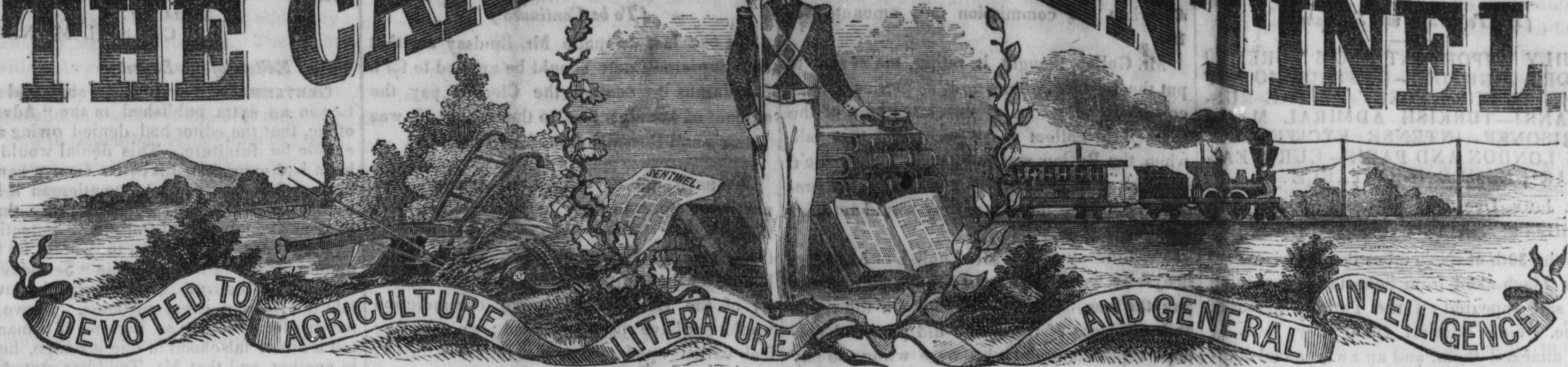


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Agricultural.

Feeding Vegetables.

It appears to me that mankind have made a very great mystery of a very obvious matter, in relation to the great nutrition of vegetables. In almost everything else we are perfectly contented with the instructions of nature; but in agriculture we reject her teachings, and go to work in order to "seek out new inventions," and to modify her irreversable edicts into a conformity with her own imperious will.

Now what can be more simple—using the phrase in its legitimate acceptation—than the process? We find that in all cases of terrestrial life in this department, the seed is no sooner matured than it falls to the earth, and in due time is covered by the foliage and perhaps the stalks of the plant itself. The seed thus protected germinates, and the decaying organic matter supplies the young plants with food. This is all very simple and very beautiful. It is the process we behold in the forest in the field—in fact, everywhere within the range of vegetable reproduction where nature is unassisted, or rather unthwarted, by the hand of man.—The soil, in these efforts, never becomes exhausted. It never runs out, or fails to produce the regular annual succession of plants, be the character of the vegetable what it may.

What is the legitimate inference which reason must necessarily deduce from its own humus or food by the action of its own individual organs, and that the source of this production is the atmosphere—the soil itself being only the medium of the elaboration, and essential only so far as it affords footing to the vegetation it sustains. This is not simple theory; it is incontestable fact, and has been demonstrated to be such beyond the cavil scepticism experiments which, although frequently repeated, have always been universal in their language and results. The actual nourishment of the plant is originally derived from the atmosphere—from air, water, heat and light, or the principles of electricity. To prove the more secondary function of the soil in sustaining vegetation, allow me to detail an experiment.

Ten grains of common wheat were sown on a pane of glass, and covered with wheat straw.—The wheat put forth early and with vigour. In autumn the heads were found to be perfectly well filled—the grain sound and beautiful, and the straw which was strong and well developed, had attained the height of six feet. Water was applied frequently to the covering of straw, especially at times during the spring and summer months when there was a lack of rain, and but little dew by night. Every person who witnessed this experiment was astonished at the result. One circumstance attending this growth may be mentioned as rather remarkable. The roots of the wheat were very small and short. Not one of them extended more than seven inches from the stem, and had the appearance of claws rather than roots. This fact confirms the opinion of the celebrated Mons. Kaspail, that in the whole range of the vegetable Kingdom the most healthy plants have the smallest mass of roots. Great development in this part of the system, is probably a sign of disease, engendered by an undue amount of food. The farmer well knows that if vegetable growth is permitted to rot where it grows; it will not only "hold its own," to use a very common and expressive phrase, but actually gain in power. And he furthermore is aware that our woodlands require no tillage, and yet for centuries produce a sustained and continually increasing growth of sound and healthy wood. In these cases the alimentary matter is clearly derived from

the medium of the atmosphere. The soil supplies not a particle of all the alimentary matter which contributes to the development of the many and superb plants it upholds—everything comes from the air, and being returned to the soil by the process of maturity and subsequent decomposition and decay, is there held till it is fit once more to enter the roots in solution, and again pass through the annual circle of changes in the routine of natural phenomenon, which is equally "without beginning and without end."

