SAINT JOHN, N. B. FRIDAY, NOVEMBER 21, 1845.

THE Weekly Chronicle

Volume 10. "Nec Rege, Nec Populo, sed utroque." Number 12.

THE CHRONICLE

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All letters, communications, &c., must be post paid, or they will not be attended to.—No paper discontinued until all arrearages are paid; except at the option of the publisher.

Weekly Almanack.

Nov.		R. Sun.	S. Moon	H.	W.
22	Saturday,	7 19	4 41	Morn	4 35
23	Sunday,	7 20	4 40	0 30	5 41
24	Monday,	7 21	4 39	1 32	6 48
25	Tuesday,	7 22	4 38	2 36	8 0
26	Wednesday,	7 22	4 38	3 42	8 53
27	Thursday,	7 23	4 37	4 51	9 53
28	Friday,	7 24	4 36	5 58	10 46

New Moon, 29th day, 6h. 57m. morning.

THE HARTFORD

Fire Insurance Company,

OF HARTFORD, (CONN.)

OFFERS to insure every description of property against loss or damage by Fire, on reasonable terms. This company has been doing business for more than twenty-five years, and during that period have settled all their losses without compelling the insured in any instance to resort to a court of justice.

The Directors of the company are Eliphalet Terry, James H. Wills, S. H. Huntington, A. Huntington, junr.: Albert Day, Samuel Williams, F. G. Huntingdon, Elisha Colt, R. B. Ward.

ELIPHALET TERRY, President.

JAMES G. BOLLES, *Secretary.*

The subscriber having been duly appointed an Agent for the above company, is prepared to issue Policies of Insurance against Fire for all descriptions of property in this city, and throughout the Province on reasonable terms. Conditions made known, and every information given, on application to JOHN ROBERTSON.

St. John, 1st March, 1844.

☞ The above is the first agency established by this company in St. John.

Insurance & Assurance

FIRE INSURANCE.

The Ætna Insurance Company, and the Protection Insurance Company, of Hartford, (Con.)

THE undersigned Agent for the above Companies, continues to effect Insurance on Buildings, finished or unfinished, Stores, Merchandize, Mills, Ships, while in port or on the stocks, and on every other species of Insurable personal property against

LOSS OR DAMAGE BY FIRE,

at as low rates of premium as any similar institution of equal good standing.

The course pursued by these Companies, in transacting their business, and in the adjustment and payment of Losses, is liberal and prompt. And by order of the respective Boards of Directors, the undersigned Agent is authorized, in all cases of disputed claims, under policies issued by him, on which suits may be instituted to accept service of process, and enter appearance for his principals, in the Courts of this Province, and abide the decision thereon.

Terms made known, and if accepted, policies issued to applicants without delay.

Life Assurance.

The "United Kingdom Life Assurance Company of London, and the National Loan Fund Life Assurance Society," of London, continue to effect assurance, upon highly favourable terms.

Blanks furnished gratis, and every information given as respects either department, by application at the Insurance Agency, Dunn's Brick Building, Prince William street.

A. BALLOCH, Agent.

St. John, November 3, 1843.

"PROTECTION"

Insurance Company of Hartford.

SAINT JOHN AGENCY.

THE subscriber having been appointed Agent of the above Company, will attend to the Renewal of Policies issued by the late Agent, W. H. Scovil, Esquire, as also to effecting new Insurances against Fire, on Houses, Furniture, Merchandise, ships on the stocks and in harbour, &c.

A. BALLOCH, *Agent.*

Carding Machines.

THE Subscribers offer for sale at their Establishment, Sackville, (Westmorland, N. B.) three setts of Woollen *CARDING MACHINES*, complete, which will be sold low.—The Cards are of English manufacture, from Leeds, and machinery warranted to make good work and to give general satisfaction.—Address to

J. MORICE & SON,
Sackville, Westmorland, N. B.

N. B.—Reference may be made to Messrs. Harris & Allen, or John Bryden, St. John. Dec. 13

Globe Assurance Company.

NOTICE is hereby given, That the first Instalment of Ten per cent. on the Capital Stock of this Company has been paid in, and that the Directors of the Company are now prepared to make Insurance on Vessels, Cargoes and Freights.

