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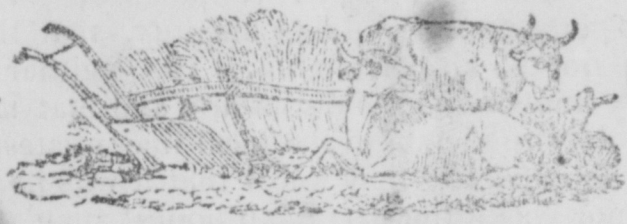
Devoted to Agriculture, Literature, and General Intelligence.--Neutral in Politics.

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

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AGRICULTURE.

(From the Ploughman.)

MAKING MANURES AND MAKING PROFITS.

Farmers who live at a great distance from market must of necessity manage differently from those who live within a short distance. Lands near large market towns are usually very dear compared with others—so dear that farmers raise but little stock. They purchase of people in the interior where hay and pasturing are cheap and where veal is so low that it is not an object to fatten calves for market.

Farmers near large cities usually sell off all their products in a raw state; and as they keep but little farm stock they procure their manures, in exchange from these cities. But farmers in the interior cannot generally afford to buy manures, and they have no need to buy.

Had we a farm in the interior of Vermont, New Hampshire, or Maine, we should not think of buying manures. We should prefer to raise stock of some kind for market. The kinds would be determined by the distance of land carriage. Horses, cattle, sheep, and shoats are driven at small expense; and wool is brought at a small percentage of cost by land carriage.

We would not be understood to recommend to farmers to confine themselves to one kind of stock or produce.—Farmers should take care to produce variety enough for their own family wants, and purchase but little from abroad. But something must be grown for sale, and every farmer should calculate on some main article or articles for market. If he exports nothing he is unable to import or to buy anything, and he can have nothing to reduce old debts. Good farmers can live well without purchasing much. It is the most important matter in the economy of the farmer to live on his own productions. His purchases must not be so great as his sales. It is the same with nations, and none can continue prosperous without an adherence to this maxim.

The cost of farm labour is now so great that the growers of grain must be cautious about outlays. We think no man can afford to pay for the patent secret of turning straw into manure. If the cattle have it to lie on this winter, it may be sufficiently rotted before planting time for corn, without the aid of "Bonner's Patent." Overhaul it as soon as the frost is out, and throw it up light that the air may not be excluded. The cattle should not run on it, and heaps should be four feet high. Four are better than three feet, for more heat will be created.

Ashes are valuable on most lands suitable for corn.—They are good in the compost heap, as the ley in them hastens the rotting. And they are a good article to put on the hills of corn at the time of planting. They give the corn an early start, and they tend to keep away the worms from the roots.

As to lime you must not count upon it as manure in any sense. And you will find that slaked lime will not hasten the rotting of your compost heaps. Fresh lime will give them heat, but it is not prudent to mix fresh lime with manure that has any considerable value in it, for it will cause it to burn and send off the most valuable portion into the atmosphere. Lime may aid you if there is an acid in your soil that needs correcting. And this you may determine better on actual trial than by any chemical analysis that can be applied.

To succeed in farming, and make money by the operation, economy in labor must be attended to. Farmers cannot afford to make up compost heaps on "slates two inches apart." They have no time to catch the liquid manure under their cattle and then "carry it out and sprinkle it on compost heaps." They manage better when they let the liquid go with the solid parts—when they "let all go together till harvest." When they have but little straw, or cheap hay, they find their account in carting into their yards and hog pens quantities of meadow mud, or highland soil to catch the liquids and to prevent hasty evaporation.

But where there are large quantities of straw in proportion to the number of cattle kept, it may not always pay to cart much earth into cow yards. A farmer whose fields are close by his manure yards, has greatly the ad-

vantage of him who goes half a mile to carry his heavy manure and bring home his heavy corn and potatoes.

Some farmers in Massachusetts think they can grow corn for fifty cents a bushel. It is much easier grown in some places than in others. One man will plant and take care of four acres of corn and one of potatoes, besides getting his hay and other kind of farm work, provided the land lies near the barn and is of easy tillage. On these four acres he may have 200 bushels of corn just as well as to have a 100, when the season is as good for corn as it usually is. He may need five cords of good manure per acre, and ten bushels of ashes. With these 200 bushels he may fatten much pork or beef—that is, finish the fattening after grassfeed, and the feed of cheap articles that come from the dairy, &c.

PROTESTANT CORNER.

(From the Boston Olive Branch.)

HUNGARY—AS IT WAS AND IS.

(Concluded from our last.)

Hungary is bounded on the west by a part of Germany—north by Galicia, from which it is separated by the Carpathian mountains—east, by Transylvania and Wallachia, and south by Turkey, Slavonia, and Croatia: Its whole territorial extent, including Moldavia, Croatia, and military frontiers, is 100,000 square miles, being four times as large as the State of New York. Its principal rivers are the Danube, the Drave, the Maresch, the March, the White, the Izamos, the Theyss, the Waag, and the Ternes. The population of Hungary is about 12,000,000, and is thus composed:

Magyarians,	4,600,000
Slavonians,	5,000,000
Wallachians,	1,000,000
Germans,	1,000,000
Jews,	275,000
Gipsies,	50,000

This is a very complex population, but the Germans are sipping their prejudices in the common cause, and the late liberal measures of the nobles have gained the mass of the Slavonians. The Jews, even, who have formerly loaned their money to the despots, are now throwing their weight into the scale of freedom.

As to military resources, Hungary has two millions of able-bodied men. If she send but one-fourth into the field, she could muster half a million in arms, and have enough left to cultivate the earth. Many regiments are supported altogether from the private purses of the nobles, and all the rich vie in offering their treasures to the defence of the country.

