' it were of no consequence whether the fertilizing constituents of the excrement were destroyed or not. It is a common sight to see the manure of a farmstead, intended for the benefit of their soil and crops. A farmer who should be informed that his neighbor's cattle had broken into his enclosure, and were destroying his crops, would adopt instant measures for their ejection; but when you tell a farmer that he is actually experiencing an annual loss, greater in amount than the entire value of the corn produced, on most farms, after deducting the cost of cultivation from the simple wastage of his manure in consequence of its exposure to the sun and air, he is incredulous. Yet such is doubtless the fact. We are happy to perceive, however, that in many sections of our country, barn-cellar, for the more perfect preservation of manures, are gaining favor. Stercorarie, where valuable composts may be made, are also becoming quite common, and even those who are too indigent, or too neglectful of their interests to provide these appendages, deem it essential that their manure heaps should be protected by a shed, or some covering of cheap construction, to obviate the loss consequent upon its exposure to the sun and air.

CEMENT FOR YARDS, STABLE FLOORS, &c.

The Albany Cultivator quotes from the Agricultural Gazette, directions for making cement floors, from which we extract the following:—

Two parts of sifted coal ashes and one part of quick lime, to be thoroughly mixed together in a conical heap, then proceed as in mixing up fine mortar, making a hollow in the top of the cone, and pouring in gas tar—not gas water, or that which is half and half as it sometimes comes out of the reservoir, but the thick tar—and gradually mix as you would mix water with the mortar or plaster, until the heap is about the consistence of pretty thick mortar. In forming my yards and sheds for cows, and those attached to loose boxes for horses, two years ago, in order that all the fluids should draw towards a tank, I employed this compound on a surface formed with stone broken very small and a small quantity of gravel scattered over them and then rolled down to prevent unnecessary waste of the cement. This was laid over and then patted down with an iron shovel.—In the course of two or three days, just before it gets hard, pass an iron roller over it. In the course of a week, if properly done, it will be firm as stone, and not affected either by drought or wet.

HORSE POWER AND WHALE POWER.

Liebig thinks that horses are more powerful than whales. He reasons in this way. The quantities of oxygen which a whale and a carrier's horse can inspire in a given time are very unequal. The temperature as well as the quantity of oxygen is much greater in the horse.

The force exerted by a whale, when struck with the harpoon, his body being supported by the surrounding medium, is for a short time supported by the carrier's horse, which is a heavy burthen for eight or ten hours. The same ratio to the oxygen consumed in the whale is manifested, it is obvious that the amount of force developed by the horse is far greater than in the whale. This is a mere calculation. We are confident that Liebig has never tried the strength of a whale practically.

PROTESTANT CORNER.

From Evangelical Christendom.
FRANCE.

That which is evident here, is that the Papal Church has received more cruel wounds from its pretended defenders than from its adversaries. The government of the priests is for ever tarnished. The Ultramontane journals can no longer draw imaginary pictures of the happiness of the Roman citizens. The veils are torn down—the illusions have vanished. All the world now knows that the priests of the pontifical States are the most detestable administrators, that they want intelligence and good faith, that they have an insatiable cupidity, an insupportable thirst of vengeance, and that their government is more insupportable than that of the Czar Nicholas or the Sultan of Constantinople. That is what the French expedition has effected for the Papacy.

Our soldiers who were animated with feelings favorable to Pius IX. and the cardinals, soon made common cause with the inhabitants of Rome, when they saw the real state of things. Spectacle curious and unheard of, conquerors uniting with the conquered against that power for which they fought! Whose fault is it, if not that of the three cardinals, and the Jesuits, the bishops, and the monks of every name and color, who were the chief objects of their hatred, induced to revolt in the French army? Did not these senseless agents of Popery understand that the re-establishment of the Inquisition was the most stupid, as well as the most barbarous anachronism, and that the weapon with which they struck their enemies would not be slow in falling back upon themselves?

As Protestants, we shall continue to contemplate these strange scenes with pious attention. The signs of the times are striking. The hand of Divine Providence acts with power. Those who bear the name of Roman Catholics are the first to dishonor and to overthrow their idol. Let them, then, pursue their work. The further we advance, the more indubitable it becomes that the days of the Papacy are numbered.

In France, the prelates of the pontifical Church are trying to take advantage of political events, to establish among themselves a more compact organization. There is at this moment, at Paris, a provincial council, presided over by the archbishop, and composed of eight or ten bishops, grand vicars, divines, heads of monastic societies, &c. This event is more important than it at first sight seems, and requires some explanation.

Under the ancient regime, the Popish clergy of our country held, every five years, a general assembly. It was for the priests an opportunity of expressing their grievances, asking new favors, and particularly provoking more violent persecutions of the Protestants. Our Huguenot fathers always dreaded the return of these assemblies. But since the revolution of 1789 they have completely ceased. Napoleon Bonaparte did not permit the bishops to convocate councils; he arranged ecclesiastical matters immediately with the Pope, or personally with each prelate. The Bourbons of the eldest branch, Louis XVIII. and Charles X., notwithstanding their devotedness to the interests of Roman Catholicism, dared not authorize the provincial councils; they were afraid of offending the liberal party by this return to the usages of the past. Louis Philippe was too prudent; he showed all complaisance to the members of the sacerdotal body, rendered them good services when he could, but had no inclination to augment their power. It needed, then, the revolution of 1848 to restore this privilege to the bishops. Singular destiny of a democratic revolution, to restore to the clergy the council which they have sighed for during sixty years!

