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## Agricultural.

### FOOD FOR SWINE.

A correspondent, writing in the *Germantown Telegraph*, on this subject, makes the following judicious remarks on the preparation of food for swine, during the process of fattening:—

"The opinion appears to be quite general among feeders, that the food intended for swine in order to produce the best effects, ought to be slightly soured. The Germans, who are a very economical people, feed their horses on bread that has been so far fermented, as to be slightly acid, and then soaked in water, which method they consider preferable to the ordinary one of feeding them on grain. The hog is an animal somewhat peculiar in his tastes, and will fatten either on sour apples, of which he is very fond, or on sweetened *mush*, a very different article of diet, both in its taste and in its effects.

Flour bread, when brought very near to the point of acidity—and that eaten by the Germans is generally brought quite to that state—is much more wholesome and nutritious than unleavened bread, or that which is made without yeast. Perhaps, then, there is reason for believing that all farinaceous grains may be more economically appropriated in this state than without the fermenting process. But it will be objected, perhaps, by some of our readers, that as the weather, during the greater part of the period of fattening, is cold, often intensely so, the economy of fermentation would, necessarily be slow, therefore that its adoption would be attended with less of actual profit than of positive loss. But here it may be remarked, that there are few difficulties for which there is not a remedy. Corn or any other grain that has been boiled or steamed, readily ferments if but a small quantity of yeast be added to it, and this can all be easily done, even in the coldest weather.

The several stages of fermentation are technically denominated the saccharine, the vinous, the acetose, and the putrefactive. The first, as may readily be inferred from its name, produces a sweet flavor, as in the malting of barley for brewing;—the second is illustrated in the working of cider and beer; the third, in the souring of bread; and the fourth, in the decomposition of matter generally, when the affinities are broken up, and the body subject to its influence, whether animal or vegetable, is resolved to dust.

Thus much it was necessary to say in order to decide, definitely, how far the fermentation should proceed, in order that those who are unacquainted with the business might have some safe directory in the preparation of fermented food for swine or other animals, and an accurate yet succinct description of each of the several stages was thought advisable, as every person in possession of his senses, can distinguish between sweet, sour, &c., without trouble. The third stage, it is believed, is that at which corn and the other grains attain their maximum of nutrient power."

### MISCELLANEOUS EXTRACTS.

[From the *New York Journal of Commerce*.]

#### THE CHURCH OF ENGLAND AND THE CHURCH OF ROME.

It is not generally known that the Reformation in England, in the time of Henry VIII, was in most respects the restoration of the ancient independence and ritual of the English Church, as it existed previously to the Norman conquest, and that it was in fact the re-establishment in

England of an Anglo-Saxon sentiment natural to the mental organization of that people, but which had been overcome and suppressed by the Norman sovereigns in succession, during several centuries, in conjunction with those who claimed to be the paramount sovereigns over all Christendom—the wearers of the triple crown, or crown of the Trinity on earth—the Popes of Rome.

"The constant object of the celebrated Hildebrand, better known as Pope Gregory VII, in the furtherance of which he displayed the most indefatigable activity, and employed all the resources of a most powerful genius, was to transform the religious supremacy of the Holy See into a universal sovereignty over all Christian States."—"When the appeal and complaints of William, Duke of Normandy, were laid before the Court of Rome, Hildebrand thought the propitious hour had arrived for attempting, with regard to England, those designs which had been so happily carried into effect in Italy."—"According to the terms of the judicial sentence which was pronounced by the Pope, William Duke of Normandy had permission to enter England to bring it back to its obedience to the Holy See, and to re-establish forever the tax of St. Peter's pence," originally imposed by a former conqueror of England, Canute, the Dane, and "Harold and all his adherents were excommunicated by a Papal bull, which was transmitted to William by the hands of the Envoy; and to it was added the gift of a banner, and a ring containing one of the hairs of St. Peter, encased beneath a diamond of great price."—[See *Epist. Gregor. VII.*, apud *Script. rer. Gallii et Francii*, vol. xiv., 648; also, *Chronique de Normandie*, *Recueil des His de la France*, tom. xiii., 227; also, *Fleury*, *Hist. Ecclesiast.*, and *Math. Paris*, vol. 1.]

It was thus by agreement between the Norman and the Pope, that England was conquered "at common cost and for mutual profit"—"The whole body of the higher clergy of English origin were simultaneously deposed, and legates had arrived from Rome to give the color of religion to a measure purely political."—"The Archbishop of Canterbury, who had dared to appear in arms against the foreigners, and had refused to anoint him king; Alexander, bishop of Lincoln; Eghelmar, Bishop of East Anglia; Eghelrick, bishop of Sussex; several other Bishops, and the Abbots of the principal Monasteries,—were all deposed at the same time. When the sentence of degradation was pronounced against any of them, he was compelled to swear on the Gospel that he considered himself as yielding up his dignity forever, and whoever his successor might be, he would not attempt aught to his discredit by protesting against him."—(See *Lanfranc's Opera*, p. 301.)—And, "Lanfranc himself was appointed Archbishop of Canterbury by the King and his Barons, sanctioned by the Pope, contrary and against the ancient custom of the Anglo-Saxon Church, in which the prelates were chosen by the body of the clergy, and the abbots by the monks. This practice was one of those which the Conquest could not leave unchanged; and all the power of the church, as well as of the State, passed from the hands of the native population."

