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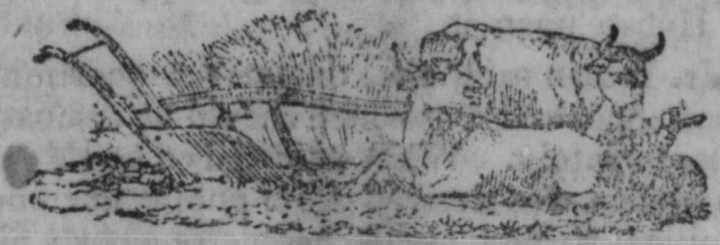
"Our Queen and Constitution."

By James S. Segee.

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VOLUME 2.



AGRICULTURE.

We have been favoured with a copy of the "Report of the York County Central Agricultural Society," for the year 1849. We have only room in this number to make the following extracts:

FREDERICTON, Jan. 1, 1850.

SIR,—Enclosed are certificates of the quantities of the several articles entered by me for competition at our October exhibition, viz.,

Mangold Wurtzel,	1-8 acre,	143 bush.,	68 lbs to bush.
White Carrots,	1-8 acre,	139 "	
Red Carrots,	1-8 acre,	100 "	56 lbs. to bush.
Parsnips,	1-8 acre,	60 "	48 lbs. to bush.
Wheat,	1-2 acre,	153-4	65 lbs. to bush.

In the measurement of the ground and the produce, I have, as carefully as I could, guarded against an over-rating of either, but as I could not personally see to the harvesting and measuring of every bushel, I have been compelled to govern myself in some degree by the statements of the labouring men, but I firmly believe these to be exact and true.

The Wheat exhibited was principally the Red Russian, procured by the Society from Bathurst, but being short in this description of seed, I was compelled to finish my half acre allotment with Black Sea. Had the Bathurst Wheat held out I am confident I should have had 17 bushels as the produce of my half acre. I would not be understood to say that the Black Sea is not as prolific as the other wheat, but the seed of the former, obtained by the society, was so foul, and mixed with seed, that it would not vegetate; not more than two-thirds of it came up; it was impossible, therefore, to judge of the relative value of the two kinds from this trial. I was very anxious to test the respective qualities of these wheats, and to do so sowed both in the same field on the same day, (15th May,) the Red Russian had the decided advantage through the whole summer to appearance, but this may properly be attributed to the difference in the seed. My experience satisfies me that the Black Sea wheat is really indisposed to rust as has been said, for though the wheat crop escaped the effects of the destroyer of last summer, yet about eight days before the crop was fit to harvest the Red Russian showed clear symptoms of rust, and these increased until the crop was cut, while the Black Sea adjoining it continued bright as gold. I have had flour made from both kinds, the Russian is rather the whiter of the two, but both are excellent, and in colour, brightness, and taste, would please the most fastidious.

In compliance with our rule, I will now briefly report my mode of root culture. I have, of late years, cultivated two kinds of soil—one a light gravel, the other a stiff clay loam. I never plough the sandy soil in the fall when I intend it for roots the following year. The stiff clay for the same crop I always plough in the fall at least one foot deep, and lay it in twelve feet ridges, with deep dead furrows between them to drain the water. As soon as the snow will permit, I haul on my manure and lay it in large heaps, at least twenty loads (half cord each) to the acre, but no alarm need be felt that thrice this quantity would injure the crop. In the spring the gravelly soil will, of course, be first in condition to work. I spread my manure evenly broad-cast as soon as the frost is out of the ground, plough as deep as the soil will permit without interfering with the coarse sub-soil, let the soil dry for a couple of days, harrow well, cross plough the same depth as before, taking care that the furrow slice in this ploughing shall not be more than six inches wide, and then harrow well again.

