

oil, imparted by the spinner and weaver. The cloth is therefore put into big tubs, holding five hundred pieces, and steeped in warm water some hours. It is then washed in the "dash-wheel," and subjected to the following operations which convert the oil to soap, and remove it with colouring matter.

1. Boiled by steam in creamy lime.
2. Washed in the dash-wheel.
3. Boiled in alkali by steam.
4. Washed in the dash-wheel.
5. Steeped in bleaching-powder solution some hours.
6. Steeped in oil vitriol, and water, about the strength of Lemon Juice.
7. Washed in the dash-wheel.
8. Squeezed between rollers.
9. Mangled and dried in air, or in warm rooms, built for this purpose.

The cloth is now perfectly white. This bleached cloth is now printed with one or more colours, four to six colours may be applied by the printing machine. If more are wanted, they are introduced by the hand, with blocks, after the other colours are finished. The figure or design is engraved on a copper roller, each colour having a separate roller. The colour which the beholder sees imprinted, as he watches the process, is not the colour that is to be, when the print is finished. The colour which he sees, is with the exception of brown or blue, or black occasionally, fugitive. It is merely what is called "sightening," that is, a colour imparted to the paste, or "thickening," which is imprinted by the roller to enable the machine printer to judge of the perfectness of the work. The paste, or thickening, contains the "mordant," that is, the peculiar substance, which, combining chemically with the cloth, enables it to dye a peculiar colour, according to the nature of the "mordant" used.

The cloth dyes only in the mordant is applied, that is, on the cloth. The mordants generally used are copperas, each of which has a peculiar effect on the oil of vitriol which it combines with in its place. The "mordant" is of three colours, and the "thickening" is of three colours, gum, &c., is a distinct colour in the colour-shop of the printer. The cloth having been printed, it is then passed between the mordant and the dye-wood. Ordinarily this occurs in two or three weeks, by the natural affinity of the cotton fibre and mordant, but by certain agents this chemical change is hastened and perfectly effected in two or three days. The cloth is then passed, by means of rollers, through a boiling-hot solution of phosphate of soda, to render it soluble any uncombined mordant, and to wet the cloth evenly. It is then washed in the dash-wheel, and after this, to remove the "thickening," passed, for twenty or thirty minutes, through bran, or meal and water, quite hot, washed, and it is now ready for dyeing. The dye-woods used are, madder, bark, or logwood, the last only for mourning prints, or black and white. The dye-wood is put into large wooden vats, with a portion of water, and then the pieces of cloth, sixteen in each vat, are introduced over a winch, moved by water-power. Steam is then admitted, the goods turned through and through, round and round, gradually heating the water, till, at the end of two hours, it rises near to boiling, and the mordant cloth is perfectly dyed. It is taken out, rinsed, and washed in the dash-wheel. The cloth after this is passed, by means of a winch, either through hot water and bran, or through hot soap, for half an hour, washed, and then again put through these operations, again washed, and then rinsed through a hot solution of chloride of soda, washed again, squeezed, and dried either in air or in warm rooms. Sometimes they are mangled with some stiffening, and so are finished.

It would occupy too much space to enter into minute detail of the mode of producing colours, the whole is a most exquisite chemical process from beginning to end. The designing of patterns is a distinct branch of art. Usually one or more designers are employed by each establishment. The pattern, when approved, is handed to the engraver, who first makes a sketch of it to fit his roller, and so arranged that the small pattern may cover that without any marked appearance of joining. The engraving is made from the sketch, usually on a small steel die, the pattern or figure being cut into the steel. This die is first hardened, and is then transferred to a similar steel cylinder, called a "mill." The figures now stand up, or are in relief, the soft steel mill is then hardened, and being applied by powerful pressure, the relief is sunk into a copper roller, from which it is printed upon the cotton. Such is a brief outline of calico printing. It is a combination of taste, art, mechanical and chemical science, and in its parts affords a beautiful example of the grand dependence of art and science on each other. There are two colour printing establishments in Lowell, and both print over fourteen million yards per year. In my next letter I will give you an account of a woollen mill.