May 9. JOHN DUNCAN, *President.*

☞ NOTICE. ☜

THE subscribers have entered into Co-partnership, and their business will henceforth be conducted under the Firm of **Samuel Reynolds & Son.**

SAMUEL REYNOLDS,
WILLIAM A. REYNOLDS.

Indian Town, N. B. Feb. 22, 1845.

☞ All arrangements entered into, and all balances due by me and to me, either in Notes of Hand or Accounts, will be received and paid by the above Firm. SAMUEL REYNOLDS.

Indian Town, N. B. Feb. 22, 1845.

For Sale at the

ITALIAN WAREHOUSE,

Received by late arrivals from Boston and Halifax,

BOXES ORANGES and LEMONS; 100 Qr. Boxes RAISINS;
1 Cask Washing SODA;
500 Gallons Sea Elephant OIL—a superior article for Lamps. SUMMERS & HICKS.

[*From the London Record.*]

THE BISHOP OF CALCUTTA AND THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

At a General Meeting of the Society, specially convened, and held at the house of the Society on Wednesday, July 23, 1845; his Grace the Archbishop of Canterbury, President in the Chair: the following Address was presented to the Lord bishop of Calcutta:—

"TO THE RIGHT REVEREND FATHER IN GOD, DANIEL, LORD BISHOP OF CALCUTTA AND METROPOLITAN OF INDIA.

"My Lord Bishop.—The Society for the Propagation of the Gospel in Foreign Parts embrace the earliest opportunity of tendering to your Lordship their hearty welcome, on the occasion of your Lordship's visit to your native country, and are most anxious to express their sentiments of respect and veneration for your Lordship's person, and for the high and important office which you bear as Bishop of Calcutta and Metropolitan of India.

While they deeply regret the necessity which has led to this temporary suspension of your Lordship's labours, they cannot but feel it to be a cause for thankfulness, that you have been enabled, for so long a period, to carry on, with singular energy and effect, the work committed to your hands.

The Society cannot forget, that when your Lordship was consecrated in 1832, to the see of Calcutta your ordinary Episcopal charge comprehended the whole of that immense diocese, under which the strength of successive bishops had rapidly sunk.—The Society hailed with satisfaction the subsequent erection of the bishoprics of Madras and Bombay, as in a great degree lightening the burden which had hitherto pressed so heavily upon the bishop of the original see. The important advantage thus obtained has been still further extended by the recent appointment of a third suffragan bishop, who is now proceeding on his outward voyage to occupy the see of Colombo. The Society trust that the desire expressed in the Declaration of the Archbishops and Bishops, issued from Lambeth in 1841, for the establishment, among other new bishoprics, of one for the northern provinces of India, may ere long be carried into effect; and they indulge the hope that your Lordship's visit to England, and the lively interest which it will excite throughout the Church, will facilitate the attainment of an object hardly less desirable for your own comfort and relief than it is essential to the welfare of your still overwhelming diocese.

In more immediate connexion with their own peculiar labours, the Society desire to acknowledge the anxious and paternal care with which your Lordship has watched over their several Missions throughout India; and the zeal with which, both by counsel and co-operation, you have laboured to increase their efficiency. They confidently trust that your Lordship's presence in this country will greatly strengthen their hands in the prosecution of the work in which they are engaged, and afford them frequent opportunities of personal conference and advice.

The Society will especially rejoice to receive the communication of your Lordship's sentiments on the present encouraging movements of the native mind towards Christianity in the neighbourhood of Calcutta and in the south of India. The success with which the labours of the missionaries in those quarters have recently been blest, naturally directs the thoughts of the Society to the permanent provision of a native ministry; on whom the pastoral care of these growing Churches must hereafter mainly devolve. Having this end in view, the Society regard with especial interest their chief missionary establishment, Bishop's College; and it has been to them no ordinary gratification to receive the testimony of your Lordship's approval of the candidates whom you admitted to holy orders immediately before your departure from Calcutta. In conformity with the principles on which the College was founded, the Society desire that it should receive the full benefit of your Lordship's superintendence; and trust that the general conduct of the institution will ever be such as to commend it to the confidence and approval of its visitor.