Much depends now on getting in the seed while the ground is fresh and moist. I soak my Carrot, Mangold Wurtzel, Beet, and Parsnip, in soft water for five days before sowing. For White Carrot, Mangold Wurtzel, and Parsnip, my drills are two feet apart; for Beet and Red Carrot, twenty inches. I open the drills with the Cultivator, taking out all the teeth but the two hind ones, and setting them at the proper distances. I cover the seed

with the back of a rake, one-half inch deep. A seed-sower is more expeditious.

My clay loam (ploughed in the fall) I harrow well before spreading my manure. I then spread the manure, cross plough, harrow, then plough in the same direction as in the Fall, throwing two ridges into one, and making the furrow slice as narrow as possible. The field is now in twenty-four feet ridges, and if the dead furrows are opened deep, it will be well drained. The drills and seed are treated as in the sandy soil.

The time for putting in the root crop must be controlled by the character of the Spring. I invariably sow Carrots, Beets, Parsnips, and Mangold Wurtzel as soon as the ground is dry, however early, and without waiting for new moon or old moon, east or west wind, and have found myself as successful as my neighbours.

I never, on any consideration, manure in the drill, (unless with long litter for potatoes, and then I cover the manure with mould before putting in the seed,) but always spread and harrow it in. There are so many reasons against the system of manuring in the drill, as adapted to the climate of New Brunswick, that I think it should be entirely discontinued. One great objection is, it takes one third more time. Another, as we may safely and must generally calculate upon dry summers, we should endeavour to place our seed so as to afford it the best chance to receive and retain moisture. But if the ground is made up in ridges, a larger surface is exposed to the sun, the manure becomes baked in the drills, and when a shower does come, the water immediately runs off between the drills, and the nourishment is lost to the crop.

In conclusion, Sir, I beg to congratulate you and the Society on the satisfactory result of the labours of the past season. The bounties which Heaven has been pleased to shower upon us, will stimulate us to renewed diligence, and enable us to be proud, not only of our profession, but of our country.

Your's, &c.,

WILLIAM WATTS.

To John A. Beckwith, Esquire.

GREEN CROPS.

We have from time to time alluded to the importance of our farmers turning their attention more directly to the cultivation of Green Crops as a fall and winter food for stock. It is however still to be regretted that there are among us some, and their name is legion, who are virulently opposed to nearly all agricultural improvements. Such characters are always opposed to everything which savors of innovation upon the old rotten grandfather systems.—They continually advise the young people to adopt the "old way"—nothing good can come of going into new notions, and adopting the new fangled systems advanced only by those who, instead of applying themselves practically to agricultural pursuits and labours, sit still in their well furnished studies or parlours and farm only with pen and ink. There is, it is true, a wide difference between the practical farmer and the cloistered student so far as regards the mere mechanical details of farming;—but for the life of us, dear reader, we cannot see why the farmer who learns of the practical man, and who, by dint of indefatigable study and observation, makes himself acquainted with all his most valued acquisitions is not as good an instructor in the art, as the "practical man" himself. He is certainly possessed of some important advantage which the former cannot be supposed to enjoy. Being acquainted with the entire range of the current agricultural literature of the day, he must needs be better qualified to communicate than one who is not; and besides he has one other advantage. He has a much larger audience, and when his communications involve subjects of essential importance, the means of doing incomparably more good. His instructions are besides not liable to perish or to be forgotten with the giving; they are committed to paper and scattered broadcast over the community, and may be read by millions an hundred years hence. One farmer boasts that he has "learned" thus and so of his neighbour by means of kindly oral communication. Could he have "learned" as effectually, had that neighbour written out his communication and made it public through the agency of the press—and would not thousands have been benefitted thereby instead of one, or, at most, an isolated few.—*Maine Cultivator.*

How to FATTEN FOWLS.—Confine your fowls in a large airy enclosure, and feed them on broken Indian corn, or mush, with raw potatoes cut into small pieces, not larger than a filbert, placing within their reach a quantity of charcoal broken into small pieces. Boiled rice is also good.