If we would but adopt this simple and beautiful system, how vastly more fortunate would be our efforts, and how great, in a short time would be the alteration it would produce in the complexion, consequences and rewards of our toil.

The vine dresser finds that the best manure he can apply to his vineyards is that furnished by the leaves and tendrils of the vine itself. And such, in time, will be found to be the case with regard to every production in the range of vegetable life. But where such cannot be supplied, we must avail ourselves of those articles, the constituents of which more nearly resemble those of the production to be nurtured. Here chemistry will be of importance to unveil the Isis, and indicate by its unerring finger, the course most proper to be pursued.

It is hoped that our farming friends, generally will profit by these hints.—*Baltimore Sun.*

Cure for the Potato Rot.

In a recent conversation with Mr. John Barret, Jr. of Cayuga Bridge, on the subject of the potato disease, he informed us that he had not been troubled with the rot for many years, and that there was an easy remedy for it, which all might apply with very little trouble or expense. On inquiring for this simple remedy, we expected to have been told that it was a secret, to be revealed only to those who were willing to contribute a handsome reward to the discoverer. But Mr. B. freely gave us his experience, which we as freely impart to our readers, leaving it to them to make the experiment, if they think proper.

Mr. Barret stated that a few years since, he, as most of his neighbours, lost their entire crop of potatoes by the rot—that the next spring he was compelled to go to another town for seed, where he procured a supply for himself and an adjoining neighbour, and where he was told how to prevent the disease. He said he and his neighbour planted the seed he procured on adjoining fields—the soil and treatment similar—only that Mr. B. applied the remedy recommended to him—which consisted in sowing ashes over the field once a week for six weeks, commencing shortly after the second hoeing of the crop. He used, from two to three bushels of ashes per acre, which is sufficient to give potato-tops a good dusting. The result was that his field was entirely free from the disease while the potatoes on the adjoining field, without this application of ashes, rotted badly. Since then Mr. B. as well as most of his neighbours, had applied ashes, and been entirely free from the disease.

TO PRESERVE EGGS.—The way to preserve eggs through summer or winter is simply this:—

Dip them in boiling water for the space of five or six seconds, then wipe them dry, and they will keep good and fresh from one year to another. The water shuts the pores of the shell, and consequently keeps the air from the egg, which is all that spoils them. I have heard of varnishing and packing in salt, and various other methods, but the above I believe to be the best and cheapest.—*Saratoga Co., N. Y.* A. C. C.

Miscellaneous Extracts.

[From the Crusader.]

Rome and Turkey—The Pope and Mahomet.

There was a time when, between the holy city of Popes and the holy city of Sultans, there existed a great similitude—there was a time when the so-called Vicar of Christ and the true Vicar of Mahomet formed the very incarnated representation of religious fanaticism and oppression on earth. How things have changed! How human events have worked in those countries! The representative of the Prophet of Islamism has become a reformer, has marched forward with the progress of the age and the wants of the people; but the Fisher of the Tiber has remained a retrograde despotic, bloody, merciless tyrant. Rome is a vast prison, a gloomy sepulchre. Constantinople is full of life, inhabited by freeman. In Rome you here the groans of the tortured in the dungeons—in the capital of Turkey the cry of war and victory. In Rome the Pope lavishes the money of his starving people; in Constantinople the Sultan sends his silver-plate to the mint, to be melted into coin. In Rome no public press, no freedom of speech, no popular constitution, no religious tolerance; in Turkey a free press, all religious respect and the people guaranteed by a liberal constitution. All wiseminded men friends of the people anathematise the power which sways over Rome and the world while their sympathies are for the sultan and the Turks. The cry of the nation is "God help the Mussulmans, crush the Czar, destroy the hypocritical power of Popes, and redeem suffering humanity from their oppressors!" The Sultan wages war against barbarian Cossacks for the independence of his people and empire. On the contrary, the Pope in 1849, assisted by four foreign armies, butchered his children, for the sake of his small temporal dominion.