Among the many topics of grateful recollection suggested by a retrospect of the thirteen years of your Lordship's Episcopate, there is one especially present to the Society, as a subject of the most hearty congratulation—the erection of the Cathedral Church of St. Paul, under your Lordship's immediate auspices, and in great measure by the offerings of your own liberality. They desire at the same time thankfully to acknowledge the munificence of that important body to which the government of India is intrusted, in furthering the same sacred object. In the progress of a work so great and important, and one so intimately associated with the due recognition, and the permanent establishment of Christianity in India, the society have felt the deepest interest, and cordially sympathize in the satisfaction with which your Lordship must regard the prospect of its speedy completion.

They earnestly hope, therefore, that the privilege of consecrating that noble fabric to the honour and service of Almighty God—an object they well know to be near your Lordship's heart—may be vouchsafed to him who will ever be regarded as its founder.

The Society heartily pray that the repose which your Lordship has been compelled to seek in the bosom of your family, may be the means of restoring you to health and strength; and that, by God's mercy, you may long be spared to preside over the Churches committed to your metropolitical care.

In conclusion, my Lord Bishop, the Society desire your Lordship to be assured of their continued co-operation, in carrying forward that great and holy work to which your Lordship is more especially pledged—the propagation of the Gospel of our Saviour Jesus throughout the vast empire of Heathen India.

At the house of the Society, 79, Pall-mall,
23d July, 1845."

His Lordship was pleased to return the following

REPLY TO THE ADDRESS.

"My Lord Archbishop,—I beg to tender to your Grace, and to this venerable Society, my most humble acknowledgements for this affectionate address of congratulation, of which I am very undeserving. I accept it as a token of the regard you feel for the sacred office which I fill.

I ascribe it to God's great mercy that I was not compelled to resort to my native land, even for a season, till I had entered the fourteenth year of my consecration; and that my health is already so much restored by the voyage home, and one month's residence in England, that I have some prospect, if I can keep quiet, of being able to return next year to India, and to close my days in my diocese.

I most humbly thank his Grace for the uniform kindness and condescension which he has shown me during the whole course of my Indian residence, and for his prompt and important advice and direction under the various difficulties I have had to encounter.

I beg also to thank the Lord Bishop of London, the Venerable Society, for the measure of confidence they have reposed in me; and I would especially make my acknowledgments for the noble grant of £5,000, for founding a native canonry in St. Paul's Cathedral, in Calcutta.

My ardent attachment to this great institution has not been of late growth. I have been a member of it from the year 1801, and have never ceased to follow its proceedings with affectionate interest.—This interest has been heightened since my return to England by the perusal of the various publications and Reports issued during the last few years; especially by the touching and masterly account of the Tinnevelly Mission, by Archdeacon Robinson. I consider the Society more than ever a mighty instrument, based on the footing of our national Church, for the glory of the Lord Christ liable of course to occasional fluctuations in the measure of its zeal, wisdom, and success, as all great and wide-spread institutions in this dark and miserable world of sin and imperfection are—but having in it the elements of unlimited spiritual good, and placed now, by the mercy of Christ, in a most momentous and hopeful position for the diffusion of Christianity in our destitute colonies, and for the conversion of the Heathen world.

I will not enter, however, on the unbounded field for its exertions in the British colonies: though I feel the greatest difficulty in abstaining in consequence of the most affecting and striking reports of the various Bishops—now, thank God, multiplied by the additional Colonial Bishoprics Fund, a measure which was hailed in India with delight and astonishment. I will confine myself to the account which his Grace and this meeting will expect from me of the general state of the dioceses which are instructed in different degrees to my care, especially as connected with their Indian Missions; and to some details of the difficulties, both in the dioceses generally and in the Missions, on which I need their advice and aid; though even this will, I fear, occupy more time than his Grace may well be able to afford me.

And first I may truly say that 'the fields' in India are 'white already for the harvest.' Nothing has, I believe, been seen like it since the days of the apostolic Swartz, and perhaps not then, nor anything approaching to it. An outburst of the native mind seems at hand. The diffusion of education, the striking benefits of European medical science, the openings of an exhaustless commerce on all hands, the scarcely ascertained riches of the soil, the extent and magnificence of the rivers and mines, the superb harbours indenting its almost interminable coasts, the rapid increase of settlers from Great Britain and America, the security of person and property under the British rule, the unsullied purity of our jurisprudence, the number of offices thrown open to native merit, the railroads contemplated and almost begun, and the incredible rapidity of communication by steam uniting the whole world, as it were, into one vast family, are bringing on a crisis in the native mind most favourable to the introduction of Christianity.

