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AGRICULTURE.

BLIGHT, RUST, SMUT AND MILDEW.
Are terms applied to express several affections by which various plants are attacked and vast injuries to growing crops occasioned.

The *Blight* generally known by the name of *rust*, attacks the leaves or stems both of herbaceous and woody plants, such as the barberry and buckthorn. It has indeed been supposed to be transmitted from barberry bushes to grain growing in their vicinity. When fully developed, this blight generally assumes the appearance of rusty powder, which soils the fingers on being touched. Although the naked eye can discover on the surface of blighted wheat and other straw nothing but discoloration, subjected to the microscope, their surface is observed to be covered with an organized growth of fungous plants, regularly and beautifully disposed. Those who may be curious to see delineations of this plant, as shown by the microscope, will find them in one of the plates of the *Parler's Encyclopaedia*.—At page 1117 of this excellent work, which ought to be in the hands of every farmer that desires to be posted up, the parasitic plants constituting rust or wheat, are shown as magnified in every stage of their growth, from the almost invisible seed through the different stages of growth and development to maturity and perfection of the fungi, and bursting to shed their infinitely minute seed. Under the head of *mildew*, in the work referred to, a great deal of highly valuable information may be obtained, relating to blight, rust and mildew, and the best remedies against them.

In the disease of grain usually called *smut*, the farina or flour of the kernels, together with the coverings, are converted into a black soot-like powder, which, when the ears are struck, flies like a cloud of black smoke. If a portion of this black powder be wetted and put under a microscope, it will be found to consist of millions of minute and transparent globules, which seem composed of a clear and glairy fluid, surrounded by a thin and skinny membrane. This disease does not affect the whole body of the crop, but the smutted ears are sometimes very numerous.

The origin of this disease is attributed by some to the soil in which the grain is grown, whilst by others it is ascribed to the seed. This last view seems sustained by the success which has attended the steeping of the seed before sowing, as a preventive. A weak solution of arsenic is much employed in England for this purpose. A strong solution of common salt in water is much relied on for the same purpose, in some parts of the United States. This last means, if as effectual as it is reported to be, is much to be preferred on the score of safety, arsenic being at all times a dangerous article to deal with. Last year we had very curious accounts of the death of partridges and pheasants, in extensive neighbourhoods in England, coveys of which would be found dead, hovered together, and always in a standing position, as though still alive. The cause of this was for some time a mystery, until the contents of the crows were subjected to chemical tests, and showed the presence of arsenic. The birds had eaten the seed grain steeped in a solution of arsenic, and thus fallen victims to its poisonous effects.

Mildew on grain or other plants is a thin and whitish coating upon the leaves, which, when abundant, occasions their decay and death. When it effects growing wheat, it appears as a glutinous exudation, particularly when the days are hot and the nights without dew. It is asserted to be a minute fungus, of which different species attack different plants. Sulphur has been found a specific cure. Mowing grain crops with soot has also been recommended as a remedy against mildew. Others have disputed this, asserting as soot renders the crops more luxuriant, it led to their being attacked, the richest portions of fields being always most liable to mildew. As it is least common on airy situations, thinning and ventilation may be regarded as preventives.

Griseb. waite, in his new Theory of Agriculture, draws out the conjecture, that in many cases in which the mildew attack grain crops, it may be a result of a deficiency of silica, a food requisite for perfecting the fruit or seeds or many

primitive principles not found in the rest of the plant. Thus the grain of wheat contains gluten and phosphate of lime, and where these are wanting in the soil, that is, in the manured earths in which the plant grows, it will be found unable to perfect its fruit, which in consequence becomes more liable to disease.

PROTESTANT CORNER.

COMMEMORATION OF HISTORICAL EVENTS.

The Annual celebration of Gunpowder plot, the landing of the Prince of Orange in England—the martyrdom of King Charles—the restoration of King Charles the Second and that for the accession of the present Royal family to the Throne of England, are not only perfectly legal, but amongst the ecclesiastics of the established Church, it has become imperative to notice these events, by distinct religious services, compiled and set apart for the purpose.—Neither of these occurrences, deeply important as they may be in England's history, possess the same stirring interest—nor were either of them of such magnitude in their consequences, as was that glorious achievement—the BATTLE OF THE BOYNE. When we refer to the career of the monarch who was vanquished on the 12th July, 1690, what a theme, does the anniversary of the day present, for gratitude and rejoicing! The tyranny of James, earnestly endeavoured to destroy Protestantism, and to establish Popery in its place. He dismissed Protestant Magistrates and appointed papist Sheriffs. He corrupted the law courts—the Colleges—and new modelled Corporations, in order that they might subserve his superstitious purposes. He became a mere vassal to the King of France, received a subsidy at his hands, and basely united with this papish monarch to extirpate Protestantism from Great Britain, where he had sworn to maintain it. He called into active requisition the diabolical services of the inhuman monster, so well designated, the bloody Jeffries—and to this day, mournful ballads are sung in the rural districts of England, in the vicinity of which, were held "the bloody assizes," where this inhuman monster presided and there tortured with the lash, or outrageously murdered, the victim of his master's revenge. These ballads by lapse of time, have now become melancholy legends, pathetically relating the desolation and woe which followed in the train of "the monster Jeffries." His memory with his crimes, will thus live forever in the mind of succeeding ages. James forbade the preaching of controversial sermons, but some of the Clergy refused to obey, and the Bishops supported them. He passed decrees without the sanction of Parliament, and commanded the clergy to proclaim them from their pulpits; this they also refused. He sent the Bishops to the tower. *The fate of the tyrant was now sealed!*