Lowell, Mass., U. S., May 18th 1851.

For the Wesleyan.

DEAR BRO.—At our late District Meeting held in St. John, it was unanimously resolved "to hold a Camp Meeting this Summer within the bounds of the N. Brunswick District;" and after considerable conversation upon the matter, it was concluded that this place would furnish the most suitable ground on which "to pitch our tents," and the subscribers were appointed a Committee to make the necessary arrangements; we regret however to be compelled to give this notice, to our Brethren throughout the District, that since our return we have ascertained that we cannot make suitable preparation, and give the requisite notices of the exact time and place of the meeting before the season of the year would have passed in which it could be properly held here; so that after consulting with the Chairman and Secretary of the District, who have just been here, we are reluctantly compelled to say to all interested that the meeting, if held this year, must be held in some other part of our work; but allow us also at the same time to say that it is confidently anticipated that satisfactory arrangements will be made to hold such a Meeting here in July 1851. Yours very truly,

J. G. HENNING, } Com.
H. PICKARD, }
Sackville, N. B., June 21, 1850.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, free of postage; and entrust us in confidence, with their proper names and addresses. The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted. Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us. Remittances and Exchanges should be addressed to the Editor, Halifax, N. S. Issued weekly, on Saturday Morning—Terms Ten Shillings per annum, exclusive of postage—sent yearly in advance—Single Copies Three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents, who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, July 6, 1850.

FAST DAY.

The second Friday in July is appointed by the Nova Scotia District Meeting to be observed as a day of fasting and prayer, in reference to the coming harvest, by the members and congregations of the Wesleyan Church throughout the bounds of the District.

OPENING OF A NEW CHURCH.

THE WESLEYAN CHURCH, with other evangelically-religious denominations, has been engaged in a noble warfare against sin and the kingdom of Satan. God, in His "pompous divine" and "majesty of old," still succours His faithful servants, and records His triumphs to their praise. The past year's operations have been greatly blessed by the "captain of salvation," and the outpouring of the "oil of grace" has been the result of the all-conquering grace of Him who encircled the Cross to redeem a fallen hostile world. In the experience of many individuals has been verified the expressive saying of our Lord,—alike declaration of their previous vassalage, and of their subsequent deliverance.—"When the strong man armed kept his palace, his goods were in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him his armour wherein he trusted, and divideth his spoil." By the conquering blessing of Him, to whom "all power is given in heaven and in earth," and who "sitteth upon the heaven," in His "right hand," and in His "excellency of glory," the enemy has been thrust out of his strongholds, and thousands are now in the

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We commendate our Wesleyan Brethren on the honour God has conferred upon them, in making choice of them, with others, to wage war against the diabolical enemies of our race, and in giving them, to witness the close of another year of conflict and of triumph. But though, in individual cases, success has attended their efforts, the enemy still occupies a field wide and extensive. The battle must continue—the tide of war roll on—regiments renewed—fresh laurels won. The Campaign for this year has opened—may it prove auspicious to the cause of truth and holiness—Esaïans to sin and error!

NEW BRUNSWICK DISTRICT.

COMMUNICATED BY REV. A. CONY.

DEAR BRETHREN,—Only a few weeks since, when the first fruits of the harvest were being gathered in, the Nova Scotia and New Brunswick Districts were engaged in a noble warfare against sin and the kingdom of Satan. God, in His "pompous divine" and "majesty of old," still succours His faithful servants, and records His triumphs to their praise. The past year's operations have been greatly blessed by the "captain of salvation," and the outpouring of the "oil of grace" has been the result of the all-conquering grace of Him who encircled the Cross to redeem a fallen hostile world. In the experience of many individuals has been verified the expressive saying of our Lord,—alike declaration of their previous vassalage, and of their subsequent deliverance.—"When the strong man armed kept his palace, his goods were in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him his armour wherein he trusted, and divideth his spoil." By the conquering blessing of Him, to whom "all power is given in heaven and in earth," and who "sitteth upon the heaven," in His "right hand," and in His "excellency of glory," the enemy has been thrust out of his strongholds, and thousands are now in the

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