PROTESTANT CORNER.

THE POPE AND BIBLE SOCIETIES.

It appears that the Pope has been employing his leisure at Portici in the composition of an Encyclical Letter.—That document has not yet reached us; but when it does we shall help our readers to the pleasure of a perusal, for it contains some very extraordinary statements. In places Communism and Protestantism in the same category, and joins both in the same anathema. All the evils that at present afflict Italy, and among others, the exile of its venerable and paternal Pontiff, for whose absence he would have us to believe, Rome is altogether inconsolable, he traces to the agency of Bible Societies. It is the Bible, it seems, that has plunged Italy into anarchy, driven the Pope to Gaeta, and brought the French to Rome. The document omits to explain how a book that has been so little read in the Papal dominions has produced so tremendous effects; for till the breaking out of the Revolution, one might have searched every book stall and every publisher's shop in Rome, for a copy of the Word of God, to no purpose. The only form in which the Scriptures were there to be had was in some dozen folio volumes, and at a cost from four to six pounds sterling. Not a little has the Pope suffered from the Bible from first to last. Like Pius VII., who ascended the Pontifical throne in 1800, and who began his reign by launching a bull against the Word of God, the heart of Pius "bleeds to hear of the evil done by Bible Societies." What a quiet world it would be, the good man doubtless thinks, were there no bible in it; and what an intolerable restraint upon his just freedom, not to allow him to burn bible distributors and bible readers, as was once the law and the practice! The Cardinals caught one of the former class at Rome lately, threw him into the Inquisition, as a warning to others, and as an experiment how far the incarceration of Protestant heretics would be borne with; but the meddling Government of England, having some objections to the revival of the good old Papal practice, has, it seems, interferred in Dr. Achilli's behalf; and it is not impossible that the victim may yet be rescued from the fangs of the Cardinals. It is unfortunate for the Pope's theory, according to which Communism and Protestantism have a common origin, as well as a common character, that while the Pope's own dominions are polluted with this foul belief, Protestant Britain is almost entire-free of it. Let the Pope explain this. The "execrable shape" which disputed with Satan the passage at the infernal gates, called him Father; and the heinous form of communism, which now so terrifies the Papacy, and threatens to work it such woe, has sprung from the loins, and been nursed in the bosom of Romanism.—*Edinburgh Witness.*

THE MADONNA IN ROME.

The veneration shown to the virgin by the lower classes is inconceivable. She occupies so prominent a place in their minds, that there is no room for a just sentiment of the deity or his works. Where there is one knee bent to God, thousands bow to her—with them she is the ruler of the world. We constantly find her picture at the corner of the streets, under which a lamp is kept incessantly burning. There is not a nook or recess anywhere in which some pious person has not erected a tinsel altar under her figure—so that passers-by can kneel and say a prayer or two and then move on. In all mishaps and difficulties she is the refuge to which they fly. Votive pictures, similar to what has been described in the Church of St. Augustine are hung about her, even in the streets—offerings for their hair-breadth escapes. Effigies of the virgin appear in every church, but some are held in higher estimation than others. Occasionally extraordinary miracles are reported to have taken place—every one of which increases her popularity. Lately it was current that she had opened her lips and held a short conversation with an old lady who sought her aid. Thousands flocked to the Church where this took place, and continued to do so, till another miracle equally wonderful drew their attention elsewhere. The most certain way of gaining the favour of the virgin is by presenting her with some articles of dress. In the chapel near the Grotto Possillipo I noticed a rich embroidered pocket-handkerchief which she held in her hand, and learned from the Sacristan that it had lately been presented to her. When Lady Drmmond was in Naples she was importuned by the priests for a donation towards dressing up the virgin for a festival. Her ladyship did not choose to give any money, but offered an old light blue and silver court dress, which was gladly accepted. After this the idol was paraded through the streets, to the admiration of the people; decked out, as it was, in the cast-off finery of