Hindooism, it is my firm belief, will soon altogether hide its head. The crescent of Mahomet has already turned pale. Worn out and effete superstitions they are sinking before the mere progress of science and civilization, before the startling knowledge of history, the lights of chronological learning, and the laws of evidence. It is the duty, then, of this and other Societies to 'stand on their watch,' and be ready to fill up the void thus created in the native mind, with the blessing of the revelation of Christ; and thus to enable the sagacious Hindoo to judge of the contrast between the purity, benevolence, and grace of the Holy Jesus and his glorious gospel, and the inconceivable craft, cruelty, and wickedness of Krishna and Mahomet, with their debasing schemes of morals. The question as to the true religion will then be virtually settled.

God has been also pleased at this moment to interpose with his providence and grace by throwing wide open the gates of China, and gathering multitudes into Christ in India, 'of such as shall,' we hope, 'be saved.'

The Society, then, and other kindred institutions especially 'the Church Missionary Society,' now happily under his Grace's patronage, are called on for redoubled exertions. So far from slackening their efforts on account of embarrassments as to funds, or defects, as some may deem them, in matters of external order, or even partial disagreements on points of doctrine, we ought to press forward with the greater earnestness to discover and amend what may really need correction, to sink subordinate differences, and to unite all hearts and hands in assailing the tottering strong holds of Satan, relying on the power and grace of Christ. 'He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.'

You are good enough to refer with far too much indulgence, to my labours in India. I can say but little. God knows my unnumbered errors and defects. I have endeavoured, however, to follow up the measures of my venerated predecessors now with God, by first restoring and animating Christianity in all its mighty doctrines and grace amongst our professed Christian flocks, and then in aiding, with my whole heart and soul, the heavenly cause of Christian Missions. In doing this I have aimed at acting with the general body of our Church at home, under the directions of his grace the Primate, and seeking for remedies for existing evils in the unity of that Church, waiting upon God in patience and prayer for his blessing.

And I may venture to assure this Society that the progress of religious principle in India during the thirty one or thirty two years since the erection of the see, is almost incredible. The character of the clergy has been raised: a mild Episcopal Church discipline has been effectually established: the disposition of our Indian rulers toward Christianity has been rendered more favourable: the moral and religious conduct of the servants of the Honorable Company has become purer; the institution of holy matrimony far more honoured; the Lord's day better sanctified; the number of chaplains and missionaries increased ten-fold: the churches multiplied, perhaps, twenty fold; the general esteem for the pious and consistent ministers and missionaries of Christ is higher; the attendance on public worship more numerous and punctual; and the reverence for the old established and scriptural liturgy, offices, and usages of our Protestant Church as laid down by our first Reformers, more enlightened and influential.

Great loss was, indeed, suffered for the time by the rapid deaths of so many bishops and the long vacancies of the see. Still the progress of the good was upon the whole going on. Bishop Middleton, with extraordinary learning, piety, and powers of mind, opened the road, amidst many slights and much opposition, which none but an Indian bishop can understand. As an accomplished canonist, also, he was peculiarly qualified for his work.—The loveable Bishop Heber disarmed almost every opponent by his simplicity and kindness of heart, based on a high reputation as a scholar and poet.—He was indeed, *dulcius humani generis*. His influence was like magic. Even the brief and momentary episcopacies of Bishop James and Turner, led to several important measures.

Thus, I may truly say, 'Other men have laboured, and I have only had to "enter into their labours."'

It may be expected of me—and, since the Address has taken such wide ground, it may, perhaps, be allowed—to mention some of the principal points to which my attention has been directed; and the more especially as everything has a bearing more or less direct upon the cause of missions.

The vindication on my arrival of the bishop's unalienable rights in his cathedral was forced upon me in the first place.

A semi-official synod of all the clergy around Calcutta, together with those admitted as candidates for holy orders, was begun in 1832, and has been regularly continued once a month during my residence in the metropolis.

An endeavour was soon after this made to settle, so far as a decisive judgment and personal visitation could go, the caste question, thus laying anew (as it were) the foundations of Christianity in the south of India.

Matters of regulation were amicably and efficiently arranged in 1836 with the Church Missionary Society, and have been working well for nine years.

Visits have been made as frequently as practicable, to the several Missions around Calcutta, both of the and the Church Missionary Society.

