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AGRICULTURAL.

FARMING AND MENTAL CULTURE.

It is thought by some, that agriculture and the pursuit of knowledge are not congenial; yea that they are antagonistic. Even John Foster remarks, "Field occupations, with their attendant and consequent habits, notoriously tend to stupify the mental faculties." Would that this were the only error of that great man.

But is this an error? the reader may ask. We sincerely believe that it is, and with that conviction, we have read with great pleasure the address of James Tufts, Esq., of Wardsboro, Vt., in which he maintains the opposite conclusion, from the conduciveness of farming to health and longevity, from the leisure which it affords for the pursuit of knowledge, from its salutary influence on the mind, from its intimate connection with other arts and departments of knowledge, especially the natural sciences, and from the stability and virtues which it begets. To these remarks, we say *yes and amen*. Farmers should be the most intelligent men in the community. If they are not; if they allow others, except gentlemen of the learned profession, to surpass them in knowledge, or in the extent and salutariness of influence in the circles of human society, on themselves the responsibility must rest. They should form the character of society, and turn the wheels of government. Would that there were more intelligent farmers in our Halls of Legislation and in our National Councils! Their income steady, their strong common sense and their integrity of character, would despatch public business with safety and rapidity. Neither the Commonwealth nor the Nation have ever been better governed than they were, when such men were at the helm of our political ship. Honor to their memories, and praise to their deeds!

PRESERVING WINTER APPLES.—After picking them in the fall, the apples should be kept in some cool shed until the weather becomes so cold as to render their removal to the cellar necessary, in order to keep them from freezing; for it is heat and moisture that hastens their decay. Apples that are kept long must be kept cool and dry. A cellar which has ice in one part of it is desirable. We have always found them to keep best by having hanging shelves for their reception.

ANOTHER MODE.—TO KEEP APPLES FOR SPRING USE.—The following, judging from experience, I believe to be a very efficient mode of keeping apples: They are to be kept in cask. First put a layer of chaff sprinkled with quick-lime over the bottom; then a layer of apples, followed by another stratum of chaff and lime, and so on until the cask is filled.

TO MAKE HENS LAY.—The South Carolina says, a neighbour states that hog's lard is the best thing that he can find to mix with the dough to give to his hens. He says that one cut of this fat as large as a walnut, will set a hen to laying immediately after she has broken up from sitting, and that, by feeding them with the fat occasionally his hens continue laying through the whole winter.

SCOLDING WIVES.—Two thriving farmers, A. and B., lived near neighbors whose wives were patterns of energy, industry, industry, &c. Each had been married about fifteen years, and the wife of A. proved a terror, while that of B. had not spoken petulantly since her marriage. These men were once in the midst of a very interesting conversation, when the dinner horn from the house of Mr. A. was sounded, and he said to B. "I must go at once or my wife will give me such a lecture." "I really wish," replied B., "that I could hear my wife scold as your's does, for five minutes, just to hear how it would sound, or she has never uttered a crooked word since our marriage." "Oh," said A., "get your wife a load of crooked wood, and you will hear it. I warrant you, for nothing makes my wife rave equal to that."

Farmer B. kept his own counsel, and when he went to the forest to prepare his year's supply of wood, he was careful to cut a crooked stick on each side of the curve so as to preserve it entire, and to throw all such sticks in

a separate pile, subject to his orders. When his old stock of wood was consumed, he collected an entire load of these crooked sticks and deposited them at his door, and said nothing. When he came to his dinner the next day he expected the verification of the prophecy, but the meal, as usual, was well cooked, and in good time; his wife came to the board with her usual beneficent smile, and said nothing relative to the wood. As fast as the wood was consumed his curiosity and anxiety increased, till his wife one day said to him; "Husband, our wood is nearly exhausted, if you have any more like the last you brought me, I wish you would get it, it is the best I ever had, it fits round the pots and kettles so nicely."

RECEIPTS.

TO MAKE BUTTER IN WINTER EQUAL TO THAT OF JUNE.—Let the milk be scalded before it is set for cream, by heating a quantity of water, and setting the milk pails in the pot of water, not boiling, till the milk becomes thoroughly warm. Then set it in the pans, where the heat is kept at a uniform temperature of about sixty degrees. This method will be found more successful than freezing or scalding the cream.

FOR INVALIDS.—A Cure for Rheumatism.—Take cucumbers when full grown, and cut them into a pot with a little salt; then put the pot over a slow fire, where it should remain for about an hour; take the cucumbers, and press out the juice, which must be put in bottles corked up tight, and placed in the cellar, where it should remain for about a week, then wet a flannel with the liquid and apply it to the parts affected.

Another.—Take one ounce ground cinnamon, one do. ground cloves, one do. camphor, and half an ounce of cayenne pepper; put all in a quart of rye whiskey. Let it stand in some warm place for about one week, during which time shake it frequently, then strain it through a cloth, and bottle it; cork it well. With this liquid bathe the parts affected once or twice a day, always being careful to cork the bottle after using; if this be neglected the medicine will become worthless in a short time.

THE INQUISITION.