The present Rome cannot subsist much longer. A few mercenary payments may prolong its existence; but the popedom must fall, and make room for the religion of Christ, and for a popular and free government. Better to fall, in our days, into the hands of the Mahomotan than into those of the Vicar of Christ. Has Pius IX. any man around him to compare to Omar Pacha? Has the Emperor of Turkey any bloody minister fit only to be put into the pillory, like Mons. G. Bedini, the invited guest of the Ten Governors of New York? No! No!

FREE DISCUSSION.—That intolerant spirit by which Roman Catholicism is universally characterized abroad, is becoming frequently manifested in this country. Forgetting the nature of the government which most of that persuasion have made theirs by choice and adoption, they would unwittingly here develop that same civil and ecclesiastical tyranny from which they so recently fled. Within a very few months, riots have occurred in Louisville, Cincinnati, Newark, Montreal and Quebec, growing out of the attempts of Roman Catholics to forcibly prevent freedom of discussion in religious matters; and last Sunday, our own city was made the scene of a disgraceful outrage, of the same fanatical and unchristian nature. Street preachers whose doctrines were unpalatable to a portion of those who voluntarily come within the reach of their voice, were harshly assaulted, and the public peace, as well as the sanctity of the Sabbath desecrated. The growing frequency of these occurrences, is one of the signs of the times. It is creditable to the American people that the religious rights of Roman Catholics have, as yet

in no one instance, been assailed in this manner, that we ever recollect, by riotous mobs of the Protestant denomination. The following from the New Haven Palladium is appropriate in this connection:

There is one idea that our Roman Catholic brethren in this country should get out of their heads as fast as possible, and that is that their religious system may not be assailed whenever anybody chooses to do so. They can whack away at Protestantism as much as they please without hindrance. Their bishops, editors and lecturers do so continually, which is right. The same privilege must be accorded to Gavazzi and all others who have anything to say on the other side. The doctrine of private interpretation and free discussion is the common law of this country, and it cannot be violated with impunity, until we throw up the Republic and become a province of Rome, or found an empire and instate a Napoleon or a Nicholas.

The Church cannot here in any shape and form be allowed to rule in the Republic, except in the minds and hearts of those who yield it a voluntary obedience. The fathers of the Republic have declared that "error of opinion may be tolerated where reason is left free to combat it." This doctrine must here over-ride that of any of the spiritual fathers, who may maintain, however conscientiously, that "heresy must be punished by torture as an offence against God and man." We are led to these remarks from the fact that the Rev. Mr. Lee, a converted Roman Catholic, who is now delivering lectures in Newark, N. J., was interrupted in his first lecture, on the 3d inst., and a serious riot was apprehended. The authorities determined that the right of speech should be maintained, and that Mr. Lee should be allowed to continue his lectures. The police were ordered out, and the great body of the citizens promptly seconded the efforts of the city authorities, to protect the right of free discussion. It may be said that this interruption of Mr. Lee's lectures was most probably by an ignorant and irresponsible rabble. Very likely, but they must be taught better manners.—

The Editor of the Orange Lily is out in favour of throwing business to the dogs on the Mondays following Christmas and New Year's Days. Every clerk, journyman, and apprentice in Bytown should take the Lily and pay for it in advance. He says—

"As Christmas and New Year's Day both take place this year on Sunday, we would respectfully suggest to the Merchants and all others in public business in Bytown, the propriety of closing their Establishments, on the Monday following Christmas, and that following New Year's Day. These are the only two Holidays in the year which are generally enjoyed and devoted to festivity by all classes, and we think that the merchants and master mechanics of Bytown cannot give those in their employment and the public a more acceptable proof of their liberality than to forego business on the days we have named. We ask the favor in justice to those who are obliged to suffer confinement during the entire year, and we do not believe the request will be in vain. We shall not attempt to pull up our enterprising townsmen with any extravagant ideas of their liberality hitherto evinced. We merely, on behalf of the Clerks, Apprentices, &c. of Bytown, ask them to grant a favor which, we observe, will be granted in other places; and we conceive that such a favor would be duly and thankfully appreciated by the Young men of the town. Let the merchants and other employers fancy themselves young again, and in the situation of subordinates, and then let them just remember a little precept or command which begins thus "Do unto all men," and ends thus, "as you would they should do unto you."

We hope our worthy townsmen will take in good part, and duly consider what we have drawn their attention to; and we feel certain if they do, that the places of business will all be closed on the 26th of December and on the 2nd of January.