Bishop's College has been watched over and cherished with more than a father's love and tenderness: it was from the first entwined around my heart.

A series of directions was issued some years since to prevent any of our missionaries from proselyting from other Protestant bodies.

Detailed explanations of the most difficult duties in the anomalous diocese of Calcutta, have been several times printed and circulated, embodying the result of the three Visitations (with the approbation of my brother bishops) in 1834, 1838, and 1842.

The State Prayer for the Parliament was adapted, under the sanction of the Supreme Government to the circumstances of India in 1834 or 1835.

The turbulent spirit of the vestry, which gave Bishop Middleton so much trouble was broken down, with the decisive aid of the then Governor General, Lord Metcalfe, about the same time.

The division of Calcutta into ecclesiastical districts, begun by Bishop James, was completed, by allotting to the several chaplains in Calcutta the right of performing all ecclesiastical offices, and receiving all emoluments.

A new and more moderate schedule of ecclesiastical fees was sanctioned, or rather recommended; the power of the Bishop being doubtful.

The excellent Calcutta Church Building Society has been for ten or more years a source of untold benefits. Thirty or forty churches have been erected through its aid. We have nearly 100 in the diocese altogether.

The still more important 'Diocese Additional Clergy Society,' on the plan of 'The Additional Curates,' and 'Pastoral-Aid' institutions at home, is not yet in full operation, but is pregnant with blessedness.

A primary Metropolitical Visitation to Madras, Tinnevelly, Ceylon, and Bombay, took place in 1843. Three ordinary visitations, and the commencement of a fourth, have been made in the diocese of Calcutta, and perhaps 30,000 or 40,000 miles traversed.

A careful and affectionate inspection during these Visitations of the Propagations of the Missions at Cawnpore, Vepery, Negapatam, Tanjore, Trichonoply, and Tinnevelly, in the diocese of Madras, and of the incipient Mission in that of Bombay, has been made.

Thirty one ordinations have been holden in various parts of India, at which several of your and the Church Missionary Society's candidates were admitted to holy orders.

Confirmations have, also been solemnly performed all over the diocese, and several thousands, perhaps 10,000 been admitted to the full communion of the faithful.

I need scarcely say, that I have laboured during the course of all these proceedings, to lay firmly the foundation which St. Paul, that 'wise master-builder,' declares to be the only 'sure one,' 'Jesus Christ and him crucified,' in all the amplitude of that sublime expression, including its *objective verities* of the adorable Tri-unity of co-equal persons in the God head; the incarnation of the Eternal Word;—the merit of his infinite sacrifice, and the penitent sinner's justification therein before the tribunal of God, by faith only; and also its *subjective truths*, in the sanctifying operations of God the Holy Ghost upon the understanding, affections, and life of fallen man. Nor need I say that I have added to this substance of the 'glorious Gospel,' a diligent inculcation of the great importance of the sacraments and other means of grace, and of all the decencies and order of our Episcopal Protestant Church, as settled by Cranmer, Ridley, and Jewell, vindicated by the judicious Hooker, and generally received and approved at home by the archbishops, bishops, and clergy, for a century and a-half, up to 1832.

I have constantly resisted, wakefully and firmly to the utmost of my power, the arts and chicanery of the apostate and idolatrous Church of Rome propagated by her nuns, and monks, and tutors, and priests and Jesuits, and religious books, and by her schismatical bishops and vicar generals: for, *schismatical* I account them in the canonical diocese of Calcutta.

I have also condemned, as is known, from the first both publicly and privately, the whole system which I have ever considered, and which is now allowed to be, a kind of semi-Popery; and have stood immovably on the doctrines, policy, and usages of our Church, in their plain and natural import, as prevailing in England when I left it thirteen years since.