Our Minister of Worship, M. de Falloux, has probably been consulted in this matter, and as he was a disciple of the Jesuits, he has graciously granted to the prelates what they asked. The Popish journal, *L'Univers*, has published the questions which will be discussed in this clerical assembly. You will understand that there will be no publicity, and that the discussion will be carried on with closed doors. The priests of Rome love not open day; they arrange their affairs in secret, behind high walls; and if differences exist among them, they are carefully concealed from the profane.

It would be superfluous to give the complete programme of this council. There are only three or four questions which will find place in their deliberations. First, the bishops will make a rule to have periodical councils. Then they will be occupied with ecclesiastical studies, and a project for the re-organization of the *Sacrales of theology*. You may be sure that on this point the prelates will make

their part very great, and diminish as much as possible the part of the political authority. Let the Government give money for the schools of theology—that will be very well; money is always welcome to the clergy; but let not our ministers of State attempt to interfere in the nomination of professors, or in the management of the studies! That is a sacred thing, of which the priests are the only judges.—Pay, pay the clergy, and then leave them to do as they please! This is liberty as in Belgium,—the only liberty which they call for with all their heart.

A third question which will figure in this council is the doctrine of the immaculate conception of the Virgin Mary! Here is an admirable topic of debate for the nineteenth century! France and the world are apparently in a state of anxious expectation; they earnestly long to know whether the conception of the Virgin Mary was immaculate or not! This controversy would perfectly suit the lazy monks and disputants of the middle age; but how can serious men in the present day discuss such puerilities? But Pius IX. has shown the example to our bishops in this matter; he has addressed a long encyclical to all the dignitaries of his church, especially to know what is their opinion respecting the immaculate conception? Well, by the side of the tragedy which is being played at Rome, it is the little piece to amuse the good folk.

A fourth question that will be discussed in this council is more important. The Popish bishops, anxious that they shall proceed to the examination and condemnation of some contemporary errors. Do these reverend prelates project the establishment of a high council of censure? Will they pronounce anathemas and maledictions as the fathers of the Council of Trent? Have they the old-fashioned notion of appointing supreme judges of doctrines opposed to theirs? It is this that we shall see! Before condemning others, the priests should at least, in simple justice, invite them to defend themselves, and hear their apology; but be certain they will not thus act. Rome has always condemned its adversaries, without offering them an opportunity of justifying themselves. It knows not yet simple justice.

This council, so pompously announced, will effect no change in the general condition of Popery. Sympathies, talent, power, impulse are no longer in clerical assemblies. It is a barren resurrection of the ancient times.

I arrive at a subject which ought to be well known by all your readers—the Congress of the Friends of Peace at Paris. My intention is not to relate its details. This would be a needless repetition of what has been published in the English papers. But I am happy to attest the good impression produced by the Christians of England and the United States, at Paris and in the rest of France. Protestantism has appeared in a most favourable aspect. Our citizens, those even who have received a cultivated education, and who, in other matters, possess much penetration, generally suppose the Protestants are unbelievers. They are indebted for this foolish error to the priests, who in most of their sermons, represent Luther and Calvin as impious, and worthy of eternal condemnation. The disciples of the Reformation, who are established in France, do certainly all they can to refute such odious calumnies; but they do not always attain the success they desire, particularly among worldly people, who neither put foot in our temples, nor read our religious publications.

The Congress of the Friends of Peace has, in this respect, been the best and the most efficacious refutation. Here are Protestants—they profess to belong to the glorious Reformation of Luther and Calvin; and far from being unbelievers, they have a living faith,—a faith abounding in good works,—more faith than you! They are devoted with zeal, with constancy, to the triumph of a Christian idea. They spare neither purse, nor time, nor labour, to promote the reign of Christ on the earth. Some have traversed the vast plains of the Atlantic; they come from the depths of America, full of confidence in their holy cause, and relying on the benedictions of the Lord. What a striking demonstration of the piety which reigns in the reformed communions! What an incontestible proof that Roman Catholicism has not secured to itself alone the privilege of faith.

A respectable priest, as you know, the *Abbe Deguerry*, has figured in these sittings, and made a remarkable speech. Among other things, he condemned, in energetic terms, the crime of St. Bartholomew, and disapproved the French expedition to Rome. This has much irritated the Jesuits, the Ultramontane, and the fanatical Papists of every kind. They were particularly displeased at his associating with heretics, and cordially shaking hands with the Protestant pastor, Coquerel. You understand well this enormity, this abomination of abominations! A priest who is tolerant! a priest who takes not the responsibility of the frightful crimes formerly committed by his church! a priest who, by his acquaintance with the children of the Reformation, con-