Hungary has now probably under arms nearly 200,000 men; Austria has sent against her about 140,000 men, while the Russians in the field amount to about 110,000. Kossuth, who is at the head of the Hungarian government, appears to be a man of remarkable tact, talent and energy. He is about 47 years of age, and before the commencement of the present war, occupied some unimportant offices in the gift of the State, but was chiefly known as the editor of a journal, which acquired much popularity from the vigorous style of his articles. Gen. Bem, who commanded the Hungarian armies, is a Pole by birth.—He served under Napoleon in the famous Russian campaign; and also in the army of Poland against Russia, in 1831. His military talents are proved by his eminent successes in Hungary, and he is represented as being a man of the highest honor and a true patriot. Generals Dembinski and Chazonowski, two of his countrymen, command divisions, and both distinguished themselves in the Polish revolution. General Georkey, has distinguished himself greatly as a soldier, and commanded in the recent great battle.

Hungary proper contains 56 large towns, 751 market towns, and 11,766 villages. About 6,000,000 of the population are Roman Catholics, 2,000,000 of the Greek Church, 1,000,000 Lutherans, 2,000,000 Calvinists, and the Jews. It has 4,500,000 head of horned cattle, 650,000 horses, and 8,000,000 sheep. Its large cities are Pesth, with 60,000 inhabitants; Debreczin, 50,000; Buda, its capital, on the east side of the Danube, 35,000; Szegedin 32,000, and several towns of from 20,000 to 30,000 inhabitants. The Slavonian population, it will be seen, is the most numerous, and performs most of the servile labor. The Magyars—the original Hungarians—are little educated, but are a spirited race, possessed of much intellect, and very fond of military life—avoiding, as much as possible, labor or trade. We recollect well, while at a presentation in the palace of Louis-Philippe, in 1846,

singling out the Hungarian nobles, who were ranged together at the farther end of one of the halls, in their rich national costume, as the finest looking men, with the most noble bearing of any nation present. In 1837, there were in Hungary about 260,000 privileged noblemen.

The population of the Austrian empire amounts to 36,000,000. Deduct the Hungarians, as well as 10,000,000 more who are actually hostile to her, and she has but 14,000,000 left. Hungary constituted her vital strength.—Without the aid of Russia, it will therefore be seen that Austria could never conquer Hungary—that in fact, she must be totally dismembered. With Russia, the chances are not altogether in her favor. If the account, which we published last week, of the great victory over the combined forces, be true, one or two more such successes would raise the whole of Poland, and give her besides, immense support from her German neighbors, in money, men and arms. It is impossible to foretell what the complicated state of affairs in Europe will bring about in a short time. It seems impossible to believe that France will quietly fold her arms, and see Russia pour her Cossacks over Italy. If she does, she must watch well the gates of Paris, that her old enemy may not again tread the boulevards of that city, and make his campfires once more in the Champ de Mars. As for England, nothing can be expected from her. She has descended from her high estate as arbiter of the affairs of nations, and bids fair to be soon as little the consequence in Europe, as she was under Charles I. before Cromwell infused the breath of life into her clay-cold frame. That God will prosper the cause of Hungary, should be the earnest prayer of every friend of freedom throughout the world.

THE COLLEGE OF THE HOLY CROSS.

(From the Boston Christian Examiner (Unitarian).)

If a body of citizens from this State were to emigrate and establish themselves in Rome, and there ask what has been asked of us, they would be refused. Indeed, the issue has been raised and so decided. A few years before the recent distractions occurred at Rome, the English residents and visitors there, whose money has for years been the chief security for the Italians against starvation, requested permission to establish a place of worship in that city. They could gratify curiosity and taste in the numerous churches where the worship was strange to them, but for devotion they wanted a service which brought with it to their hearts the associations of youth, of home, of familiarity and affection. Their request was treated as if it were in part a joke, and in part an insult. The utmost that could be gained from a friendly cardinal was an intimation, that, if a quiet upper-room should be selected outside the walls of the city, the English who should assemble there on Sunday, with liturgy and sermon, might not be molested. And there we have worshipped, grateful for the privilege, though somewhat amazed at the sight of the sentries with loaded muskets, who guarded the doors. And this is the fashion after which Romanism treats Protestantism where the former has rule.

That single fact decides the question, whether the Roman Church is friendly to civil and religious liberty; it decides it in the negative. Where the Roman Church is in the ascendant, it extends the spiritual rule, which at first is the only prerogative it claims, into the social, civil, domestic and private relations of men and women. It forbids marriage between a Catholic and a Protestant. It interrupts the ordinary business of life by a multitude of feasts and saints' days, besides Sundays. It shackles the press, and tells not only its disciples, but Protestants who may live among them, what books they may read and what books they shall not read. It penetrates into the secrets of household life which concern, often, others than those who go to the confessional. It interferes with the processes of civil law and the courts of justice, and, besides all these encroachments, even in its purely religious functions it interposes itself between the soul of man and God. Then, when Protestantism raises an issue with Romanism, and asks for its rights, what is the answer? The Romanist says,—“It is not inconsistent with Protestant religion and conscience to allow us our liberty, but it is inconsistent with our religion and conscience to allow Protestant liberty among us.” The simple meaning of this formula is, that the Roman Catholic religion and conscience, wherever Romanism has power, requires an oppression of Protestant religion and conscience.

If, in the refusal of our last legislature to incorporate the "College of the Holy Cross," the Romanists among us think they can discover illiberal and unjust feeling, let them fairly consider the aspect of the case to the descendants of old New England fathers. The oft-told story plainly shows that our fathers sought this wild, dreary re-