I may be expected to dwell for an instant on the Cathedral of St. Paul's at Calcutta, to which you refer with so much kindness. If nothing else had been done in India, I should bless God for this;—and to him would ascribe the entire praise. I need not repeat my gratitude for the magnitude of the Society's grant. It is chiefly desired for a Cathedral Missionary Establishment for six or more canons to be supported by its own endowments, and to stand, if it please God, as a pillar on the border of the land, when the English shall have quitted, if they ever should quit, India. The body of the edifice, with the tower and spire, are nearly completed, 248 feet in length by 206 in height; and I trust it will be my first duty, on my return to Calcutta, to consecrate this building to the "God of the spirits of all flesh," in the name of his co-equal and co-eternal Son, Jesus Christ. I have already nominated, provisionally, the first six canons, who will have the power of electing their successors immediately after my death, if any of them should be unable then to join their appointments themselves. The nominations are to be made by myself during my natural life. I thus hope to secure a devout chapter of suitable persons for ages to come. One of those appointed in this view is the Rev. Krishna Mohun Banerjea, who was educated, as were three of the others, at Bishop's College. These are all, as I firmly believe, enlightened, and pious missionaries, free from distorted views, and full of a true love for Christ and the souls of the Heathen. I hope also to be able to take out with me an European Canon, well accustomed to schools and the training of masters, so that we may begin the Mission at once with a native school of 1000 boys.—The canon's house will soon be commenced, and the other works will proceed as we obtain funds—for we find we may still require £5,000 or so, to complete them.

Such are the measures which have occupied my chief solicitude, and which it does not become me to have mentioned; but you have compelled me. To God alone be the glory in Christ Jesus.

You ask my opinion in your address, on the 'present appearances of your Missions, and especially of the encouraging events in the south of India.' I reply, without a moments hesitation, that the power of the Divine grace seems to me to have been so sudden and mighty in its operations in Tinnevelly and its neighbourhood, as to strike with wonder every mind susceptible of religious impressions.—No doubt much caution must be used, not to decide too early upon the most favorable prospects, and large deductions made; but he that can read unmoved the Bishop of Madras's cries for help, or the touching and truth-bearing simplicity of the letters of the devoted missionaries, Pope, Caldwell, and Cremerer—to say nothing of other names—must be utterly inaccessible to the sacred cause of Christ.

I rejoice to hear that you are despatching two excellent missionaries to strengthen the failing hearts of those holy labourers, who are indeed 'bearing the burden and heat of the day.'

I am much confirmed in my hopes of the infinitely important consequences of this awakening of souls at Tinnevelly, because it appears precisely to resemble that at Krishnghur, under the Church Missionary Society, which began six or seven years since. The work is one; but in Tinnevelly 'the word of the Lord runs' as it were and is 'glorified' more rapidly and to a far more wide extent—the inquirers and converts of this Society and the Church Missionary amounting to about 35,000 altogether.—Such awakenings have not often been surpassed since the days of the Apostles; and there seems every prospect of all the south of India, containing millions of souls, becoming, ere long, the Lord's.

Your Mission at Cawnpore is in its infancy only; but the publication No. 4 in your series, speaks for itself as to the spirit of the missionary, and the openings for usefulness. I will say nothing, therefore of the simple piety there prevailing. I have to thank the Society for the Rev. Mr. Schleicher, sent out about two years since, and now labouring at Cawnpore. The transfer of the location of the Mission to the very heart of the native population, will rescue it from Cantonment embarrassments, and concentrate its proceedings amongst the 500,000 souls of the native town and neighbourhood.

The prospects of Howra, Barypore, and Jhanjira, around Calcutta, are, I am concerned to say, not so bright as I could wish. In the year 1838 I was able to speak most strongly of my hopes; and I still much encouraged. The last Reports gave the number of converts and catechumens as 1877 in sixty-four villages, of whom 676 are communicants. But Missions vary in point of simplicity and efficiency. Nothing so soon fades as the real Missionary spirit; and 'nothing is so graceless as a Mission without the presence of Christ,' as Gericke somewhere observes. The Society must expect these disappointments. They occurr, and huge ever occurred, in all Christian Missions. I shall advert presently to some of the causes of the depression which seems to me to prevail in the Mission work on this quarter. In the meantime it will, I doubt not, be interesting to his Grace to hear an extract from a letter received last evening (July 22d.) from the Venerable Archdeacon of Calcutta:—'On the 6th of May,' he says, 'I went to the opening of Barypore Church. It is the most beautiful Mission Church that has yet been raised' (to which I may just add that this society contributed £1,000); 'a Gothic building,' the Archdeacon proceeds to say 'with clerestory and tower, and capable of holding 700 or 800 persons. We had a good muster of clergy present from Calcutta. I delivered an address by an interpreter, and the Rev Mr. Driberg (the missionary) gave them a discourse in Bengalee, in which he appeared to put his whole heart.—There were about 600 natives present. It was really a thrilling spectacle to see the earnestness with which they entered into the service, and the hearty manner in which they gave the responses in our admirable Liturgy; and then upwards of 200 at the Holy Sacrament afterwards.' Surely this is very encouraging.