On the 17th of September, 1440, two Dominican monks were appointed inquisitors by Sixtus IV., with an assessor and a procurator fiscal; and in 1483 the notorious Torquemada was gazetted in two successive papal briefs as Inquisitor-General, with full powers to organize an extensive system of espionage and torture. The expenses incurred by the holy office were defrayed from the confiscated property of the heretics, and on what remained after these prior claims had been satisfied went into the national exchequer, so that the ministers of vengeance were stimulated in their thirst for blood by the lure of profit. None but monks, cut off from the sensibilities of domestic life, could have pursued this accursed trade with such untiring hardihood, watchfulness, and with so total a disregard to the ordinary forms and the established requirements of justice. The accused person was supposed guilty until his innocence had been proved, which was, in fact, a most improbable issue, for every kind of evidence however absurd, was admissible. The informer might be anonymous, and was never confronted with the accused. If even directed that some spy, under the cloak of compassion, should insinuate himself into the prisoner's confidence, and by a feigned story, and an expression of generous feelings, draw from him his real religious sentiments, if all the traps laid in the devil's way proved useless, torture, the rack, the pulley, and fire, were next resorted to; and, if acute pain did not extort confession, it remained to be seen what a lingering imprisonment might effect. In the deepest vaults of the Inquisition, "a hundred winding steps" removed from the light of day, the accused, safe from the interposition of every friendly hand, was at the mercy of the grim ministers of the holy office, and had to encounter the ordeal prepared to test his creed. Whenever passed in these subterranean chambers was never afterwards to be divulged; judge, inquisitors, executioners, and prisoners—all knew that the seal of silence was for ever to remain on their lips, and that an infringement of this rule would be followed with the most terrible vengeance the inquisitorial system could inflict. The verdict delivered, the execution of the appointed punishment followed with all the pomp of ceremony. Such of the guilty as were to be relaxed, as the term was, were led to the scene of death with the *sambito*—a coarse woollen garment of a yellow colour, figured over with devils, flames of fire, and other horrible types of future misery and woe—fastened close around their necks and reaching like a

trunk to their knees. The last scene was made to resemble as nearly as art aided by imagination could realize it, the final judgement day. At the auto-da-fe the most mighty nobles tendered their assistance, clad in the sacred livery of the office, and carrying on high its terrible banners. A. Valadoid, in 1559, Philip II. attended an auto-da-fe, together with his son, Don Carlos, his sister and courtiers. One of the condemned, a Protestant nobleman, whilst being conducted to the stake, cried out to the King for mercy. "No!" (replied Philip) "I would myself carry wood to burn my own son, were he such a wretch as thou."—"Yo traen leana para quemar, a mi hijo." Others of the culprit, were condemned to be reconciled—a term which denoted, not that they were altogether exempted from punishment by virtue of their repentance, but that the penalty was commuted to the confinement of their goods, with the addition, in many instances, of imprisonment for the term of their natural life.—[From the Church of England Quarterly Review.

THE JESUITS' ESTATES.

What can be the ruling motive influencing government to augment the Jesuits' Estate Fund? Is it to keep the property entire, as far as possible, in anticipation of a favorable opportunity of giving it all—Fund, Estates, and all, to the Roman Catholics? So many apprehend, and multitudes believe. In their opinion, their apprehension and belief have much evidence to support them. Knowing that the acquisition of this property is a *hazardous* object with the Papists—an object which they are resolved never to give up, but to acquire; they fear that Jesuitical cunning-craftiness dictates all the counsels, and controls all action relating to it. They are too well acquainted with Papal love of power and supremacy—with its ambitious and ungodly aspirations to exalt itself, not only above every other earthly power, but above all that is called God; not to believe that all the wisdom and device, the art and intrigue, the sophistry and wiliness of the Roman Catholic Church, not merely in a remote British Colony, but throughout the Papal dominions, may be ready to co-operate to acquire the Jesuits' Estates. They are too familiar with the history of Provincial Legislation, with its characteristic obsequiousness to Romanists, with the readiness of Parliament, to gratify their most wish; with acts of incorporation and princely grants of money and land, and, especially, with the ascendancy of Roman Catholic influence in the Provincial Councils, not to fear that Government may prove recreant to the claims of justice and equity, and in the hour of temptation wrest his property from the Colony, and consent it to the Papists. An aspiring party may consider it a small bonus, by which to purchase the sceptre and crown of state. A dominant combination of treacherous, selfish, and perfidious men, may be willing to sacrifice it before the shrine of ambition; or to barter it away for the pleasure, honour and emoluments of office. Therefore, is there no just ground of fear, that the Jesuits' Estates will yet pass into the hands of the Romanists? Does nothing deter this? What then is the design of the augmentation of the Jesuits' Estate Fund? What the significance of the *concocted* and secrecy of motive, in the disposal of the revenue? What is the language of the fact, that the only College aided by it in 1848, was Nicolet College; and also, that in 1850, the \$10,369 granted from it was only about \$570 more than was appropriated to Roman Catholic Institutions. These and some other similar, not to less, not negligible facts, are of no doubtful character. They may be the certain precursors of days of thick darkness and great peril to Protestantism in Canada. The Jesuits have recently been expelled from almost every country where they had succeeded in establishing themselves. They have fled in great multitudes to the United States, and to Canada. There they are, with great activity, setting their machines in motion, by establishing Schools, Nunneries, Colleges, Seminaries, and Churches. Immigration is constantly increasing their numbers; and the acquisition of wealth, their influence. The civil and religious freedom they enjoy, gives them ample scope for the execution of their dark designs. The Jesuits are now erecting a magnificent College in the city of Montreal, and at an expense of \$50,000, a large College edifice and a spacious Church building in the city of New York. Let them acquire three or four millions more of money in Canada—give them the Jesuits' Estates, and they will spread their establishments and influence—East and West—and bring lays of terror to the people and of trial and calamity to the Church of Christ. Will not Protestants unite, in timely and appropriate efforts, to prevent a result so portentous and deplorable? Nothing less than such effort, and the blessing of God, will avail it.—[Mountical Witness.