We shall not refer to the gratifying state of religion on the Continent, when William Prince of Orange was invited to take possession of the British Throne, nor yet with exciting delight, to the glorious revolution subsequently achieved in England. James still retained numerous adherents, but at the battle of the Boyne, where Protestants of every denomination, contended side by side, for their common rights; did the *scarlet lady* receive her death blow, and the power of her minion James, was annihilated forever! The commemoration of this victory belongs not to Orange men alone, but the contemplation of it, appeals directly to the heart of every true protestant in the realm, and whilst it furnishes him a source of rejoicing upon the anniversary of that day—so auspicious to the welfare of true religion—on which this glorious victory was achieved, his duty as a *christian*, renders it imperative that he should truly and reverently thank God, for its accomplishment, and humbly acknowledge his own utter unworthiness of this inestimable blessing. Had James instead of William, been successful at the Boyne, it is truly a painful thing to contemplate, what would now be the condition of the people of Great Britain, governed as they would be, by a hireling of France, bowing down the knee to Baal, and like the Papists of Italy, Spain, Portugal, and nearer home, Canada remaining basely ignorant, passive and inert, whilst vitally in knowledge, activity in enterprise and the rational happiness of the Protestant world were everywhere conspicuously exercised and abundantly enjoyed.

When our calm reflections are thus awakened, but small inclination to find fault with our countrymen in Ireland, whose country has incurred censure as we have seen, upward of it was a national and universal calamity of those times, and the men of that

When Wolfe Tone and his confederates were desirous of traitorously bartering Ireland to the French directory, he thus addressed that body:—"The Catholics of Ireland are 3,150,000 all trained from infancy in an hereditary hatred and abhorrence of Protestantism." This occurred in 1796. To resist this formidable combination, the Orange institution arose, and saved the country from the base treachery of its internal foes. Its principles will ever remain the same, although its members may be persecuted; and should the services of another William of Orange ever be required, the descendants of the adherents of William III., will be found as valiant as their forefathers, and ever ready to maintain the honour of their country, to uphold true religion, and to add dignity and strength to the empire, to perpetuate the union, and blast forever, the insidious approaches of the idolator, the traitor and the infidel.

THE JESUITS.

As the nature of the influence exercised by the Jesuits over any community in which it is exerted, is, in the progress of events, become of present practical importance to the inhabitants of this Province, we will present our readers with a few extracts from lectures delivered a few years ago in France, by M. Michelet, to expose the pernicious effects of their operations in that country. Not to encroach too far on our limits, we shall endeavour to be as brief as possible in the few preparatory remarks with which we think it necessary to introduce our extracts. The first thing which impressed us in reading these lectures was, the difficulty which the Protestant mind has in conceiving the real character of Jesuitical influence, and the inability arising from this, of forming and just estimate of the extent of evil which it produces. These lectures, when delivered, produced a great sensation, or rather violent commotion, in the public mind of France; a Protestant reader will most likely feel disposed to wonder why they did so. We do not find in them any of those deep laid schemes of atrocity and fraud brought to light, which we are led to expect in an exposure of the principles and practices of the Jesuits. It requires a little reflection to enable us to perceive that the evil influence, which excites in those exposed to its action, such mingled feelings of strong aversion, bitter animosity, and deadly fear, is all the more dangerous and detestable, that it cannot well be described. It is a poisonous breath withering the best energies, blighting the dearest affections and infusing bitterness into all the sweetest and most sacred relations of life; a hideous spectral illusion called up by art and man's device to haunt and madden a whole community, as we read of phantoms produced by disease, which so fret the mind of the unhappy patient; the annoyance of their constant presence, that led the darkness of the grave to escape from the vision. Let a Protestant only conceive how he might, for instance, the political party to which he were in possession not merely of the confidence, very souls of his wife and other members of and thus all the secrets of his household, and pined as much as he drowded this party. Let him endeavour to realize the thought of such a situation as this, and he will easily understand the feelings of fear, hatred, and detestation, with which the regarded by that Catholic who, despising the Jesuits is yet exposed to their machinations, through the affections of those he most loves, around who has so entwined itself, that he cannot strike a reptile without piercing the heart of one, than himself. He will thus satisfy himself, of Jesuits is the greatest plague that can all land. If he still doubt this, let him reflect known fact, that every society, into the vitals have succeeded in wriggling themselves, has been compelled to spue them out; nature thus sees silent effort, to disgorge the deadly intruders, proceed to make our

habits and delusions