But I must leave this more pleasing part of my task. You will not have a just view of the situation of the diocese, unless I advert to the difficulties which press heavily on my mind, both generally as to the cause of religion, and especially as connected with the Indian missionary proceedings. God ever tempers prosperity with trials.

(*Conclusion next week.*)

CHARLES MATTHEWS.—The embryo comedian, the late Charles Matthew's education commenced at St. Martin's Free Grammar School and the period of his attendance at it is selected for one of those early manifestations of after genius, which few 'memoirs' are without. There was a man who hawked eels for sale in a drawling, guttural voice, upon which, as Matthews tells us, he elongated the word e-e-e-e-els from one street to another till the people cried "What a long eel!" The young mimic imitated him too well to please the original; and one unlucky day he was caught in the act, hunted into his father's shop, and felled with a blow from the insulted hawker. "Next time," said the preambulating fish-monger, "as you taint your little wry mouth about, and cuts your mogs at a respectable tradesman, I'll skin you like an e-e-e——and, snatching up his basket, finished the monosyllable about nine doors off.

Journeymen Printers.—The Tribune estimates the number of journeymen printers in New York city, including boys, 1600, distributed among the book printing and publishing, the newspaper and periodical, and the card and job printing establishments. It estimates also that one-tenth can earn twelve, fourteen, and eighteen dollars per week with constant employment; one-tenth earn eight nine, ten, and twelve dollars per week, and are employed one and two months of the year, four-tenths earn six, seven, eight, nine, and ten dollars per week; two thirds being unemployed from four to ten weeks, and a moiety of the balance three months out of twelve. The remaining four-tenths are paid from $1.50 to three, four, and five dollars per week, and with a few exceptions, have steady employment.

CONSISTENCY.—The world talks much about consistency, without appearing to care much about it, or to understand what sort of consistency is really desirable. That a man should always retain the same opinion—that he should shut his eyes and his ears, learn nothing, obstinately adhere to his first conceptions—no person who loves and properly appreciates the value of truth and knowledge could possibly desire. One of the most powerful obstructions to the advancement of knowledge is the too great readiness with which mankind make up their minds, shut up the book of experience, and rest contented with what they have seen. They who seek truth with fervour are ever open to new evidence—ever ready to re-consider, re-investigate the opinions they hold. They deem none irrevocably hard. They are tolerant of new views, and explore with great candour the grounds on which they are supported.

Communications.

POTATOES AND GUANO.

A citizen of the world has duties to perform with cheerfulness for his fellows, beyond what are required of him by the laws of any State.

From the investigations of Mr. Herapath and others, who have treated on the subject of the blight and rot of the Potatoes this season, in both hemispheres, it appears that the caustic and cankering disease is not confined to potatoes only, but has also extended its destructive influence to some other kinds of watery vegetables. This fact, if satisfactorily proved, leaves the question still in *statu quo*—remains as yet unsettled—still left for the Natural Philosopher to ascertain what is the cause of this sudden, alarming, and wide spread disease; for its effects are so seriously and extensively felt, that no information having a tendency to point out its cause, but what must be acceptable to the human family.

As no unusual *effect* throughout nature's work can possibly occur without some unusual *cause* to produce it, let us see what chemical or extraordinary changes the surface of the Northern hemisphere of the earth has undergone, or been made to undergo, during the last three years, both before and since the appearance of the blight, particularly of the potatoes, which was first of all noticed in the United States a year ago. There is every reason to fear that one great fascinating and popular novelty introduced has produced a terrene change, and has been quite unsuspected; and so being unsuspected, has been overlooked; and that has been the recent introduction and use of GUANO as a manure! There is very strong presumption to suppose it so, and that it has been instrumental in promoting, if not of causing, this evil among vegetables. May it not have been, as now suspected, the caustic, the cankering and scalding nature of the *too strong* mixture or *lixivium* of the guano, arising from imprudence in using it upon the ground in that state, or of the gases or fumes arising from it by evaporating and acting on the flowers while in blossom, and particularly of potatoes growing low, which has now got diffused or sublimed over this North temperate zone of the earth, for no crops could look better than the potatoes did up to the time of flowering! This ignorance or want of caution in the manner of properly applying the guano well diluted to the soil, might have been instrumental, if not the sole cause of first communicating the disease *every where*, where it has appeared on the Northern parts of this continent—of developing not only the blight and rot among the potatoes, but also causing the destruction of other watery vegetables, as of cucumbers and the like—for certain it is, that the disease appears to have followed quickly after, and developed itself very close upon the footsteps of the first introduction of Guano as a manure!—And it is full likely that its first effects were plainly enough manifested on the potatoes in the United States while growing, immediately after the time of flowering, if any thing of the kind had been then *suspected*.