It was thus by the Norman conquest that the Church of England was brought under the dominion of the Popes and Popery, and thereafter, as one of the consequences, its ritual was changed to the ritual, ceremonials, observances and tenets of Popery. The Popes, Monarchs, and Oligarchs of Europe, during the centuries of feudalism, exercised all power and dominion over the consciences, the minds, the persons,

and pecuniary and temporal affairs of men, so that the people held no right of any kind; the earth, and all upon it, was subject and belonged to the Popes, the Kings and Nobles, so that there remained only one Being with reference to whom they could perpetuate further usurpations, namely, God the Creator; but they did not spare even him; they seized upon the attributes and epithets by which he was addressed and described; these, too, they assumed, and divided amongst themselves.

What a blessed, what a redeeming disenthralment of man from the degrading abasement of Popery, was the Reformation preached by Luther!! It was, indeed, the salvation of the human mind from superstitious bondage, worse than the Egyptian; it was, in truth, the salvation of the Gospel wherewith Christ had set us free, and ever honored be the name of that God-sent man, who cast off the shackles, the deadly incubus of Popery!! It was the most glorious event of nearly fifteen hundred years, and he was the only true and worthy hero of as many centuries.

The Reformation took root in Europe wherever the Teutonic race most abounded, because the idea of the right of private judgment, of freedom of conscience, is peculiar to that race more than to the Celtic or Scythonic; it cannot be so easily priest-ridden, being more intellectual and less controlled by sentiment, or the senses than the other races of mankind. Independence of Rome, both in Church and State, was indigenous to the Anglo-Saxon mind; and as the Normans had in the course of centuries become absorbed by the former race, the latter having become gradually influential in the State, naturally embraced the Reformation as the restoration of the ancient Church of England. But while they discarded most of the errors and abuses of Popery, the great and good men of that day, under influences above them in power, and below them in intelligence, retained some of the institutions and errors of the Church of Rome, as for instance the Popish establishment of tithes and titles, the Athanasian creed, the notions of the spiritual efficacy of infant baptism, and some others of lesser importance. But without these the English Church is primitive and Apostolic Christianity.

But in the present era, Popery is preparing for another, for more of a death-going struggle with Protestantism, than the Thirty Years war in Germany against the disciples of Luther.—Its hierarchy, by solemn vows and engagements, is separated from the rest of mankind, disowning all ties of family, race or country, and bound by all and every means to promote the ascendancy of the Order. The chain of connection is firmly and closely linked from the highest priest down to the lowest, in each and through all the links; and so compact and effective is the organization, that while the priests are informed of the thoughts, words and deeds of all the followers of Romanism, the followers themselves are ignorant of the thoughts, words and deeds of the priesthood. Thus it is, that in Europe intellectual men have to be careful in the presence of their wives, children and domestics, as to their written thoughts, spoken words, and intentions, lest they be conveyed to the confessor, whose ambition will be gratified in proportion as he subserves the Hierarchy, in which he hopes or aims to attain a position of eminence, where even the most respectable of the laity will consider themselves favored when permitted to approach him on their knees, and kiss his hand.

There are now English, Irish, Scotch, and even American Jesuits, lay and clerical, in the United States. They are increasing in num-

ber, they are establishing Colleges and seminaries of Romanist education, and they are building and buying buildings already built for the spreading over the land of the hierarchy and religion of Rome. The lay Jesuits, unknown to us as such, and even unknown to us as Romanists are amongst us and our associations in life, acquiring knowledge and preparing for the great struggle which has yet to come between Romanism and Protestantism, which struggle can only be superseded by a great political revolution of the nations of Europe in favor of republican government. It was the Hierarchy of Rome, the priests and the Jesuits, that prepared the people of France for the *coup d'etat* of Louis Napoleon,—and it is the Jesuits who set in motion the opinion that the people of France are unfit for Republican government, while the same Jesuits in other directions are holding up Louis Napoleon as a chosen instrument of Divine Providence, for it was he who put down republicanism in Rome and established the Papal government. But let us beware of Romanist casuistry, calculated to shake our faith in our Protestant fathers. Let us remember their sore trials for the religion of God, instead of that of Rome, and that their cry was "no popery," through times of persecution. Let us hold fast to the political faith of our fathers in the rights and capabilities of man for self-government, that he is only incapable where standing armies of soldiers, and pensioned armies of priests and hireling spies, and intriguers of monarchy, prevent and frustrate the proper and considerate exercise of his capabilities.

#### THE KING OF SWEDEN AND THE GRAND LODGE OF SCOTLAND.

The *Ulster Gazette* publishes the following letter from the King of Sweden to his brother Freemasons of the Grand Lodge of Scotland. The original was written in French. The same journal mentions that the Grand Lodge of Ireland is about to invest him as an honorary member:—

"To the Very Worshipful the Grand Master and Members of the Grand Lodge of Scotland—

"My Brethren,—The joy which every freemason feels in obtaining a testimony of the friendship of his brethren, that joy I experienced on the receipt of the diploma of Honorary Member of the Very Worshipful Grand Lodge of Scotland, which you have sent me. In assigning me this honorable position in the midst of you, you have afforded me a striking proof of your devotedness to my person. I appreciate the honor, more particularly as I am the first on whom the distinction has been conferred in this country. The office of a freemason is at once noble and grand. It is our duty to labor with enlightened mind, and a heart charged with fraternal love, for the perfection of the human race. The weak who are oppressed, and all those who are in trouble, have incontestable titles to our zealous and charitable protection. It is by holding firm in the indissoluble bond which unites all our brethren, however dispersed over all the surface of the globe, that we can attain to the end, to which we aspire in silence, but without ever ceasing, since we know that everywhere, and on all occasions, our brethren are ready to come to our aid with that charity, that spirit of concord, and that confidence which should characterise all the members of our order. Be satisfied, my brethren, that I observe with the utmost attention the march of events in the masonic world, and that I sincerely rejoice in the success which attends all true freemasons while laboring for the purposes which you have indicated—namely, the happiness and well-being of humanity. I offer