If the fact of the lateral spreading of the delicate perfume, the aroma, or the more substantive pollen from the flowers of some species of plants and trees, was carried on the wings of the wind,—or if the presence of either pollen, the fragrant influence or aroma, or proximity even of the tree or plant itself (as of the Date Palm) is absolutely necessary to stimulate the powers of fructification, to enable the tree or plant of the other sex to produce fruit, or seed, to perpetuate the species; and that this economy is very common throughout nature in the whole vegetable kingdom,—we see no reason why the highly rarified and evaporating gases or fumes from Guano, flying on the wings of the wind, might not in a similar manner have affected the potatoes, while some of them were in blossom and some others were not; and this will account for a portion of the tubers and stalks of these esculants escaping unhurt; or why the fumes may not also have been conveyed, in the manner pointed out, over a large surface of country, and even distributed entirely round the north temperate zone of the earth, with the same ease and facility as that of the stimulus arising from the pollen, the fragrancy, or aroma of flowers seeking its kind? and, if the gases or fumes of Guano, as suspected, are destructive, to some watery kinds of vegetables, and among them the potato, it will matter not any more than it would in the similar spreading of cholera miasm, and other epidemic miasmata, producing diseases of the human frame, how small and minute soever its pernicious or poisonous particles are, that have thus, it is presumed, extended the evil, by floating upon the wings of the wind: indeed experiments ought to be tried on Guano, to test the fact of its good or evil effects on the blossoms of flowers, before any more of it is used for agricultural purposes. We have dispensed with the introduction and virtues of this grand innovation in agriculture for thousands of years, without feeling the loss; therefore the suspending of its use for a year or two, cannot be attended with any great loss or inconvenience; for if its caustic influence, *where used to excess*, is bad, pernicious or poisonous to vegetables, the poisonous or pernicious property will be extended to animals, as to the flesh of the hog, and the milk of the cow, for both will partake of its deleteriousness; which however, like the flesh of the calf and milk of the cow, fed upon the salt marshes on the banks of the Delaware, may not be poisonous, but is very nauseating and disagreeable to strangers' palates.

The writer, when a lad following the plough well remembers the consequence of inhaling particles of noxious matter or vapours, while it was floating about, imperceptibly borne on the wings of the wind. The labourer of a neighbouring farmer was spreading lime, as a manure, in a field near to the one that himself and another person were then ploughing in, with a high thick-set hawthorn hedge between; and although they could not discern the dust of the lime which was floating on the wind, yet by inhaling the fine and invisible particles escaping from it, they were sadly affected with distressing sore mouths, as well as suffering from very sore eyes, which continued to affect them, more or less, according to the strength of the wind, for the four or five days that they were employed there: their mouths got so cankered, raw and tender, that they could not eat the cheese served with the bread for a nuncheon. Those examples here pointed out, may serve to shew on both a small and large scale how easily epidemics and noxious vapours are diffused; and shews the value as well as the necessity of cleanliness, to counteract such evils.

With regard to hot weather seasons on potatoes particularly, we may learn from both travel and experience, that too long a continuance of excessive hot weather alone, is certainly detrimental to the raising of potatoes, or rather to the formation of full grown tubers, so vainly expected to be raised from potato sets planted in warm climates, and sometimes in temperate climates—and for this reason it is, that they cannot be, or are not, profitably planted in the West Indies, or any other hot climate, where there growth is often more rank and luxuriant even than in a colder climate; but the plant, wherever it has been ignorantly attempted to be cultivated in hot climates, has been found to run mostly to bear or haulm, without producing any thing like usual proportion of tubers around the roots, that they would have produced in a temperate climate, consequently a failure. It has also been noticed,

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